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THE

Congregational Quarterly.

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Samuel Hopkins

THE

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SAMUEL HOPKINS.

BY REV. LYMAN WHITING, PROVIDENCE, R. I.

DECEMBER Twentieth, 1803, — now sixty years ago,—Samuel Hopkins, D.D., departed this life at Newport, R. I. It was an event cared for by every body in that town. He had long been a power among them. With measured step and solemn aspect, he had paced those narrow, winding streets, for above thirty years, and none but did him reverence. He came there when about fifty years old,—in the bloom of a noble dignified stature and bearing,—in a period, too, in which reverence to a minister of Christ was often little short of homage;—and in his case, a fame attended the man, which, aside from his office, almost deserved that offering from a people so unusually appreciative of such worth, as were those of Newport. He died an old, as well as an honored disciple. Eighty-three years had nearly passed between his birthday and that winter evening, when almost unnoticed by attendants, his soul-release was granted, and the whispered yearning of the preceding days—"O! the glory that shall follow!" was lost in beatific satisfaction. For sixty-two years he had been preaching the Gospel. "The unsearchable riches," would have been the phrase for him to style his exhibitions of it by.

A boyhood unsullied as few boyhoods ever are; his ear actually a stranger to a profane oath during all his young years, early in College,—from sixteen to twenty,—graduating with honor in a class eminent for worth, among whom were Richard Mansfield, D. D., Samuel Buell, D. D., the famous revival preachers, James Sproat, D. D., of Philadelphia, Noah Wells, D. D., of Stamford, Ct., William Livingston, LL. D., Governor of New Jersey, and Hon. Jabez Huntington, of Norwich, Ct.,—so his career began.

His life, as shown by biography, is from first to last, a singular mixture of opposing peculiarities. He was singularly unlike himself. On the day of his birth his father, in joyous paternal aspiration said, he should *be brought up to College.* The saying was an oft-vocalled keepsake of the family. The lad, however, a thoughtful, promising boy as he was, showed no special liking for study, but took to farming with a devotion. In his fifteenth year the farm work came short of usual prosperity; his interest in it declined, and the birth-day project was recalled, and he adopted it.

In College a revival of religion met him. Pious students sought to bring him into open religious life. The men, like himself, failed to affect it. David Brainerd, the deeply glowing enthusiast, did it. Before he was twenty-two years old

* This Sketch is drawn from Prof. Park's Memoir of Dr. Hopkins, and from the several Lives and Notices of him, enriching the Library of Brown University.

he sought and received "a permit to go forth and preach the Gospel," *i.e.*, a license,—a step showing true boldness of nature; and yet so afflicted with self-distrust is he, that about a year afterwards he moans—"I have for some time been made discouraged about preaching, and feel inclined to leave off." A silent meditative man, framing sentences with a philosopher's precision and carefulness; we can scarce believe that he boldly essayed extemporaneous preaching, and praised it. "July 10, (1743,) I have preached now five Sabbaths altogether without notes, and *believe it the best way for me to practise.*" The next year the journal has this of "notes."—"I something suspect I had better fling them quite by," and not long after, going into the meeting-house one day, and finding few there, he laid aside the sermon prepared, and "pitched upon Mark x: 24, and extemporized upon it," and all this before his twenty-fourth year was ended. In his seventy-fifty year he records that, for "forty years or more" it had been his practice to read a chapter in the Bible in the forenoon, and one in the afternoon, and comment and expound extemporaneously, from them.

The traditional impression of him is, that he was such a recluse,—so buried in study and divinity-writing, that his neighbors scarcely knew him; yet such a stirring laborious schemer was he, that the "Afric strand" showed footprints of slaves redeemed and sent home by his resolute activity, and magnificent philanthropy.

His strong religious theory of the Christian life was mostly one ceaseless chiding introspection,—a platting of crowns of thorns for the poor penitent believer, in order to keep him in mind of Him who bore our sins in his own body on the tree; yet his final days were like a sun-setting among the Alps, refulgent with the incessant exclamation,—"O! the glory that shall follow." Who can present another character of such remarkable opposites,—one so strongly recalling.—

"Man! thou pendulum between a smile and tear!"

Very naturally this great career has perplexed traditions,—various and opposite judgments, perpetuating its memory among men. He lived in a twilight period. Few things could be seen then, even by strong eyes, as clearly as far inferior vision now discerns them.

He could not see himself, nor could others see him, as distinctly as present light reveals men. Twilight magnifies some objects, diminishes others, and hides and falsifies the movements of all. This great man seemed greater in some qualities, and less in some qualities, than in reality he was, and his career or his deeds are shaded and falsified no little by the age and connections in which he lived.

The broader sunshine of the half century since he died, would have shown a very different man, and so a different memoir of him among men. Some men are partially the victims of the age they live in. They are too fast or too slow, too high or too low for their generation. We rather suspect Samuel Hopkins was one of that number.

Hopkins was ordained in Housatonick, (or, Great Barrington, as became its town-name eighteen years after,) on the 28th of December, 1743. He was then twenty-two years and three months old. The Indian name had been kept, although three years before, a parochial organization had been granted by the General Court, styled "The Second Parish in Sheffield." It was then a frontier settlement—one of seven white settlements in Berkshire County. Its increase had been slow. The Indians on the North, and the Dutch on the Hudson, were effectual hindrances to any rapid growth. The inhabitants had remained thirteen years without a minister. There was no Church formed, and the entire settlement numbered but thirty families, and several of these were Dutch. What a field for the author of a System of Divinity in which to begin a ministry! Our wide land hardly offers to-day a Home Mission field like it. It was, how-

ever a choice schooling for the great theologian—a schooling in missionary life, among people needing the simple, plainest ministry of the word. Seventeen days before his ordination a fast was kept, and an attempt made to gather the scattered sheep and form a Church. The attempt failed, but on the ordination day five persons and himself were united in a Church. One week before, he wrote, "I dare not [say] that there is one male Christian among them, (the people,) and most of them [are] opposers to divine grace and the power of godliness." When the ministers left him for their homes, the day after his ordination, (the beloved David Brainerd was among them,) he well might say, "And here am I left engaged in a great work." Some, in later times, have known those feelings after such solemnities have ended.

At the end of seven years, a young woman was spiritually renewed, as he hoped. She died a few weeks after. "This is the first that I have evidence of the conversion of, since I have been in the place; and surely it is well worth while to preach seven years, to be any ways instrumental of the conversion of one soul." In whose heart is the love to Christ the strongest, that of a young minister saying *that*, or his equal in labors, who counts his converts by scores, and—thinks highly of the number?

While this work was going on, he lived in solitude, unmarried and far from friends. A wife, chosen from his parish—Miss Joanna Ingersol—now made a home for him. He had lived five years alone. A year and a half after his ministry began, the French and Indian war made itself felt in his frontier parish. July 7, 1745, a post bringing news of the capture of Cape Breton, interrupted his sermon. Next day he went with the post to Albany. The news gathered the citizens at the fort. "The guns were shot," and festivities ensued. Three months later, Indian raids alarm his parish. The rumor that Stockbridge was beset, sent a panic through the town. He lodged in Elisha Noble's fort. "Had a very poor lodging." Dec. 8, a barn was burned in Stockbridge, supposed by Indians. It was Sabbath. The people had one service only, and the young pastor preached from Matt. x: 28. The next year he set off "with a scout of a hundred men, to be gone a fortnight or more." Twenty or more friendly Indians joined them. He served with these nearly three months. For some years glimpses of him occur, preaching to soldiers in forts, and to others just setting out for the war; entertaining officers and men at his house; criticising timid, wasteful and imbecile officers and campaigns, much as is done now-a-days.

His beloved Preceptor, Edwards, came to Stockbridge on his mission to the Indians in 1751. Hopkins had the place offered and pressed upon himself by the Commissioners at Boston. The income was much larger than his parish afforded, but he nobly declined it, and urged the choice of Edwards so effectively that his admired friend became his neighbor.

Three years after his coming to Stockbridge, an attack by the Indians was made on the Sabbath. News reached Housatonick in the midst of public service, "and broke up the assembly in a moment." "Some ran one way and some another." . . . "Women, children and squaws presently flocked in upon us from Stockbridge, half naked and frighted almost to death." Two men and two children were slain, and only *two* Indians were seen. He coolly says of it, "Two Indians may put New England to a hundred thousand pounds' charge, and never much expose themselves in the way we now take;" but "good Mr. Edwards is yet alive, and, as we hope, safe." So he comforts himself, and Dr. Bellamy, to whom he sends the account. A few days after, he moved all his family to Canaan, Ct., "that they may be out of the way of the fear of the Indians." For twenty years his parish seems to have been the scene of military movements. One record is, "Near twenty soldiers lodged at my house last night."

They were on their way from Lake George. Such commotions as he plainly shared fully in, would seem to be poor preparations for profound authorship.

But in courageous endurance he kept to the almost fruitless work. The mixed population of the town cultivated their national vices more than they did their hereditary virtues. Dutch and English made a poor concrete. The former could not comprehend his logic, his devotion, and high Christian principle, and the latter sheltered their repugnances, which arose just *from* comprehending those things, under the dislikes of their apathetic neighbors. Various uneasiness as to baptism, half-way covenant, salary, politics, (the tories ruled) and general indifference, led to his removal. Twenty-five years and a few days measured his wearisome ministry, which yet laid foundations in that and neighboring churches planted in the time, on which palaces now stand. Eight children enriched his home, and his house and small farm, only, were between him and actual penury. He had little hope of resettlement at first, and meditated farming for a living. He was writing a book, and for some months a temporary supply twelve miles from his home employed his Sabbaths, he going on Saturday and returning on Monday. But the Head of the Church was better to him than his fears suggested. As Spring opened, opportunities for labor opened also. The Old South Church, Boston, sought to make him a colleague with Dr. Sewall; the more fashionable part frustrated it. Topsham, Me., urged his continuance with them. An invitation from Newport, R. I., drew him thither, in July. This was in 1769. He preached five Sabbaths to the First Congregational Church and Society. Seven members then voted for him; three against, and two refused to act. He went home to consider it; returned in a few weeks to accept it; but, while gone, slander had assailed him; the Church desired him not to accept the call, but to labor with them awhile, and so overcome the dislike to him. Eight months thus passed. Thirty-six to thirty-three then voted, that his services were not desired. He might supply the next Sabbath. In the afternoon he preached a kind of valedictory discourse to them. It had an unheard of effect. Some of his opposers could not sleep. The whole Society was moved. Before Monday ended, penitent concessions were made by the leaders of the opponents, and their whole number avowed an entire change of feeling. A few days after, "the Church and congregation met and renewed their invitation to me to settle in the ministry with them, . . . but two or three of the congregation dissented." He explains in his honest narration this most singular transfer of convictions. "They were brought to this by my farewell sermon. It is said this sermon had greater effect than all my preaching before." It was a miniature repetition of Samson doing more by his last act than during the lifetime preceding. He however meekly sees only "the hand, the salvation of God."

Ought we to smile at his acute quaintness, recording a day or two later: "The walls of Jericho are fallen down by the blowing of rams' horns." In admirable self-forgetfulness, he said of the installation, twenty-five years afterwards: "And it was a peculiar satisfaction to me that God had in such a manner opened the way for my settling here, . . and that such a number of very dear and excellent Christian friends were hereby so greatly gratified." "*We* joy for *your* sakes before our God;" literally apostolic is he in this.

On the 11th of April, 1770; the installation was held. Sharp questions, on points which went to the quick of the new England heart at that day, had been tried upon the candidate. The accomplished, learned Ezra Stiles, pastor of the Second Church,—then the rich, fashionable and more cultured body,—had resisted the coming of the "New Divinity" man. He was

Scribe of the Council, and preached the Sermon, stocked with quotations from Hebrew, (learned Rabbies then dwelt in Newport,) Greek and Latin. It is a curiosity at this day. The noble heart and royal mind of the new neighbor soon extinguished the aversion however, and the two "shining lights," for the six subsequent years, blended in pleasing unity. Both were known by eminent gifts, and though diverse in forms of faith, as in gifts of nature, yet together they gave a glory to Newport, seen from afar.

Here began Hopkins' brighter days. He was in a favored spot. Newport then was twice as large as Providence,—and in foreign commerce supplied dependent New York with goods. "In New York near Newport," was the direction by a London mercantile house on a letter. Ten churches were then there, including Moravians, and a "Synagogue of the Jews." Prosperous commerce had built such wharves and houses, as no other American city could show. The slave-trade was a large business, and the "bodies and souls of men" always sell at amazing profits. They ought to. No merchandise is comparable in original value. Some of the mansions slavery then built are yet standing, and cast their stately frown upon the *many more* slavery has set up in modern times for summer use, in which to cool the fevers of modern oppression. Dr. Stiles had a choice library. The generous "Redwood," too, soon made him a member of their "Library Company." The painters Stuart and Malbone belonged by birth there. Learned men, as Bishop Berkely, loved to dwell there, and a "sumptuous, and baronial style of living," 'tis said rivalled Virginian hospitality. This plain, earnest, incorruptible minister must have found himself an alien there! In a sense he did. There was a little of Paul at Athens, in some of his connections. In his own church only did he find a "free course." "The other inhabitants of the town almost to a man are enemies to our prosperity..... They are resolved not to hear me, as they dislike my doctrines in general, and especially my opposition to the slavery of Africans," is his own statement of the case a few years afterwards.

But his happiest and most visibly useful days were spent there. He almost re-made the church, and applied forms of ministerial culture to his field, which we have supposed were the suggestions of modern advancement and piety. A Sabbath evening lecture on "A History of the Bible," joining "entertainment with instruction and religious profitable reflections, to young persons,"—was a novelty in 1770! A hundred children met weekly to be catechised by him. What pastor can show such a record now? His church grew,—friends cheered him. "I receive more kindness from the hands of my friends in one year, than I ever received in my life before," testifies a letter to Dr. Bellamy. Six years thus passed, when the throes of the Revolution began to paralize Newport. Rhode Island was piquant, if not powerful in her hatred to English tyranny, and punishment for it soon found her. Newport, the chief northern slave mart,—in suggestive retribution — came early into the blockaders' grasp. Ten thousand British troops turned the town into a camp, in December, 1776. Hopkins had been an unflinching patriot from the first. Dr. Stiles retired in March,—Hopkins staid until December. He paid dearly for adherence to liberty. The British burned his parsonage, turned his meeting-house into a barrack and hospital, destroyed pulpit, pews and windows, and stole the bell from the tower. The Episcopal church there as elsewhere, only was spared, showing how monarchy judged churchism to relate to civil freedom *then;* and its history since, suggests that the same judgment would be justified *now.* A church with a bishop, *needs* a State with a king.

The soldiery made the town almost a ruin. The wealth was dispersed, its trade and enterprise fatally suspended. Fortunes gained by a century of traffic in

slaves, were scattered, and many of the owners with them, in half a score of years.

The courageous pastor came back in 1780,—two years before the war ended. His beautiful field was a desolation. His co-laborer, Dr. Stiles, after a sojourn of a year in Portsmouth, N. H., received a call from the North Church there, which he declined, to accept an election to the Presidency of Yale College made September 10, 1777. Had Hopkins like him never returned, his later days had doubtless, been less clouded. So poor were the remnant of his flock, that no regular salary could be raised for him, and for a year they "did not even dare to take up a contribution for his support." But his people entreated him to stay with them. He declined other tempting calls, and in almost penury passed the twenty-three remaining years with the flock literally "scattered and peeled."

The war dispersed or impoverished the old opulent families of his parish; the Republic replaced them by persons without fortune, and with the new modes and ideas of a new nationality. New times needed new men. He was too old to readily take on that newness of life which those times required. His wife and one daughter made his household after the dispersion; and his living came from a weekly contribution and the gifts of friends. But he never begged bread. He thought of the manna,—so mated out, that he who gathered much had nothing over, and *little* brought no lack. So he says his supplies were mated to the demands, and, as others living in the same way—["I] had a thousand times less care and trouble about the world than if I had a great abundance."

His Newport history may be said to comprise two great occupations or works, viz.: the Abolition of Slavery, and his "System of Divinity." The grand requisite for a true Reformer was conspicuously in him, *i. e.*, an unfaltering self-sacrifice. Few lives so illustrate the spirit and form of the Master's command, "Deny thyself and take up thy cross." The tribunal he bore about in his own bosom for himself, was both searching and severe; more so indeed, than any other example known to us. Habitual self-depreciation is seen from his boyhood on the farm, to the little study, eleven feet by nine, in the Newport parsonage. "I am a worm and no man," was the excessive (we think) sentiment of his life. But this diminishing of self, made an open and broad path for the reformer. His feet stood in an even place. That supercilious self-worship, self-selectness, and intense self-sensitiveness, which fulfils the discerning Greek epigram,—"Not only loves *himself alone;* but *he* alone, himself doth love;" is as utterly imbecile in any true work of reform, as it is opposite to the spirit and habit of the bold Newport Abolitionist. If even the Divine Master "pleased not himself," faultless as he was; how must the disciple seem to himself, faulty as he is!

In the beginning of his ministry at Housatonick, he opposed the setting up of a tavern in the settlement, and succeeded; and so, by prevention, saved the necessity of cure. The foul, disgusting habit of smoking prevailed among New England ministers in Hopkins' day, as it still does among the same class in *some* parts of the United States. One day, while indulging in the shameful habit with a company of his brethren, the lady of the house attempted to enter the room. The foul atmosphere stopped her. The strong self-governed minister reflected a moment;—laid his pipe on the shelf, and never afterwards resumed it. . . That "Dagon," as he terms Freemasonry, felt also his Christian, honest resistance. "Deeds of darkness" could not engage one loving the "true light," as he did.

It is said he once owned a slave, and if so, he had no doubt studied "the ground of moral obligation" concerning it: and that he repented of the sin, and was a convert to anti-slavery, the Newport slave-traders could abundantly testify. Not far from his meeting-house the poor victims

of the trade were often landed. It was a fit work to kindle that flame which is this day encompassing half a continent, and startling the civilized world by its rage and lurid glare. Early in his ministry in "this great slave market of New England," his spirit was stirred in him. To speak a word against this trade in a town "in a great measure, built up by the blood of the poor Africans" (Hopkins' letter to Moses Brown, Prov.) was well nigh suicidal. It was truly a holy heroism, to be the foremost man in the nation, in a wise, kind, but unflinching testimony against the terrible iniquity.

One rich hearer and family quit the congregation in—disgust; others were surprised and all were startled. But convictions of the wrong of such traffic prevailed, and open rupture was avoided.

In the same year that the colonies uttered their grand Declaration of Independence, he published a "Dialogue concerning the slavery of the Africans, with an Address to Slaveholders." The heroic pamphlet was dedicated to the "Honorable Continental Congress," and copies of it were sent to them. Prominent citizens and statesmen eagerly perused it. It was a powerful plea for liberty and against oppression. The New York Manumission Society, a few years later reprinted it, and sent from their edition of 2,000 copies, a copy to each member of Congress and of the New York Legislature. Three years later this society, of which John Jay was President, and Alexander Hamilton, Secretary, elected Granville Sharp of England, and his co-laborer Hopkins, honorary members. In a few years legislation began to show the effects of these protests and enactments, one after another, as the strength of moral sentiment advanced, disclosed their effect upon the popular conviction, and finally arrested the atrocious traffic in human beings.

A volume would scarcely contain the epistles, circulars, newspaper-articles and discourses, by this indefatigable Rhode Island abolitionist. We are surprised at the schedule wh'ch has been preserved. For thirty years he stood up the intercessor for the oppressed. He helped some to buy their freedom. He persuaded some Christian masters to undo the bonds of those whom they held in servitude. He projected the selection, education and sending of emancipated slaves home, to Christianise Africa. The story of *Bristol Yamma*, and *John Quamine*, two negroes actually sent from Newport for preparatory education, is 'ong and truly thrilling. Death intercepted their career. But twenty years afte· the great projector's decease, a church of eighteen colored persons was formed in Boston, and six days after sailed for Liberia. Fourteen others joined their company; all colored emigrants from Rhode Island. Rev. Drs. Jenks, Dwight, Wisner, Edwards, and Rev. Samuel Green, shared in the organization of the church. The two deacons had been specially trained by Dr. Hopkins for their mission; and clung to the purpose of going, through more than a score of years. His labors for the colored man were truly abundant. To style Samuel Hopkins, the Apostle of Abolition in New England, is but literal truth.

But our sketch unduly lengthens.

His System of Divinity, through the honor and the obloquy accompanying it, has chiefly made him known to this generation. We wish the few lines remaining for this part of our portraiture, could be lengthened into pages. Those who wish to say anything on that part of his history, wish to say a great deal. We have purposely made a short path however, between our beginning and the end. The sum of his theological writings is not vast, —unless you try to read them. We doubt if there are ten men now living who have done that. We are frank to say that, with all our fervent likings for his broad, rich, royal character and religion, we yet very seriously question the worth of what a genuine disciple would style his "scheme,"—meaning by it the several and distinctive points of theology, which he so presented

ANNEX

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BY

REVS. HENRY M. DEXTER, ALONZO H. QUINT, AND ISAAC P. LANGWORTHY.

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1864.

[illegible] Church government, and in tracing this authority directly up to Christ. The power of the minister is not delegated to him by the Church, but by the Lord. The minister is not merely the moderator and mouthpiece of the congregation, but the representative and ambassador of Christ. In this Watts follows Dr. Owen. It is natural, perhaps, in writing to the Church, as one expecting to become a pastor, that he should dwell chiefly on his views of the pastor's position, and speak less fully of the other officers and of other portions of the Church. But there is another paper in which these are spoken of again. Dr. Watts prepared for his brother an account of the various "sermons about religion, that are this day in England," in which he describes the "Atheists, Deists, Arians, Socinians, Quakers, Papists, Arminians, Sabbatarians, Anabaptists, Calvinists, Baxterians, and Antinomians." "In respect of discipline and order," he says, "the three chief in England at present are called by the names, Episcopacy, Presbytery, and Independency." And as what he says of the two first illustrates the last, we will give the whole of his brief statement.

"I. EPISCOPACY.

"These are those called Conformists, or the Church of England. 1st. They own that a bishop is an officer appointed by Christ to oversee churches and their pastors, and in their hand are placed the keys of admission and excommunication of every particular Church. 2d. All ordination of ministers ought to be by bishops. 3d. That the Church, or these heads of it, have the power to impose ceremonies. 4th. Hence they worship God in a ceremonious way; as the cross in baptism, bowing at the high altar, kneeling at the sacrament, the surplice, and many other things testify. 5th. That they not only allow, but impose forms of prayer, and use little else. 6th. Though their great pretensions and chief subjects of their sermons be peace, and love, and unity; though they own these ceremonies

to be indifferent in their nature, and believe the dissenters worship God aright, yet have they almost persecuted them to death for not conforming. But it is hoped this persecuting tenet does not belong to the Church, but only was authorized and encouraged by men of power.

"II. PRESBYTERY.

"The true and original notion of Presbytery is, that God hath appointed a Synod, a class, or assembly of ministers, or elders, to be superior in power and government to any particular Church or officers thereof. 2d. That these synods, or councils, have power ministerially to determine controversies in faith and discipline, and that any person in a Church may appeal to them for any injury received from any Church; but this opinion is almost worn off in England. The tenets of the Presbyterians of our times and day are: 1st. That a minister ought to be ordained by the laying on of the hands of other elders or ministers, after examination, fasting, and prayer. 2d. That a minister may be ordained so as to have power given him to administer ordinances in general, even before he takes the charge of the Church upon him. 3d. That there is no need of any new ordination when they are called to a particular congregation. 4th. That it is the office of a minister to rule in the Church, and the people's duty to consent, though generally the minister will not do anything in the Church without their consent. 5th. If all the Church are willing any Church act should be done, yet it must not be done without consent of the minister. This is called the minister's having a negative voice, but this is contrary to rigid Independents. 6th. Their doctrine is generally Calvinistical, but many of those who are called Presbyterians have of late years inclined more to Mr. Baxter.[1] 7th. They preach that good knowledge and a sober conversation are not sufficient evidences of a good state; and yet usually inquire no farther than of the knowledge and conversation of those they admit into their churches; hence it follows, they are larger in Church discipline than Independents. 8th. Most of them own the office of deacons in a Church, but generally deny any ruling elders distinct from ministers, and yet many of them think it convenient to choose two or three men of their Church to inspect the conversations of others.

"III. INDEPENDENTS.

"There were some of the Independents heretofore called Brownists, some of whom were very irregular in the management of Church affairs, but they are not to be found now. The tenets of rigid Independents are: 1st. That every Church hath all the power of governing itself in itself, and that everything done in a Church must be by the majority of the votes of the brethren. 2d. That every Church has its minister ordained to itself, and that he cannot administer the ordinances to any other people, and if he preaches among others it is but as a gifted brother. But the generality of Independents follow rather Dr. Owen's notions. Their tenets are such as these: 1st. That the power of Church government resides in the pastors and elders of every particular Church, and that it is the duty of the

[1] It may surprise some who seem to imagine that Congregationalism tends to greater laxity of doctrine than Presbyterianism, to see how Watts speaks of the Presbyterians as being the ones most inclined to depart from the Assembly's Catechism.

And it is instructive to those whose ears are spread open to catch the hissing utterance of the Shibboleth, and eager to condemn all who differ from their standard, to notice how even in Watts's time Richard Baxter continued to be suspected. In describing the doctrines of the "Baxterians," Watts concludes by saying: "But so long as Mr. Baxter owns no salvation, but by the salvation and merits of Christ, and no application of these without believing, and no true faith but what is the gift of God, hence there is sufficient ground to believe that his opinions, and his followers, who are generally not so wide as himself, are not so exceeding dangerous as some men think them, and we may believe them true Christians though they may differ in many things from the confession of faith, and the general opinions of the reformers and reformed churches."—p. 194.

The opinions of Richard Baxter not so exceeding dangerous but that we may believe him a true Christian!

people to consent; and, nevertheless, because every act in a Church is a Church act, they never do anything without the consent of the people, though they receive no new authority by the people's consenting. 3d. They generally think a minister not to be ordained but to a particular Church; though many of them now think that, by virtue of communion of churches, he may preach authoritatively, and administer the ordinances to other churches upon extraordinary occasions. 4th. That it is not absolutely necessary that a minister be ordained by the imposition of hands of other ministers, but only requisite that other ministers should be then present as advisers and assistants when he is ordained by the Church; that is, set apart by their choice, his acceptance, mutual fasting and prayer. 5th. They generally hold more to the doctrine of Calvin than Presbyterians do. 6th. They think it not sufficient ground to be admitted a member, if the person be only examined as to his doctrinal knowledge and sobriety of conversation; but they require withal some hints, or means, or evidences of the work of grace on their souls, to be professed by them, and that not only to the ministers but to the elders also, who are joint rulers in the Church. Though this profession of some of their experience is generally made first to the minister, either by word or writing, but the elders always hear it, and are satisfied before the person is admitted a member. 7th. These relations, which the Independents require, are not (as some think) of the word or Scripture, or time, or place, or sermon, by which they were converted, for few can tell this; but only they discourse and examine them a little of the way of their conviction of sin, of their being brought to know Christ; or at least ask them what evidences they can give why they hope they are true believers, and try to search whether there be sincerity in the heart, as much as may be found by outward profession, that they may, as much as in them lies, exclude hypocrites."

[illegible] Watts's correspondents seems to have been troubled, as many are now, to determine the rights and duties of one who is authorized to preach by some express act of a Church or of elders, but has not been ordained; the position, in fact, of one who is now said to be *licensed*. And he decides that such a person may not only preach but baptize, and there would be no harm done if he even administered the Lord's Supper.

"You speak of yourself and the rest of your order as wanting a name. I think you are ministers of Christ and ordinary evangelists. A person whose gifts have been approved by a Church of Christ, and its elders, who devotes himself solemnly and publicly to the work of the gospel, who is thereupon sent forth to preach by the elders and brethren of a Church, is, in my opinion, a minister of the gospel, and has not only authority to preach, but also to baptize. The Lord's Supper being an ordinance of commmunion with one another, &c., seems to require a more particular union and relation to a single Church; but if any are otherwise minded, I shall not be angry with 'em. Note, if there are no elders in a Church which sends forth a minister, it is (at least) prudentially necessary to have the approbation and assistance of neighboring elders, if such can be had. But I can't tell how to make anything necessary to constitute a minister that involves a necessity of succession from the apostle's days.

"The laying on of hands can never be proved from Scripture to be an essential requisite to ordination that I can find, nor that an office is thereby ordinarily conveyed; but has been a sign in use in all ages, agreeably to, and derived from, the nature of things, when a superior has prayed for a blessing on an inferior, or when anything has been devoted to a sacred use. I could use it, therefore, on all such occasions, with great freedom, or omit it, according as might be most agreeable to the Church where I minister; and if I were to be removed by providence twenty times, I could submit so often to the imposition of hands."—pp. 231, 232.

HISTORY OF THE UNION ASSOCIATION IN NEW HAMPSHIRE.*

BY REV. E. B. CLAGGETT, LYNDEBORO', N. H.

The times in which the Union Association was formed were not devoid of stirring interest. The wars of Napoleon had long agitated all Europe. And at the very time in review, that awful conflict was pending between the French Emperor and the Russian Czar. With anxiety and expectation men watched its progress. On its result hung the destiny of many nations. Nor did these great strifes fail to involve the interests of the United States. The European blockades and decrees affecting neutral powers, with the American embargo and non-intercourse act, nearly ruined our commerce and destroyed our property, while the unjustifiable conduct of Great Britain stirred up the indignation of thousands in our country, and led to another war with that power, which increased the national distress, and brought carnage and sorrow once more within our borders. Already had the conflict commenced on the land and on the sea, attended with commingled reverses and triumphs, so calculated to agitate the minds of the people. The questions of the hour were discussed with exciting interest. The division of sentiment was far more serious than the present struggle has yet witnessed in our Northern States. Party spirit ran high, engendering great bitterness of feeling, extending even to congregations and churches. Yet amid all this agitation and strife, the pastors of this vicinity came together to form an organization whose peaceful operations were to bless themselves, and make glad the city of our God. Not disheartened or diverted from their work by the distractions of the times, these divines exhibited the worthy example of unfaltering fidelity, steadily and resolutely pursuing its course, and laying the foundations of usefulness, in the face of the most untoward influences.

The territory included within the association they formed, embraced the North western part of Hillsboro' County, with Washington, then within the limits of Old Cheshire. It was strictly an agricultural region, abundant in rough but productive fields, in rich pasturage, and deep forests. Besides its meeting-house, each township had at least one tavern, thoroughly supplied with strong drinks, and one or more stores, having abundance of the same article among their merchandise, with such mechanical shops as the wants of the people required, while, at almost every farm-house, were manufactured the clothing that was needful for all the members of the family. Roads were not then laid out so as to wind through the vallies, and run along the streams, but took the shortest routes, and crossed the highest hills. The wagon and the chaise were scarcely known. Ministers and people, men and women, still rode to public worship, and traveled from town to town on the saddle and the pillion. Along the Second New Hampshire Turnpike, however, rolled the red and yellow stage-coach which went to Boston twice a week, and was the most wonderful *institution* of the day.

Francestown was the central township of the Association district. It contained a population of 1451, in the midst of which was a growing church, whose pastor had already labored there twenty-two years. This was the Rev. Moses Bradford, then in the full strength of manhood. Early designated to the Christian ministry, and early devoting himself to the work of preparation for the office, he graduated at Dartmouth College, 1785, with a good

* The substance of this article is gathered from a Historical Discourse delivered at Francestown, N. H., Nov. 11, 1862, at the Fiftieth Anniversary of the formation of the Union Association.

reputation for talents and scholarship, and, having studied theology one year at Rowley, Ms., he began to preach the gospel at the early age of twenty-one. Possessing an inquiring mind, given to the contemplation of God as he is revealed in the works of his hands, studying the divine government as unfolded in the course of his providence, above all attaining a thorough and familiar acquaintance with the scriptures, and cultivating the habit of investigating subjects of importance with great care, he became a strong and discriminating theologian, thoroughly understanding the entire system of his divinity, and able to show the harmony of every doctrine with its correlative, and the harmony of each with the whole. Strongly Calvinistic and evangelical in his views and feelings, and zealous for the faith once delivered to the saints, he made no compromise with Arminianism, which endangered the church in his earliest ministry, nor with Unitarianism whose leaven was diffused from Massachusetts at a later period. Although he wrote but a small portion of his discourses, yet his clear, strong, and well furnished mind never lacked thoughts and arguments; and although in the last years of his ministry his manner may have been moderate and heavy as a preacher, yet he is represented by one that knew him well, as capable of strong emotions, which were not unfrequently manifested. When aroused by the conscious importance or grandeur of his subject, cogent reasoning, great power of thought, fervid animation, and genuine eloquence, became characteristics of his discourse. These qualifications, with his sound judgment and natural authority, made him a controlling mind among his people during his palmiest days, and commanded deference and respect from his brethren and the churches abroad.

One of the most intimate friends of Mr. Bradford, settled but one year before himself, was the Rev. Reed Paige, of Hancock, which contained, fifty years ago, a population of 1184, and a church which commencing with 17 members, had been gradually increasing twenty-four years. Mr. Paige was born at Hardwick, Ms., graduated at Dartmouth College, in 1786, and was ordained in 1791. Unlike his friend Bradford, Mr. Paige was of spare form and medium hight, yet his erect figure and vigorous step bespoke no ordinary man. A pupil of Dr. Emmons, he adopted that divine's peculiar views, yet, like him, was strongly Calvinistic, and thoroughly evangelical. Being near sighted, but of ready and extempore address, he used only a brief in his pulpit efforts, occasionally bringing it into close proximity with his eyes, speaking all the while with uninterrupted rapidity. Unlike many of the divines of that day he was a zealous politician, but, as he had the merit of being on the "right side," no fault was found with him by his democratic brethren, who frequently elected him to represent the town in the State legislature. Yet we have the testimony that "he was justly esteemed a learned, pious, able and faithful minister;" and the fact of his having been an intimate friend of Bradford, of Francestown, and Harris, of Dunbarton, affords corroborative proof that he *was* of sound faith and ministerial excellence. He died in 1816, aged 52, deeply and extensively lamented.

Passing from the Western part of the associational district through its central town, we come to New Boston on the East, which contained half a century ago a population of 1619, and a Presbyterian church, which had at that time, been in existence 44 years. Rev. Ephraim Putnam Bradford, its pastor, had scarcely then reached the meridian of life. He was a New Hampshire man, born in Milford, and raised in Hancock. A nobler specimen of humanity could not have been easily found. His majestic form, his benign countenance, his courteous manners, made every one overlook his carelessness of dress, while his unblemished character, his genial nature, his unselfish disposition, his hearty good will, his agreeable address, won for him the most favorable regard of all, and secured the warmest friendship of many.

He graduated at Harvard University in 1803, and studied theology with Rev. Dr. Lathrop, of West Springfield, Ms. Though not distinguished, like the other Bradford, as a man of Calvinistic divinity, yet he was sound in doctrine and fervidly evangelical.

He could write with clearness, propriety, strength, logical method, and with almost the classic elegance of Robert Hall; his voice was powerful, "yet melodious and finely modulated;" his manners devout and impressive; his discourses interesting and instructive, often melting, often eloquent. As a pastor he was devoted to his people; they had his time, his thoughts, and his heart. He needed but one thing. Our accomplished historian of the New Hampshire General Association speaks of him as "a man whose native powers, improved by greater *industry*, would have made him equal to any station." He loved to preach. His ruling passion was strong in death. A few hours before he died, awaking from a slumber in which he had seemed to himself to be discoursing on the great things of the kingdom, he said to his wife, "I have never preached to my people with greater clearness than to-day." Such a man must have been regarded by his brethren as a valuable associate.

Recrossing the district Northwestly, we come to Antrim, a township containing, fifty years ago, a population of 1277. Here also was a Presbyterian church, which began existence 24 years before with 60 members. Its pastor, Rev. John Milton Whiton, was ordained but two and a half years later than the Rev. Ephraim Bradford, of New Boston, from whom he received the right hand of fellowship. Though a Massachusetts man, Mr. Whiton obtained a part of his collegiate education at Dartmouth College, but graduated at Yale in 1805, ranked among the best scholars of a distinguished class, containing Gallaudet, Heman Humphrey, Samuel Farmer Jarvis, Gardner Spring, and Salmon Wheaton; and, having studied theology with Rev. Dr. Austin, of Worcester, Ms., he came to Antrim at the age of 23, and, four years afterwards, he was the *second* man to sign his name to the constitution of the Union Association. A more valuable associate than he became, could not have been obtained. Intelligent, learned, judicious, appreciative, kind, affable, courteous, fraternal—these words express his worth but in part. One needed to see him, hear him, know him in the parlor, the association, the council, the pulpit, the confidential interview, to reach a just appreaciation of his excellence. As an investigator he was patient, careful, thorough, and scholarly; and accustomed to look on every side of his subject, weighing all its bearings and relations, few men came more generally to correct conclusions. Though an Old School Presbyterian, yet his theology seemed patterned more after the New England than the Princeton cast. Loving the doctrines of grace as the foundation of his own hopes and consolations, he faithfully preached them to the last. As a writer, he was distinguished, says the author of his funeral discourse, "above most men for the neatness and perspicuity of his style. He thought clearly, and was very happy in the choice of language that expressed with ease and precision what he wished to convey." Though not an impassioned preacher, yet his obvious sincerity, his charming candor, his weighty and appropriate thoughts, gave a high value to his pulpit efforts. The duration of his pastorate, the general harmony of his faith, the warm attachment of his people, and the success of his ministry, evinced his rare qualifications to be a shepherd and a bishop. How just the remark at his funeral, that "one of the principal characteristics by which he was distinguished, and which admirably qualified him for the work of the ministry, was practical wisdom; and in this respect, it would not be invidious to say, he had no superior." How often was this evinced in the adjustment of cases of peculiar difficulty.

But in terseness and truthfulness who

can surpass the more general description given by another: "In Dr. Whiton, were united mildness with decision, gentleness with energy, modesty with boldness, a quick perception with moderate expression; powerful with his pen, but slow of speech. His judgment was sound, his counsels safe." He was a member of the Union Association from its organization to his death, a period of forty-four years.

At the Southeastern corner of the Associational district, according to its earliest limits, was the little township of Mount Vernon, which half a century ago, had been incorporated only nine years, with a territory of but eight thousand acres. It contained, however, a flourishing church, of sound faith, in the midst of a population of 762. Rev. Stephen Chapin was at that time the pastor. He graduated at Harvard but one year after Mr. Bradford, of New Boston. And having studied divinity with Dr. Emmons, one year, the time usually occupied for that purpose, he settled at Hillsboro', in this county, in 1805. But his plain, direct, faithful, and Calvinistic preaching, insisting on vital and experimental religion as essential to church membership, awakened so much opposition among the Arminians and half covenanters, that he was dismissed, after a troubled but very useful ministry of three years. He was installed at Mount Vernon, November, 1809. Although he preached there as at Hillsboro', yet it was greatly to the acceptance of that Orthodox people. He is still remembered as a sedate and dignified man, of a social nature and pleasant manners, apt to teach, and easy to communicate. He was regarded also as a man of discriminating Orthodoxy, and a bold and uncompromising preacher. After a pastorate of nine years, during which one hundred and fifteen were added to the church, he announced a change in his views, respecting the subjects and mode of baptism, which caused the termination of his pastoral office, November, 1818. We are happy to learn that, notwithstanding his adoption of these views, he was treated with tenderness and affection by his ministerial brethren, from whom he in due time separated, and, after a while, going South, became President of Columbia College, at Washington, where he died in 1845.

Rev. Nathaniel Merrill was next settled in this vicinity, October, 1811. His parish embraced the entire township of Lyndeboro', which at that time, contained 1074 inhabitants, and a church of 108 members. Mr. Merrill came to his pastorate at the age of nearly twenty-nine, a native of Rowley, Ms., a graduate of Dartmouth College, in 1809, and a pupil of Rev. Dr. Parish, who preached his Ordination Sermon. A man of fine social qualities, cheerful, communicative, companionable, loving, always receiving his brethren with a cordial welcome to the hospitalities of his house, he became to them truly a brother beloved. Though not always so discriminating, as some, in his preaching, yet always evangelical, tender, and fervid in his sermons and prayers, he was in all places a welcome occupant of the pulpit. As a pastor, he was unwearied in his labors, eminently successful, and greatly beloved. He continued a member of the Association twenty-two years, when he left the State to labor elsewhere, dying in 1839, at the age of fifty-seven.

On the first of January, 1812, Rev. Seth Chapin was ordained at Hillsboro', pastor of the Congregational church, then the only one in that township of wide territory, and 1,592 inhabitants. He was a graduate of Brown University, 1808, was one of the three who first adopted the Constitution of this body, left his parish after a pastorate of three and a half years, was afterwards installed in different places, and died in 1850, near Providence, R. I. We have been able to ascertain little else in respect to him save that, at Hillsboro', he became embarrassed with debts, one of the gravest calamities that can befall a minister of the Gospel, and, in these times, one of the most difficult to avoid.

Washington was included within the

circle of this Association but a short time. Rev. Christopher Paige, reckoned one of the original members, though not subscribing to the constitution until a few months after its adoption, continued with the Association only two and a half years. None of his successors applied for admission. Mr. Paige was a graduate of Dartmouth College in 1789. He was settled about six years at Pittsfield, N. H., near the close of the last century, preached at several other places in the State before and after his labors at Washington, and died many years ago at Salisbury, N. H. Dr. Whiton speaks of him as a good man, but afflicted with a lethargy, which somewhat hindered his popular acceptance. A good man is a valuable man.

Rev. John Walker still lives. He was born in Bedford, N. H., in 1785, graduated at Dartmouth College in 1808, studied theology with Dr. Morrison of Londonderry, N. H., commenced preaching the gospel in 1810, and was settled at Greenfield, N. H., in February, 1812. His parish, embracing the entire township, contained a population of 980.

After a pastorate of ten years, the early part of which was favored with a precious outpouring of the Spirit, which brought 60 into the church, he closed his labors there, and was settled for the period of six years in Chesterfield, N. H., and subsequently labored at several places in Vermont, New York, and Michigan. In this vicinity he was regarded as a man of very respectable talents, having a decided and independent mind, which, forming opinions without haste, did not abandon them without reason. Decidedly Calvinistic in his theology, the friends of truth felt that "the doctrines were safe in his hands," and his sermons were regarded as "able and well written." After a useful ministry of 52 years, he retired only a few months ago from its labors and responsibilities, at the advanced age of 77, and in circumstances of comfort and tranquillity, is passing with his wife the evening of his days, at the home of a son in Jersey City. From his peaceful retreat he writes these words, "The memory of those fathers and brethren who composed the Union Association is precious, and, if permitted to dwell with the just, I shall have a happy meeting with them in that better country where the righteous dwell."

Such were the men who, fifty years ago, formed the Union Association. The churches then under their care numbered not less probably than a thousand members, while the entire population within the associational bounds, according to the census of 1810, was 12,122. It were reasonable to expect that the wisely regulated interviews of such men would be for their mutual aid and improvement "in the great work of the gospel ministry," and thus promote the welfare of the kingdom of Christ; for as "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." We hope it will be made to appear that the Association answered the end for which it was formed. It may be a needful preliminary, however, to speak briefly of the circumstances which led to its organization, and the subsequent additions to its members and its territory.

From the statements of Dr. Whiton we learn that, prior to the autumn of 1812, two of the ministers within the associational limits—Moses Bradford, of Francestown, and Reed Paige, of Hancock, with Rev. Timothy Clark, of Greenfield, predecessor to Mr. Walker—were members of the Monadnock Association, but so remote from the main body as to render that connection inconvenient.

Messrs. E. P. Bradford, of New Boston, and J. M. Whiton, of Antrim, Presbyterian clergymen, were not connected with any Association. Rev. Stephen Chapin, of Mount Vernon, though living adjacent to the Amherst Association, then in existence, was yet disinclined to unite with it on account of its Arminian complexion.[1]

[1] It is but just to observe, however, in respect to the Amherst Association, that its theology was of a *mixed* character. While a portion of its members favored views on which, in time, Unitarianism was easily engrafted, it had among them the excellent

Messrs. Merrill, of Lyndeboro', Walker, of Greenfield, and Seth Chapin, of Hillsboro', having been recently ordained, had formed no associational connection. The Monadnock Association on the West, Hopkinton on the North, and Hollis on the South, were all too distant. These ministers, therefore, deemed it best to form a new Association, and Nov. 18th was designated for that purpose. On that day only three came together—Bradford, of Francestown, Whiton, of Antrim, and Seth Chapin, of Hillsboro'. They met at the house of the pastor in Francestown; and, though so few, they proceeded to organize the Association, being assured of the concurrence of the other brethren whose names were all subscribed at or before the next meeting, which was at Antrim, in May, 1813. The constitution which they adopted was almost a transcript of that of the Monadnock Association, and it took the name of *Union* Association, from its including both Congregationalists and Presbyterians. We deem it proper to observe here that the two elements harmonized perfectly. Not a jar or jealousy ever arose from the difference of ecclesiastical relations. Both parties were quite as fraternal as though no such distinction were known. Death and removals soon made changes in the Association. From 1815 to 1820 there was a gradual diminution of the members down to five, viz., the Bradfords, Whiton, Merrill, and Walker. In 1820, additions began to be made, and before 1830 eleven new members had united. Among them was Rev. Nathan Lord, of Amherst, now the venerable and distinguished ex-President of Dartmouth College, for eight years a member, very constant in his attendance at the meetings, whether they were near or remote from his home; also, Rev. A. Burgess, of Hancock, in 1823, justly described as "a man of massive proportions, both of body and of mind," and called by Dr. Whiton "one of the lights of the Church," a valued member, and for twenty years Stated Clerk of the Association, his death occurring in 1850; Rev. Nathaniel Kingsbury, of Mount Vernon, whose pastorate of twelve years was blest with most precious outpourings of the Spirit, now gone to his reward; Rev. Henry Wood, of Goffstown, of large attainments and classical style, subsequently pastor of the church at Dartmouth College, editor of the *Congregational Journal*, Consul at Beirut, a traveller in foreign lands, and recently Navy Chaplain at Portsmouth, N. H.; Rev. Thomas Savage, of Bedford, whose pastorate of thirty-seven years carries us back to the days of the fathers who have passed away; Rev. Austin Richards, D.D., successor of Moses Bradford, but now the beloved senior pastor of the Olive Street Church, Nashua; and Rev. Silas Aiken, D.D., successor of Dr. Lord, afterwards of Park Street Church, Boston, now of Rutland, Vt., a member with us eight years.

At the close of this decade, thirty-two years ago, the district having been enlarged by the annexation of three parishes, the Association numbered fourteen members, able and good men, many of them in early manhood and of high promise. Hearing of our prosperity at this time, the Hollis Association having lost the border towns in Massachusetts, made application by Rev. H. G. Nott, in person, asking that two churches might be set off from the Union to the Hollis Association, lest the latter become extinct. Although the request was answered fraternally, but in the negative, yet Hollis more than survived, and attained herself to a membership of fourteen, whose recent centennial evinced no ordinary degree of prosperity.

Among the twelve members received during the next decade, closing with 1840, was Rev. Eber Child, of Deering, a man of an excellent spirit, and of great usefulness in his parish, both as a pastor and a teacher, now, we trust, with

Mr. Bruce, of Mt. Vernon, and Dr. Moore, of Milford, who read, at their meetings about the year 1818, sound Essays on the Divinity of Christ, which were subsequently published.

the "spirits of just men made perfect"; Rev. Edwin Jennisson, of Mount Vernon, afterwards of Ashburnham, Ms., and Hopkinton, N. H., but compelled at last by nervous disease to relinquish the work which he loved, he writes thus from his retreat: "Happy those my brethren who have strength given them to labor on to the close of life in the good work of winning souls to Christ"; likewise Rev. Nathaniel S. Folsom, of Francestown, a man of tender spirit and ripe scolarship, yet subsequently a Unitarian; Rev. Jacob White, the able and scholarly successor of Merrill, of Lyndeboro', afterwards pastor for twenty years of the Congregational Church in Orleans, Ms., but now, through feeble health, retired from the people by whom he is greatly beloved; Rev. F. A. Adams, of Amherst, not long a pastor, but now a distinguished teacher; and Rev. Isaac Willey, of Goffstown, who still visits our churches as the faithful and judicious Secretary of the New Hampshire Bible Society.

From the commencement of the year 1840 to the present time, 34 have united with this Association. Four of them have departed this life: Rev. D. P. Smith, of the Greenfield Evangelical Church, who having been with us ten years, and with his people eleven, was called by the Master, and we carried him to his grave with sorrow; Rev. Ivory Kimball, also, a worthy and exemplary man, and a faithful and laborious pastor, who died in Maine ten years ago, in the triumph of faith; Rev. Seneca Cummings, who, after uniting with the Association, went a youthful missionary to China, but returned in season to go to heaven from his native land; and Rev. James R. French, who, after a very useful pastorate of seven years, at Peterboro', N. H., was appointed Seaman's Chaplain, and, after laboring in that capacity at Havana and elsewhere, was called by the Master to leave his work on earth for the holy service above.

Of the worth of the living ex-members who united during this period, among whom are Revs. C. W. Wallace, of Manchester, J. McGee, of Nashua, Jacob Cummings, of Exeter, Robert Page, of Farmington, O., and L. Taylor, of Madison, Wis., it would be pleasant to speak, but their biographies properly belong to a future day. During this period several changes occurred in respect to the territory of the District. In 1840 Manchester on the East, and Peterboro' on the West, were annexed. The preceding year a church was organized in the new township of Bennington, another in Greenfield, and still another at Hillsboro' Bridge, which were in due time all represented in the Association. On the other hand, at about the same time, Amherst and Mount Vernon seceded from the Union to unite with the Hollis Association, leaving still within our limits fifteen churches to be represented. Still another change took place which caused a further diminution of our strength. At the October meeting of the Association at Bedford, in 1845, the question was discussed: "Is it expedient to organize a new association?" After which this fraternal resolution was adopted: "*Resolved*, that, if at any future time, the members of the Eastern extremity of the Union Association, shall deem it expedient to unite with others in the formation of a new association on the Merrimac River, the members of this body, though they will deeply regret the loss of their presence and counsels in meetings, will deem it a duty to acquiesce, and bid them God speed in the enterprise." From this time Goffstown, Bedford and Manchester ceased to meet with us.

The whole number that from the beginning have united with the Association, is sixty-six. Of these twenty have died, forty-six still live, ten remain members now. With many of the individuals of whom we have spoken, we had no personal acquaintanee. It may not be inappropriate therefore to introduce the testimony of Dr. Whiton, penned by him eight years ago. "As in the later, so in the earlier meet-

ings of this body, the members were generally constant in their attendance; Christian courtesy and fraternal affection, in a happy degree, marked their intercourse." "With all these brethren," he continues, "the writer has been conversant; has often wished he could have the same confidence in his own spiritual state which he firmly holds in relation to most of them; regards his association with them as among the best privileges of his life; and finds the retrospect of the past meetings of a period of forty-two years *pleasant*, yet, in reference to departed ones, mournful to the soul." From this rapid sketch of the *external* history of this body, let us proceed to a brief recital of its *internal* history.

1. *The Theology of the Association.*—That of the founders has been already indicated as of the Calvinistic type, inspired with life by an evangelical spirit. It is the testimony of Dr. Whiton, also, that, "In their theological views, the original members, being all of them *Old School* men, were happily united. Without doubt, therefore, they heartily approved the basis adopted by the fathers of the New Hampshire General Association, three years earlier, the Westminster Assembly's shorter Catechism; and from all we can learn they preached entire depravity, and regeneration, and the Atonement, and the decrees, and election, and divine sovereignty, quite as faithfully and scripturally as the Orthodox divines of New England at the present time. Attaching the highest importance to their views of these doctrines, they were anxious not only to *inculcate*, but also to *perpetuate* them. Hence by requiring all candidates to be examined and approved before admission, and by embodying in their constitution the "right to exclude such members as entertain doctrines fundamentally wrong," they carefully guarded the Association from all dangerous heresy, and did much in this way for the safety of the churches.

As another means of perpetuating the faith, they exercised great care in licensing candidates for the Gospel ministry. With them this was no light responsibility. A clear expression of their views and purpose is found in the constitution which they adopted: "We will approbate and recommend none to the sacred work of the ministry, but such as appear, on due examination, to possess the qualifications which the Gospel requires of the ministers of Christ; and no candidate shall be recommended unless a majority of the members be present."[1]

While by such means the fathers sought to perpetuate a sound theology, they aimed at the suppression of error, and guarded against its introduction into this vinyard of the Lord.

The faith of the founders has continued to be substantially the faith of their successors; and it is not unworthy of note that but one instance is known of serious departure from the theology of the fathers. For a few years prior to the formation of this body, that ancient and dangerous foe of the churches of New England, Arminianism of the Pelagian type, was not rife in this vicinity, not even in New Hampshire. A generation of Orthodox divines providentially raised up, had already "met the crisis of the age, and arrested and turned back whatever tendency there was to this heresy in the ministers and churches of the preceding period." Although its leaven was not all eradicated from the parishes of this district, yet it could not openly live under the sound and searching sermons of the fathers of

[1] The form also of one of their certificates may not be uninteresting or irrelevant. "At a meeting of the Union Association of ministers holden at New Boston, on the eleventh of May, 1824, Mr. Sylvester Cochran made application to be licensed to preach the Gospel. He exhibited satisfactory evidence of sustaining a fair moral character, and of holding a regular standing in the Christian church. After receiving satisfactory evidence of his literary attainments, of his correct views of the Christian doctrines, and of his experimental acquaintance with religion, the Association voted to license him to preach the Gospel, and do hereby recommend him to the churches to be employed as a candidate for the Christian ministry." Signed by Moses Bradford, Ephraim P. Bradford, John Lawton, John M. Whiton, Nathaniel Merrill, Archibald Burgess, Francis Danforth.

the Association. Nor were these men unwatchful of that cognate heresy which, having intrenched itself in Boston and its vicinity, was beginning about this time to seek pre-eminence and diffusion with ambitious energy. Knowing that this system hinged mainly on the great question of the divinity of Christ, they gave this subject special attention. Hence we find them, in 1815 and 1816, discussing such questions as these: Does our Lord Jesus Christ possess the essential attributes of Deity? "In what sense is Christ the Son of God?" And, at a later period, the correlative question, "Who or what is the Holy Ghost?" Thus, while the battle was heard only from afar, and before the great controversies of Ware and Woods, and Stuart and Channing, these men had examined the subject, and prepared their minds to teach their people and guard against the introduction of that theology which has such an affinity for Arminianism, and is so congenial to the unrenewed heart. Its leaven has gained but little entrance within our limits. That was not an unmeaning reply made some years ago by an Orthodox layman, in Lyndeboro', to a clergyman who, on surveying the rugged scenery in that place, made this remark—"What high hills you have!" "Hills indeed," was the response, "but thank God, there are no Unitarian fogs on their tops." Soundness of faith has in fact been a characteristic of all our churches; nor is there, with a single exception, an unevangelical church or society this day within our limits, and the township where that exception exists did not come within the circle of this body before 1836, when Unitarianism had already gained the ascendency. We cannot resist the conviction, that these results are not without intimate connection with the frequent meetings of this body, at which its members compared views, discussed questions of divinity, studied the law and the testimony, and with prayer consulted together in regard to the interests of the Redeemer's kingdom. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

2. *The Revival Spirit of the Association.* There was nothing in their Calvinistic views of divine sovereignty and election, and depravity, and regeneration, to dampen their zeal or discourage action. In the whole process of salvation they maintained, indeed, the soul's entire dependence on divine grace. According to their views God begins the work, and God completes the work, though man is free to choose and act. But in the adaptedness of divine truth, in the efficacy of prayer, in the all-powerful agency of the Spirit, and in the promises of God, they saw the strongest inducements to action. Such theology as theirs, has been wont to be connected with earnest effort and the happiest success. This was the theology of those eminent pastors—Dr. Wood, of Boscawen, Harris, of Dunbarton, Smith, of Hollis, Church, of Pelham, and their worthy cotemporaries—to whose revival spirit and abundant labors New Hampshire owes so much this day. In truth, this has been the theology of a large portion of the most zealous and useful servants of Christ known in the history of the Church.

God has highly favored this part of his heritage. Many have been the seasons of refreshing vouchsafed to our churches during the half century under review. It has been with us the age of revivals. The dawn of the nineteenth century, however, witnessed a precious harvest just gathered as the fruits of a work of grace in Mount Vernon, 1799. As it was the first revival known in this section, it drew the attention of the ministers and churches in all this part of the State.

It is said that when Rev. Moses Bradford received information of this work, and learned that many had been brought to the Saviour, he was so moved that he shut himself up for the day, and prayed and wept—an affecting development of the spirit of the man. But in 1812, the year of the formation of this body, there

were interesting awakenings in Francestown, Greenfield and Lyndeboro', by which many in each place were added to the Church. In 1814 New Boston was favored with special interest; and in 1816, both Hancock and Antrim received visitations of mercy; and one year later, God honored his truth again in the conversion of many in Lyndeboro' and Mount Vernon. The same year, also, and again in 1820—the year in which Dr. Lord united with this body—there was revival interest in his parish. While, also, in 1826 and 1827, there were revivals of great power in Lyndeboro' and Goffstown, and Antrim and Hillsboro'; 1831 is specially memorable as the year of the right hand of the Most High. A deeply interesting state of religion existed in all the churches within our bounds. The ministers then composing this body were E. P. Bradford, Whiton, Merrill, Burgess, Lawton, Kingsbury, Wood, Savage, Richards, Aiken, and Eber Child. They sustained protracted meetings in all the congregations, which were attended by listening crowds, and followed by very many hopeful conversions. Many revivals have transpired since that day, of which no mention need here be made. This brief statement of facts may be regarded, perhaps, as a true index of the spirit of the Association. Yet in its records we do not find so much material of this character as these facts might lead us to expect. But we are to bear in mind that the minutes of such a body ordinarily transmit but a small part of what transpires at its meetings. Often there is an expression of sentiment, and an interchange of thought and feeling, productive of the happiest influences, of which no record can be made. Early, however, in the history of the Association, we find the Fathers discussing these practical questions: "What is the best course for a minister to pursue in order to obtain a blessing on his pastoral labors?" And, "How shall a minister order his pastoral visits so as best to promote the religious improvement of his people?" At a later date we observe them listening to the report of a committee, Rev. Nathan Lord, chairman, in respect to "the best means for promoting the interests of the churches within their limits." And at still later dates we find them holding seasons of special prayer in immediate connection with their consultations for the interests of religion. In the records of other meetings, also, we meet with these interesting appointments: "Voted to hold a season of special prayer this evening for the effusion of the Holy Spirit." "Voted to hold a prayer meeting to-morrow morning, at six o'clock, for the effusion of the Holy Spirit on our churches."

At the commencement of 1831, the year so memorable in the history of our churches, a meeting was held in Mount Vernon, at which Rev. Messrs. Aiken and Kingsbury, agreeably to previous appointment, presented a report devising measures for the advancement of religion, in which they recommended that every church be visited by two of the Association, in connection with the pastor, two days. The report was adopted. Thus, like the seventy sent by our Lord, they went "two and two before his face into every city and place, whither he himself would come."

How pleasant in imagination to see these pastors pairing off—Whiton and Child to Hillsboro', Child and Richards to Antrim, Whiton and Danforth to Deering, Merrill and Bradford to Francestown, Wood and Kingsbury to New Boston, Lawton and Danforth to Hancock, Burgess and Lawton to Greenfield, Burgess and Richards to Lyndeboro', Bradford and Aiken to Mount Vernon, Wood and Kingsbury to Bedford, Savage and Aiken to Goffstown, Savage and Merrill to Amherst. Were there not some in our churches at that time who felt like adopting the words of the prophet: "How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace, that say unto Zion, Thy God reigneth." That was a blessed year.

"Never, before or since," says one, "has the Church been so active in promoting the salvation of souls and growth in grace. Prayer-meetings held at sunrise were sustained for months; and the converts, young and old, were accustomed to go into the remote districts to aid in social meetings, even during the most busy season of the year. These scenes still live in the vivid recollections of some who long for their recurrence, and still believe that churches are revived and blessed according to the efforts used to promote the salvation of men." It hardly need be added that these brethren continued to manifest, by their associate action, an earnest regard for the success of the gospel and the life of religion, in their fields of labor. And when evangelists began to be multiplied, and injudicious measures were elsewhere adopted, these guardians of the churches took counsel, and threw their influence against these measures. Time and experience proved the wisdom of their course.

3. *The Missionary Spirit of the Association.* This is but the expression of that type of piety already described. For the heart that, moved by Christian love, seeks the salvation of the lost in one place, desires their salvation elsewhere.

Such piety, when enlightened, is in sympathy with every enterprise that advances the interests of the Redeemer's kingdom. It is not hemmed in by parish lines or sectional limits, or national boundaries; it would go to every land; it would preach the gospel to every creature. Those pastors who have passed before our minds in this review, had they not loved Christian Missions, would have been an anomaly. Their co-operation was the result of that enlightened love which sought the welfare of these churches and the salvation of this people. As an evidence of the missionary spirit of these men, the pastors of Francestown, New Boston, Lyndeboro' and Mount Vernon, agreed, about the time of the formation of this body, to establish an afternoon Lecture in North Lyndeboro', where they were to preach in turn every other Wednesday—the others, so far as practicable, to be present. It was held at first in dwelling houses, but these becoming too narrow, it was removed to Parker's Hall. This also becoming so crowded as to create fears that it might break down, a "Union Lecture House" was built, where "many good sermons" were preached, and where, in time of special interest, three hundred people, from that sparsely inhabited region, have been known to meet even in the haying season. In connection with this enterprise commenced the revival of 1812, and out of it grew the "forty years' prayer-meeting," which is sustained to this day.

Before the Association had existed one year, there was a practical development of its missionary spirit. At its third meeting, held at Mount Vernon, in Aug., 1813, this record was made: Voted to bestow *four Sabbaths* of missionary labor, and as much of the week as may be convenient, on Windsor; three on Deering, and two on Goshen. And at a subsequent period, it was voted that each member of the Association, in alphabetical order, will, by divine leave, preach lectures in the town of Windsor on the first Wednesday of each month."

As early as 1823, when the subject of systematic benevolence had received but little attention in this country, this action is recorded: *Resolved*, that it is expedient in the view of the Association that each member should recommend to his church and congregation to make a contribution annually in the month of August, for the benefit of the N. H. Bible and the N. H. Missionary Societies. And, twenty years ago, the resolution was adopted, "that in the opinion of this Association it is the duty of the *pastors* to present to their churches the various objects of benevolence." Soon after this, their interest was evinced also in a serious consultation concerning the hindrances of the operations of the A. B. C. F. M. By the

judicious efforts of these men the great enterprises of Christian benevolence gained a strong hold on the affections of our communities. However inadequate our annual contributions and legacies have been, when compared with the demand of duty, yet no section of the State has, in this respect, equalled Hillsboro' County; and without question this result is to be attributed, in no small degree, to the influence exerted by the former members of this body. Theirs was a missionary spirit.

4. *The Reformatory Spirit of the Association.* Unless we misjudge its former generations of members, they were neither unstable nor impulsive men. Calmly and carefully examining all questions of practical importance, they were wont to act from convictions of duty and motives of prudence. Conservative by their education, their habits of mind, their theology, and their profession, they could not have been made extremists on any question of public utility. If they embarked on the ship of reform, they were careful not to unfurl her sails to the winds of fanaticism, nor let her "fall into the place where two seas met." And when they refused compliance with the demands of heated minds, it was not from the fear of man, but rather from the fear of being unwise. Not, therefore, of fitful spirit, or of one idea, they aimed to give each cause that place and attention consonant with the other grave interests of which they were the appointed guardians. For a long time, like most of the good men of the land, the earlier members slumbered over the wide spreading evil of intemperance; but when the subject came before their minds, and was discussed in their associational meetings, and they were persuaded of the destroyer's havoc of the interests of religion and humanity, they saw the path of duty, and resolved, notwithstanding the formidable character of the undertaking, to engage in the work of reform; and though not approving all the measures subsequently introduced, yet they continued warm and steadfast friends of the cause; and to their labors and influence must be attributed, in no small degree, the success of the reform in this section of the country. The question made the subject of one of their consultations, at Manchester, in 1843, with the addition of one syllable to a single word, would evidently be an appropriate inquiry at the present day: "What position is most proper to be taken in regard to the present aspects of the *In*-temperance movement, by ministers and churches."

Soon after the commencement of the temperance reform, another question came up, which, from that day to this, has not ceased to agitate the land. For a while it awakened but little interest in New England, but in 1834, the year that Geo. Thompson came over from England, and three years after Wm. Lloyd Garrison issued his first number of the Liberator, this question was taken up in an associational meeting at New Boston: "What is the duty of Christians in New England in regard to Slavery." The discussion led to the introduction of a series of resolutions from the careful pen of Rev. Dr. Whiton, Old School Presbyterian, to whom the most difficult and delicate work was generally assigned. Perhaps the character of these times will warrant the recital of them. It is well to bear in mind that they were penned nearly 30 years ago, and were the honest convictions of men who sought no higher office, and believed they could have no higher office, than the one to which the Master called them. "Whereas Slavery is beginning to excite in our country, and in the world, an interest in some measure proportionate to the immense importance of the subject; and whereas it is the duty of Christians to express calmly and temperately their views of the matter, therefore *Resolved*, 1st, That the practice of holding human flesh as property is a flagrant violation both of the natural rights of mankind, and of the great law of love enjoined in the gospel of Christ. 2d, That we view it as the *inme-*

diate duty of Christians to make slavery a subject of prayer, inquiry, and discussion, with a view to its cessation at the earliest period consistent with its peaceable accomplishment. 3d. That we deem it vitally important that all discussions of this subject should be free from unhallowed excitement, and be conducted in a spirit marked with the meekness and gentleness of Christ; and, 4th, That we fervently hope the day is not far distant, when no professor of religion, and especially no minister of the gospel shall be found among the number of slave-holders." These resolutions were not only adopted, but sent the same month by our delegates up to the New Hampshire General Association of ministers, by whom, also, the second and third were adopted. The views expressed in the four have ever been, we think, the sentiments of this body, in proof of which we refer to the associational action of subsequent years. It was the disposition and purpose of these pastors, therefore, to cure the evils of human society, and save men from the effects of them in this world, as well as in that which is to come. This was a reformatory spirit, intelligent, judicious, and conciliatory, yet firm, thorough, and persistent.

Such, then, was the theology, and such the revival, the missionary, and the reformatory spirit of the Union Association of former days. May the mantle of the fathers rest on all their successors.

We might tarry longer with these divines, and advert to the wide scope of their associational inquiries, and see them discussing the great interests of popular education and theological learning; taking up some of the most difficult questions in ethics, and in divinity; making careful investigations in the departments of Biblical learning; and canvassing the errors and isms likely to work into their churches and parishes; we might follow them to their criticisms of concios, sermons, and plans; and then observe them listening to a brother's inference in regard to some question of doubt or difficulty in his own field of labor; and we might speak of that social relaxation often enjoyed in the full freedom of fraternal confidence, with no fear of being misrepresented or misunderstood—but it is time to bring this sketch to a close.

THE CONGREGATIONAL CHURCHES IN ORLEANS COUNTY, VT.:

THEIR PASTORS AND NATIVE MINISTERS.

BY REV. PLINY H. WHITE, COVENTRY, VT.

[SECOND ARTICLE.]

BROWNINGTON.—The Congregational Church in Browington was organized March 4, 1809, and consisted of ten members, to whom fourteen were added within a year, the fruits of a revival. For fifteen years the church enjoyed only occasional preaching, but that was blessed to the conversion of more than fifty persons. In 1824 Rev. Jas. W. Woodward was engaged as stated supply, and was afterwards settled in the pastorate. The church experienced revivals in 1812, 1816, 1831, 1851, 1859. The pastors have been three in number:

JAMES W. WOODWARD,...Inst. Jan. 11, 1826
Dis. 1828
VERNON WOLCOTT,.....Inst. Oct. 11, 1842
Dis. Sept. 17, 1845
SAMUEL R. HALL,.....Inst. Jan. 4, 1854

During the interval between the first and second pastorates, Rev. Alexander L. Twilight was stated supply five years, commencing in August, 1829, and nearly another year in 1836–7; Rev. E. B. Baxter was stated supply two years from Nov. 1, 1834; and Rev. A. W. Nott one year from February 1841. Between the second and third pastorates, Mr. Twilight

was stated supply at two different periods, and Rev. William Scales for four years from the fall of 1847.

PASTORS.

1. Rev. JAMES WHEELOCK WOODWARD, son of Bezaleel and Mary (Wheelock) Woodward, was born in Hanover, N. H., Feb. 6, 1781. His father was the first Professor of Mathematics in Dartmouth College, and his mother was a daughter of Rev. Eleazar Wheelock, D.D., the founder and first President of that institution. He was graduated at Dartmouth in 1798, and studied theology with Rev. Asa Burton, D.D., of Thetford, Vt., and Rev. Nathan Strong, D.D., of Hartford, Ct. In December, 1801, he went as a missionary of the Connecticut Missionary Society, into "the Black River country" in New York, where he spent eight months, traveled 1800 miles and preached 164 times. He was ordained as an Evangelist, at Windsor, Ct., September 29, 1802. Rev. J. Washburn preached the sermon. He then went as a missionary into the South-Western counties of New York and Northern counties of Pennsylvania, where he labored nearly two years.

He was installed pastor of the First Congregational Church in Norwich, Vt., September 5, 1804. Rev. Asa Mc Farland of Concord, N. H., preached the sermon, and it was published. From this pastorate he was dismissed in 1820. His next settlement was at Brownington, where his installation sermon was preached by Rev. Jacob N. Loomis, of Hardwick. After his dismissal from Brownington, he preached in various places in New Hampshire and New York till he was disabled by paralysis. He married October 4, 1808, Sarah Partridge, a native of Norwich, Vt. His published sermons were four; two of them preached on the last Sabbath of worship in the old meeting-house at Norwich, December 28, 1817; and two at the dedication of two new meeting-houses in Norwich, November 20, 1817, and January 1, 1818. He died in Waterbury, Vt., July 20, 1847.

2. Rev. VERNON WOLCOTT, son of Dea. Philemon and Amy (Treat) Wolcott, was born in Shoreham, Vt., in March, 1809. He spent two years at Middlebury College and continued his studies at Union College, but was not graduated. Subsequently he received the degree of A. M. from Union. His theological studies were pursued at Auburn Theological Seminary. He preached alternately at Ferrisburgh and Monkton for a year from November 1837, and was ordained as an evangelist at Vergennes, February 7, 1838. He preached a year each at Monkton, Whitehall, N. Y., and Moriah, N. Y., at which last mentioned place he also taught the academy. From Moriah he went to Brownington, which was the place of his only settlement. The death of his wife, November 12, 1844, was a stroke from the effects of which he never recovered. He sunk into such deep dejection as to be wholly disqualified for ministerial labor. He procured a dismissal, and though he preached a few Sabbaths afterwards, he was soon compelled to make his bodily and mental health the sole object of his care. He died in New York in October, 1847. His only published discourse was a "Thanksgiving Sermon preached in Moriah, N. Y., December 17, 1840." pp. 12.

3. Rev. SAMUEL REED HALL was the youngest of eleven children of Samuel R. and Elizabeth (Hall) Hall, and was born in Croydon, N. H., October 27, 1795. He pursued classical studies at Kimball Union Academy, Meriden, N. H., but was prevented by ill health from taking a collegiate course. For several years he was employed in teaching, in which he was eminently successful. He studied theology with Rev. Walter Chapin of Woodstock, Vt., and Rev. William Eaton of Fitchburg, Ms., and was licensed by the Worcester North Association at Princeton, Ms., in May 1822. His first settlement was at Concord, Vt., where he commenced preaching June 2, 1822, and was ordained pastor March 5, 1823. Rev. Walter Chapin preached the sermon.

He accepted the pastorate upon condition that he should be allowed to open a school for the instruction of those who designed to become teachers. This school was immediately commenced, and was continued during his residence at Concord. It is a notable fact in the history of education, that in this obscure country village a normal school was thus put in successful operation several years before any similar school was established elsewhere. In June 1830, Mr. Hall was dismissed from the Concord pastorate, to take charge of a Teacher's Seminary at Andover, Ms., with which he was connected for nearly six years. He was afterwards principal of a Teacher's Seminary at Plymouth, N. H., about three years. Then resuming active service in the ministry, he was installed pastor of the Congregational Church at Craftsbury, Vt., July 8, 1840. Rev. James Johnson, of Irasburgh, preached the sermon. In this pastorate he remained nearly fourteen years, and was dismissed January 4, 1854. He was installed at Brownington, March 7, 1854, and still remains in that pastorate.

Mr. Hall has been a prolific author of works connected with education. His first work was "The Child's Assistant to a knowledge of the Geography and History of Vermont." This was published in 1827, and soon passed through several editions. A new and revised edition, sanctioned by the Vermont Board of Education, is now on the eve of publication. In 1829, he published "Lectures on School-keeping," pp. 136, 12mo. Two editions were speedily sold, and, by order of the Superintendent of Common Schools in New York, an edition of ten thousand copies was printed for distribution among the schools of that State. A revised and enlarged edition was published in 1852. In 1832 he published "Lectures to Female Teachers on School-keeping," pp. 189, 12mo; "The Child's Instructor, or Lessons on Common Things," pp. 140, 12mo; and "The Arithmetical Manual, containing exercises for Practice and Demonstrations of the Rules of Written Arithmetic," pp. 288, 12mo. In 1833 he published "Practical Lectures on Parental Responsibility and the Religious Education of Children," pp. 176, 12mo; "The Grammatical Assistant, containing Definitions in Etymology, Rules of Syntax, and Selections for Parsing," pp. 148, 12mo; and "A School History of the United States, containing Maps, a Chronological Chart, and an outline of topics for a more extensive course of study," pp. 368, 12mo. Besides these, he has published several other small volumes, and has contributed numerous articles to the Journal of Education and other educational periodicals.

NATIVE MINISTER.

Rev. JAMES WOODWARD STRONG, son of Elijah Gridley and Sarah (Partridge) Strong, was born September 29, 1833, and was graduated at Beloit College in 1858. During his residence at Beloit he was the city clerk for two years. He was graduated at Union Theological Seminary in 1862, received license from the Third Presbytery of New York, April 10, 1862, and was ordained at Beloit, as an Evangelist, in October 1862. Rev. D. P. Noyes, of New York city, preached the sermon. About December 1, 1862, he commenced preaching at Brodhead, Wis., where he still remains.

CHARLESTON.–The Church in Charleston was organized May 14, 1844, and consisted of eight members. Rev. J. T. Howard, through whose instrumentality it was gathered, became the Stated Supply, preaching on alternate Sabbaths, and so continued till 1857. In 1854 the foundations of a house of worship were laid, and, after five years of struggles and self-denials, the house was finished. It was dedicated June 21, 1859. For nearly three years, 1857–60, preaching was maintained only by temporary supplies. In May 1860, Rev. Charles Duren became Stated Supply, and continued two years and eight months. Early in 1863, the Church commenced maintaining worship every Sab-

bath, and in the following summer Rev. Levi Loring, its first pastor, was ordained.

PASTOR.

Rev. LEVI LORING, son of Rev. Levi and Sophia (Bosworth) Loring, was born in Buxton, Me., November 26, 1819. His father was a pastor in Maine for nearly half a century. At the age of sixteen he commenced studies preparatory for the ministry, but his health failing, he engaged in teaching, and afterwards in mercantile business, which he followed for twelve years in Athens, Me., and Lawrence, Ms. In 1859 he again turned his attention to the ministry, and in February, 1860, he went to Magog, C. E., as a missionary of the Canadian Missionary Society, where he preached about two years and a half. In December, 1862, he removed to Charleston, and was there ordained as pastor July 9, 1863. Rev. Pliny H. White preached the sermon.

COVENTRY.—The Church in Coventry was organized October 2, 1810, and was composed of seventeen members, six of whom survived to celebrate its semi-centennial anniversary. For twelve years public worship was maintained principally by lay services, with occasional preaching for a few Sabbaths, or, at most, for a few months. In September 1822, Lyman Case commenced preaching as a candidate for settlement and in the following Spring was ordained as pastor, to preach half the time, on a salary of one hundred and twenty-five dollars a year. In July, 1829, a house of worship was commenced, and it was completed and dedicated October 7, 1830. The Church has had two pastors:

LYMAN CASE,.....Ord. Mar. 19, 1823
Dis. Oct. 8, 1828
ASAHEL R. GRAY,.....Ord. Nov. 13, 1844
Dis. June 29, 1858

During the interval between the first and second pastorates, Rev. Radden A. Watkins was Stated Supply from June 6, 1830, to May 15, 1836, and Rev. Lyndon S. French from the fall of 1837 to August 1844. Since the dismissal of the second pastor, Rev. Pliny H. White has been Stated Supply. Revivals took place in 1816, 1831, and 1858–9. This Church has enjoyed the uninterrupted ministrations of the gospel for more than twenty-six years, there not being a vacation of a single Sabbath between any two of its ministers; a fact which cannot be affirmed of any other church in North-Eastern Vermont, except of that in Morgan, which maintains worship only half the time.

PASTORS.

1. Rev. LYMAN CASE, son of Abijah and Thankful (Cowles) Case, was born in Whiting, Vt., April 13, 1792. His early educational advantages were such only as the common school afforded. He studied Theology with Rev. Josiah Hopkins of New Haven and Rev. Benjamin Wooster of Fairfield, was licensed by the Winooski Association, and was ordained at Coventry, March 19, 1823. Rev. Benjamin Wooster preached the sermon. After his dismissal from Coventry, he preached in various towns in Vermont and Canada, but only for short terms, except in Johnson, Vt., where he labored nearly a year, and witnessed a powerful revival. During the latter part of his life he was in the service of the American Tract Society as a colporteur. He died February 27, 1857.

2. Rev. ASAHEL READ GRAY, son of Dea. Ebenezer M. and Levinah (Read) Gray, was born in Coventry, June 29, 1814. He fitted for college at Craftsbury Academy, and was graduated at the University of Vermont in 1844. While pursuing his course in college, he studied theology with Rev. Samuel R. Hall, and was licensed by the Orleans Association at Albany in August 1842. His ordination sermon at Coventry was preached by Rev. John Wheeler, D.D. Since his dismissal he has been Stated Supply of the Congregational Church in Albany.

BERKELEY ST. CONGREGATIONAL CHURCH, BOSTON, MS.

On the evening of March 21, 1827, a large number of members of the five Orthodox Congregational Churches then existing in Boston,[1] met at the Lecture Room of the Hanover Street Church, to consider what measures ought to be adopted to extend the influence of religion in the community. As the result of their deliberations, it was decided that a new Evangelical Congregational Church ought to be built; and about $20,000 was subscribed for that purpose on the spot. Dr. Lyman Beecher, then at the zenith of his influence in the city, jumped up upon a settee and made an eloquent appeal to those present to build two new churches at once, instead of one, urging that the North and South Ends equally required a new church, and that the two could as well be built as one, if they would only think so. Moved by his earnestness, the assembly voted to adopt his suggestion, and proceed immediately to the erection of two new church edifices. The necessary committees were appointed; the subscription was enlarged to $30,000; land was bought at the corner of Bennet and Salem Streets, and at the corner of Pine and Washington Streets, and the Salem Street and Pine Street meeting-houses were at once commenced.

The corner-stone of the Pine Street house was laid on the 20th of June following, and the finished structure was dedicated on the 25th of December of the same year. The land cost $9,000, and the building $25,000, making a total of $34,000. As the entire subscription for both houses was only $30,000, and the North End edifice received the lion's share of that amount, there remained a debt of $20,000 on the Pine Street house, incurred by the committee having charge of its erection, no member of which ever belonged to the Pine Street Church or congregation.

When the house began to approach completion, a committee was appointed by the other churches to designate individuals who should be formed into a church to occupy the new house; and on the evening of Sabbath, September 2, 1827, forty-two persons designated by that committee, were embodied as the Pine Street Church; and when the house was done, these individuals—no one of whom had any large pecuniary ability—proceeded, at the request of the other churches, and with the general promise of aid from them, to assume the responsibility of the new enterprise, with its debt of $20,000; it being hoped that, with a popular pastor, the house might be filled, and the pews sold, their debt paid, and the enterprise made a success.

Rev. T. H. Skinner, D.D.,[2] called from the pastorate of the Fifth Presbyterian Church in Philadelphia, was installed pastor April 10, 1828. He was a preacher of much ability, but the feebleness of the church, the heavy debt, and the sparse population then surrounding the church edifice, combined to prevent much success from his labors; and, discouraged and in

[1] Old South, Rev. B. B. Wisner, pastor, [Jan. 1, 1827,] 63 m. 337 f. 400 members.

Park St., Rev. Edward Beecher, pastor, 365 mem.

Essex St., Rev. Samuel Green, pastor, 73 m. 163 f. 236 members.

Green St., Rev. William Jenks, D.D., pastor, 14 m. 35 f. 49 members.

Hanover St., Rev. Lyman Beecher, D.D., 29 m. 52 f. 81 members.

[2] Thomas Harvey Skinner, D.D., was born at Harvey's Neck, N. C., March 7, 1791; grad. Princeton, 1809; commenced to study law, but decided to enter the pulpit; was licensed Dec. 1812, and ord. June, 1813, co-pastor of 2d Pres. Ch., Philadelphia. Being New School, he, about three years after, changed his relationship to the 5th Pres. Ch. In 1832 he took the chair of Sacred Rhetoric at Andover Theo. Sem.; in 1835 became pastor of the Mercer St. Pres. Ch. in New York city; and in 1848, Prof. of Sacred Rhetoric and Pastoral Theology in the Union Theo. Sem. in that city, which position he still retains.

failing health, he was dismissed, after a pastorship of only four months and eight days.

Five months after, Rev. John Brown, D.D.,[3] from Cazenovia, N. Y., was installed pastor, and struggled against continued embarrassments growing out of the heavy debt, until, disheartened and unable to obtain further aid from the other churches, the church notified him of their perplexities, and he was dismissed, after having labored with them a little less than two years.

Up to this time the *church* had had the entire responsibility of the enterprise. An ecclesiastical society was now organized in connection with it, the meeting-house property transferred to its charge, and arrangements made which it was hoped would ensure greater prosperity; and the Rev. Amos A. Phelps,[4] from Hopkinton, Ms., was installed pastor. After a pastorship of eighteen months, he retired to a field that seemed to him more inviting. He was succeeded, nine months after, by the Rev. Artemas Boies,[5] from South Hadley, Ms., who was settled Dec. 10, 1834. The pecuniary affairs of the society still continuing in a very embarrassed state, in 1836 a great effort was made, and by the aid of members of the other churches, the debt was reduced to $10,000. Still, so much ground had been lost in the nine years of feebleness, as to make it difficult to awaken either the interest or the confidence of the community towards the undertaking. In September, 1840, Mr. Boies sent a letter to the church, stating that the deacons had called upon him and made known the pecuniary embarrassments then existing, and he was constrained to feel it his duty to resign his office. The debt had now increased again to $12,500, and the house was threatened with sale by the mortgagee.

After Mr. Boies' dismission a desperate effort was once more made by the society to retrieve its fortunes. A subscription of $5000 was raised, by which the debt was again reduced to $10,000, and the house was thoroughly repaired, and in March, 1842, Mr. Austin Phelps[6] was ordained pastor. He remained in office six years—several months longer than any previous pastorship—when he accepted an election to the Bartlet Professorship of Sacred Rhetoric in the Theological Seminary at Andover, which he still adorns. During his ministry the congregation steadily increased, the attention and confidence of the community were attracted towards the enterprise in a degree unknown before, and the church enjoyed much spiritual prosperity; leading to the confident expectation on their part, that—in spite of some intestine disagreements—if they could have retained his valuable services, they would soon have emerged to a condition of established strength.

In April, 1849, the present incumbent, Rev. H. M. Dexter,[7] was installed. Nearly

[3] JOHN BROWN, D.D., was born in Brooklyn, Ct., July 4, 1786; grad. Dartmouth, 1809; entered Andover Theo. Sem.; accepted a tutorship at Dartmouth, 1811; was licensed by the Orange Association, N. H.; settled at Cazenovia, N. Y., Dec. 8, 1813; received D.D. from Union Coll. 1827; went from Boston in 1831 to Hadley, Ms, where he was installed March 2, and where he died, March 22, 1839, æt. 53.

[4] AMOS A. PHELPS was born in Simsbury, Ct.; grad. Yale, 1826; was ordained at Hopkinton, Ms., Sept. 14, 1830; dismissed thence March 18, 1832; installed at Pine Street Sept. 12, 1832; dismissed March 26, 1834; was then Agent of the Anti-Slavery Society, and editor of the *Emancipator;* July 24, 1839, he was installed over a Free Church worshipping in the Marlboro' Chapel, in Boston; March 2, 1842, he was installed over the Maverick Church, East Boston; and was subsequently Secretary of the New York Anti-Slavery Society. He died in Roxbury, Ms., July 30, 1847, æt. 42.

[5] ARTEMAS BOIES was born at Blandford, Ms., Sept. 8, 1792; grad. Williams, 1816; studied theology at Princeton, was pastor at Wilmington, S. C., and at Charleston, S. C., from 1819 to 1823; was pastor at South Hadley, Ms., until 1834; and at New London, Ct., after leaving Boston, to his death, Sept. 25, 1844, æt. 52.

[6] AUSTIN PHELPS, D.D., was born in W. Brookfield, Ms., Jan. 7, 1820; grad. Univ. Penn., 1837; studied theol. at New York and Andover; inaugurated Bartlet Prof. at Andover Theol. Sem., Sept. 6, 1848; received degree of D.D. from Amherst College, 1856.

[7] HENRY MARTYN DEXTER was born in Plympton, Ms., Aug. 13, 1821; grad. Yale, 1840, and Andover, 1844; was ordained first pastor of the Franklin St. Ch., Manchester, N. H., Nov. 9, 1844; and installed over Pine St. Ch., Boston, April 18, 1849.

a year's time without a pastor had again enfeebled the enterprise, and he found about 350 seats only let in the house, a Sunday school of scarcely 200, a yearly deficit of at least $600, and a chronic cancerous quarrel gnawing upon the vitals of the church. It was soon thought best to call an Ecclesiastical Council to advise in reference to this difficulty; and that Council, in its result, declared that the old debt —for whose origination it avowed that no member of either the church or congregation was responsible—was the root of all the danger of the church, and advised an appeal to the other churches for aid in its immediate payment. That appeal was made—in vain.

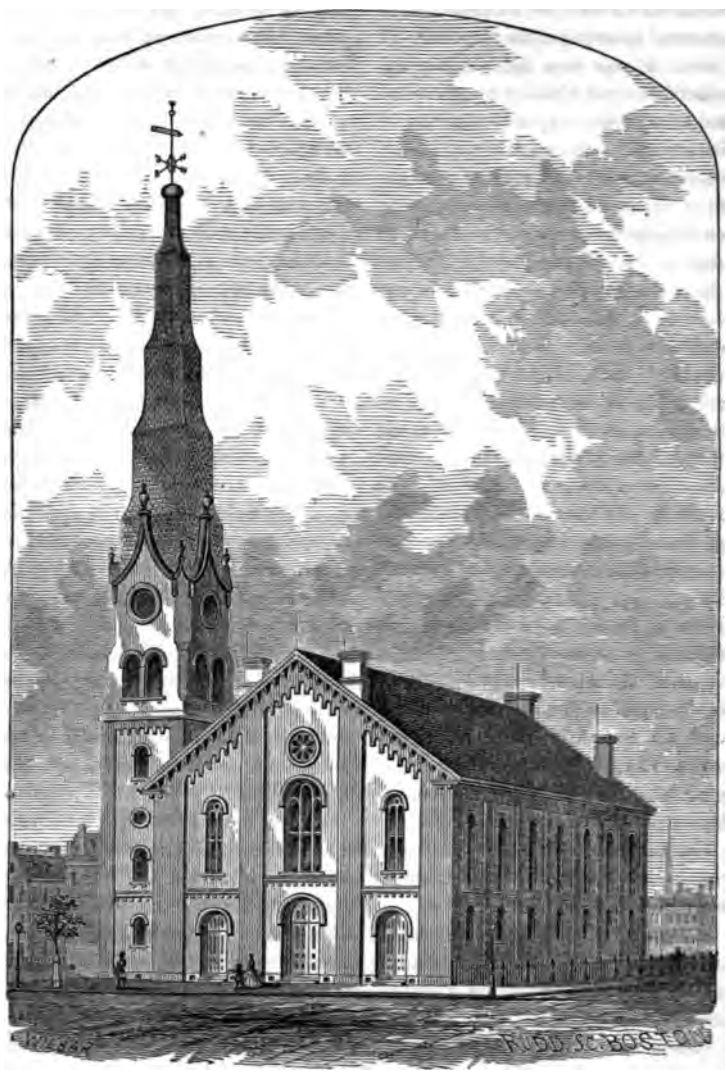
By advice of some of the more enterprising members of the society, it was now determined to raise the church edifice, so as to relieve the chapel from its great dampness, and to take advantage of the waste room in the basement for stores; it being thought that the rent thus obtainable would pay the interest on the old debt and the cost of the alteration, and provide a sinking fund for the gradual extinction of all liabilities. The estimated cost of the change was $10,000; but no contract could be made, as no edifice of the size had then ever been raised in the city, and the work was necessarily an experiment. When done, it proved to have cost $16,496, which, added to the old liability, which had been allowed to increase year by year, placed the society in debt now nearly $30,000.

The stores rented well for the first five years, and the house filled up so that the income from pew rents furnished a small overplus over expenses, and the Sunday school rose to a total annual membership of over 800. But the store rents afterwards fell off, and the society began to be again embarrassed. After long and earnest consultation with one another and with the other Orthodox churches, and with the advice of those churches, its members finally decided to sell the house, pay the debt, and make an effort to build again further toward the South End, and on a plan to accommodate more cheaply the masses of the people.

The house was accordingly sold in July, 1858, for $40,000, and a subscription raised for the purpose of building a plain, neat structure, which should contain double the number of sittings of the old house, and thus be able to maintain public worship at *one half* the old cost to each worshiper. The subscription—by the most strenuous self-sacrifice on the part of the congregation, and by the generous help of members of the other churches, and of the community at large (many of whom felt a special interest in any plan looking toward a reduction of current church expenses) —being filled, with the help of a "guarantee subscription" of $7,372, (to the effect that if pews enough were not immediately sold, on the completion of the house, to discharge all existing liabilities, the subscribers should become liable,) a lot of land at the corner of Berkeley Street and Third Avenue was secured, the contracts made, and work commenced. The corner-stone of the new house was laid July 23d, 1860, the completed structure was dedicated on the 4th of April, 1861; and simultaneously with the occupancy of the new house, the name of the Church and Society was changed in correspondence with the locality.

But the taint which had been ingrained in the original constitution of the enterprise was not so easily to be purged away, and the Society be made free from debt. The Providence of God—doubtless pursuing most important ends in the wisest manner—saw fit to disappoint once more its hopes.

The house was contracted to be finished December 1, 1860, and, by the terms of subscription, the second half of the subscriptions was not due until its dedication. Owing to the failure of the contractors to finish the house, so that it could be dedicated before the fourth of April, 1861,—when Sumter was falling, and all the financial affairs of the country were at a



BERKELEY STREET CONGREGATIONAL MEETING-HOUSE.

dead-lock—these subscriptions, in very many instances, could not be collected, the "guarantee fund" became disorganized, and the Society was thus unexpectedly involved in new embarrassments of the gravest description, threatening the utter wreck of all its new hopes and plans. For nearly two years following, the Society and Church were forced to go on as best they could, liable, at any moment, to have the house sold over their heads, to the entire loss of all their own sacrifices in its behalf, and to the total failure of an undertaking to which the best feelings of their hearts were most tenderly pledged. But by the goodness of God, in the forbearance and generosity of creditors, the unexpected growth of the congregation in the face of all these adverse influences, and the further liberality of friends of the society, and further self-denial of those most directly interested, the enterprise has at last been put upon a sound, self-supporting and eminently hopeful financial basis, without the sacrifice of its cardinal principle of cheap sittings, and the voice of the Lord is heard saying to the children of His Israel there—"Go forward!" A portion of the debt has been paid and the balance funded, while the Society retains in its hands some thousands of dollars' worth of pews more than enough to extinguish the last dollar of its liabilities, when the wise time for such a movement shall come; meanwhile being in receipt of a regular quarterly income—already within a few dollars of—sufficient to pay all current expenses, including the interest on the funded debt.

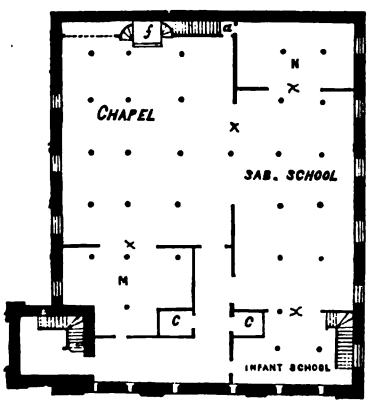
The congregation is now very large, harmonious and hopeful, and there is every prospect that it will not be long before the last sitting of the great number which it has provided at an unusually low rent for fellow worshipers, will be demanded and occupied—making the audience the largest regular Protestant assembly in New England. The church now has a membership of 343, with a Sabbath school numbering some 1,100 within the year, and whose average attendance is about 600; with a Mission school of 150.

The new church edifice, a fine engraving of which is given on the opposite page, is somewhat peculiar in some of its features, but proves itself to be excellently adapted to the purposes for which it was designed. Its internal aspect, proportions and arrangements, were planned by the pastor, and are the result of much research and reflection in regard to the best proportions for ease of speaking and hearing and general convenience, and the house is confidently affirmed to be as easy to speak in as any room can be; without one particle of echo, or the least need of straining the voice to fill its great space. The outside was suggested by that of the Church of the Pilgrims, in Brooklyn, which is from a design of Upjohn. The working drawings and plans were made by Mr. Towle, of this city—the faithful and skilful architect of many excellent structures.

The house is of brick, painted in two neutral colors, 100 feet by 78 feet in external dimensions, with a spire on its southeastern corner, 22 feet square, and 189 feet 6 inches in hight. On the lower floor are a chapel, seating 450; a Sabbath school room, an Infant school room, a Sabbath school library room, and a room for the Berkeley Literary Association—all 13 feet in the clear, and all two feet above ground, dry and well ventilated. The main audience room has its floor 5 feet above the sidewalk level, and it is 97 feet in extreme length, (including the organ recess, back of the pulpit,) 75 feet in extreme width, and 47 feet in extreme hight. It contains 173 pews on the main floor, 105 in the main galleries, and 30 in a second gallery running across the front, of the depth of the tower—308 in all. These will seat comfortably some 1,750 persons, and with extra sittings and standing places, (very often in requisition at the monthly concerts of the Sabbath School,) from 2200 to 2500 can be included in the

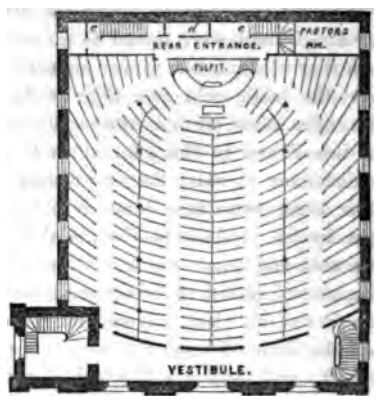
audience. The pastor, organist, and city missionary each have a convenient withdrawing room connecting with the rear entrance of the building. The entire woodwork of the house is chestnut, with the exception of the pulpit and organ, which are of black walnut. The general arrangement of the basement and main floors will be readily understood from the plans accompanying, which explain themselves.

BASEMENT.



M. Library.
N. Room of the Berkeley Literary Association.
x x x Sliding doors, by which the several basement rooms can be thrown into one.
c c Two of Leopold Herman's largest sized furnaces, answering admirably their end.

MAIN FLOOR.



a. Stairs up to main floor.
c. Rear stairs to east gallery.
d. Rear stairs down to basement rooms.
e. Rear stairs to west gallery.
f. Desk.

The organ, the best yet built by the Messrs. Hook, is the largest purely church organ in the city, having about 2,000 pipes and 48 stops, five of which run down to a 16 feet tone. It is esteemed of extraordinary richness, smoothness and perfection in the character of its voicing, and has two or three stops of unique quality. Its cost—mitigated to the Society by the generosity of its builders, and of other friends who desired that the church should be suitably furnished in this important particular—was $4,150; and it proves to be—placed as it is—an admirable supporter of congregational singing.

The cost of the land was $11,400, while that of the house and fixtures brings the total up to $56,000—or an average of a little over $32.00 per sitting, against a general average of some $50.00 and more in the ordinary meeting-houses of the city, seating scarcely more than half the same number.

PLURALITY OF ELDERS IN EACH CHURCH.

BY REV. T. S. POTWIN, FRANKLIN, N. Y.

The article in a late number of the *Quarterly* on this subject, seems to us to overlook some points which, duly considered, would show that the churches of the present day are not so far from primitive usages as the writer supposes.

That there was this plurality of elders in the apostolic churches, there can be no doubt. But if certain obliquities of vision were removed from our eyes, we dare affirm that we should see that we have the same now.

In Acts xiv : 23, where this plurality is spoken of, what churches are meant? As the context shows, the church of Derbe, the church of Lystra, the church of Iconium, &c. That is, over the church in each of these places, Paul and Barnabas ordained elders—not over the churches, i. e., several in each of these places.

Now any one who has studied the rapid spread of Christianity under the apostles and their first successors, will not doubt that there were large numbers of converts in each of these and the other cities where Paul labored, as large perhaps as exist in some of our own cities at present. These, however, were considered as one church, one εκκλησία, or "assembly" of God's people, just as each free city had its political εκκλησία. Over them elders were ordained in numbers to meet their wants.

In the passage where Paul directs Titus to do in the island of Crete what he had done elsewhere, (Tit. i : 5,) the language establishes this view. Paul says, "Ordain elders in every *city*, not elders in all the churches in every city. The Christians of each city here again are viewed as one sacred "assembly," or congregation of the Lord, *called out* from the world, as separate from it.

And this is the customary use of the term "church" in the epistles, in such a connection. Thus we read of the church of Jerusalem, never of the churches of Jerusalem; of the church of Ephesus, the church of Corinth, never of the churches. But at Jerusalem we know there had been many thousands converted, and at the other places Paul had labored long, and Christianity had gained a firm establishment.

On the other hand, when Paul speaks of a province including many towns, he uses the plural, as: "churches of Macedonia, (2 Cor. viii : 1); "churches of Galatia," (1 Cor. xvi : 1); "churches of the Gentiles," (Rom. xvi : 4,) &c.

Now what prevents a parallel in our present circumstances? Nothing but denominational divisions which have supervened, to mar the feeling of unity in the congregation of God's people, and prevent the harmonious and efficient co-operation of the "elders ordained in every city." The churches of Jerusalem, Ephesus and Rome doubtless had various places to which different sections resorted for a portion, at least, of their services; we see traces of this in the expression: "Church in the house of such-a-one." But they felt that they were all one in Christ Jesus, and their elders were one in co-operation in their joint work of oversight and instruction.

At present there is scarcely a village or township in our land that has not its "plurality of elders" for God's people, i. e., the church in the village or township; but the present (we may hope, temporary,) result of the infirmity of our understandings and hearts prevents the *joint* fulfilment of their duties.

But are we therefore called upon to confirm, perpetuate and hallow this state of discord by inducing each little section of Christ's flock in each place to appoint over themselves a useless or burdensome "plurality," just because, forsooth, we have been obliged to apply the name "churches" to those divisions which Paul would have mourned over and rebuked. (1 Cor. iii : 1—9.)

Should we not rather ourselves mourn over these divisions which have grown out of our finite understandings, and labor to bring the churches and elders of our various denominations into unity of faith and spirit, and co-operation in our common cause, which shall make us in effect again one church in each local division of territory; and our elders one body, harmoniously and helpfully striving together for the welfare of all who love the Lord Jesus.

The elders of the Church of Cincinnati have lately (see July *Quarterly*) given noble evidence of their unity in plurality and plurality in unity. We hope to see this example followed, and its spirit carried out, till the oneness of God's people

in this land shall be plain as the light to all. We speak now chiefly of oneness of feeling and substantial co-operation, irrespective of the total obliteration of denominational distinctions. Let our glorious Union army illustrate what we mean. They exhibit all the more striking proof of real moral unity, by voluntarily combining and subordinating their various State banners under the one glorious flag of the nation.

But alas! there often is not that glad and emulous union between different churches of the several denominations, which there is to-day between regiments from Maine and Minnesota, from Massachusetts and Kentucky.

But meanwhile, there is another sufficient answer to the writer of the article referred to. Our associations of clergymen, scattered over local districts, do not generally represent more Christians than must have been called by the apostles sometimes a church. Then we have in these associated elders a "plurality of elders," in a near approach to the primitive sense. And through them the church of such a county, or city, ordains its elders, and is sufficient in itself for all its ecclesiastical necessities, though not for the beauty and power of its testimony to the world, of its oneness with all God's people.

PSALME I *

O Bleſſed man, that in th'advice
of wicked doeth not walk:
nor ſtand in ſinners way, nor ſit
in chayre of ſcornfull folk.
2 But in the law of Iehovah,
is his longing delight:
aud in his law doth meditate,
by day and eke by night.
3 And he ſhall be like to a tree
planted by water-rivers:
that in its ſeaſon yeilds his fruit,
and his leafe never withers.
4 And all he doth, ſhall prosper well,
the wicked are not ſo:
but they are like vnto the chaffe,
which winde drives to and fro.
5 Therefore ſhall not ungodly men,
riſe to ſtand in the doome,
nor ſhall the ſinners with the juſt,
in their aſſemblie *come*.
6 For of the righteous men, the Lord
acknowledgeth the way:
but the way of vngodly men,
ſhall vtterly decay.

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* We are indebted to the kindness of Mr. J. K. Wiggin—whose valuable stock of old books, prints and coins at No. 13 School St., should not fail to be examined by every scholarly visitor to this city—for permission to reprint this psalm from his copy of the old *Bay Psalm Book*, A. D. 1640.

FIVE THEORIES OF THE CHURCH.

BY REV. LEONARD WOOLSEY BACON, STAMFORD, CT.

THE author of the "Thirteen Historical Discourses" on the First Church in New Haven, vindicates the authority of that church, organized by mutual agreement in a meeting of the Christian people of the colony, by analogy with the civil government of the colony, organized in like manner, about the same time. After describing the "plantation-covenant," under which as a provisional government the colonists lived for fourteen months, the author records the meeting in Mr. Newman's barn, the framing of the church and of the state, the choosing of the seven pillars, and finally the election and ordination of the church officers. He then proceeds as follows:—

"The question doubtless arises with some —Could such an ordination have any validity, or confer on the pastor thus ordained any authority? Can men, by a voluntary compact, form themselves into a church? and can the church thus formed impart to its own officers the power of administering ordinances? If Davenport had not been previously ordained in England, would not his administration of ordinances have been sacrilege? Answer me another question: How could the meeting which convened in Mr. Newman's barn, originate a commonwealth? How could the commonwealth thus originated impart the divine authority and dignity of magistrates to officers of its own election? How could a few men coming together here in the wilderness, without commission from king or parliament, by a mere voluntary compact among themselves, give being to a state? How can the state thus instituted, have power to make laws that shall bind the minority? What right had they to erect tribunals of justice? What right to wield the sword? What right to inflict punishment, even to death, upon offenders? Is not civil government a divine institution, as really as baptism and the Lord's supper? Is not the 'duly constituted' magistrate as truly the minister of God, as he who presides over the church, and labors in word and doctrine? Whence then came the authority with which that self-constituted state, meeting in Mr. Newman's barn, invested its elected magistrates? It came directly from God, the only fountain of authority. Just as directly from the same God, came the authority with which the equally self-constituted church, meeting in the same place, invested its elected pastor. Could the one give to its magistrates power to hang a murderer in the name of God,—and could not the other give to its elders power to administer baptism.[1]

The argument thus popularly stated is sharply conclusive *ad hominem* against those who hold the popular statement as to the sanction of civil government. The American idea of the state implies the American idea of the church. The parity of reasoning betwixt the two is perfect.

But the analogy here drawn is good for much more than this. It has only to be cleared of expressions which point its immediate application to a particular class of gainsayers, to furnish a theorem by which, reasoning from sound principles in civil polity, we may discover fallacies and establish the truth in ecclesiastical polity. For several reasons let us take the particular instance quoted above as the text of our whole discussion. First, because the argument will be clearer if stated in relation to a particular instance; secondly, because almost the only cases in which history distinctly discloses side by side, the origin and earliest processes of civil and of ecclesiastical government, are this and like cases in early American history; thirdly, because the passage quoted has actually been, in the mind of the present writer, the germ out of which his argument has grown.

At the outset, let us guard against one source of misapprehension which will be more effectually obviated as the discussion proceeds. The church and commonwealth

1. Bacon's Historical Discourses, pp. 41, 42.

of New Haven Colony did not *originate* in the meeting in Mr. Newman's barn. They had existed at least fourteen months already. The "Two Hundred Years from the Beginning of the First Church in New Haven," which are commemorated in these discourses, date from the landing of the colonists, not from the mutual compact. And the civil state was coeval with the church. So that when it comes to strictness of speech, the question, Can men by voluntary compact form themselves into a church?—and the other question, Could the meeting in Mr. Newman's barn originate a commonwealth? are to be answered (so far as the present instance shows) in the negative. That meeting could not create what was already in existence.[1] What the meeting did was to *organize* both the church and the State. According to "Congregational usage" this is the same thing with originating them; but according to the usage of the English language it is something different.

Coming now to the question, What was the origin of the New Haven Colony Commonwealth and Church? and What were the source and channel of their authority, if any they had?—there is room for five different answers, according as the respondent holds one or another of five different theories of polity, civil and ecclesiastical. Let us name them:

I. THE PAPAL THEORY.
II. THE BOURBON THEORY.
III. THE FORMAL THEORY.
IV. THE JACOBIN THEORY.
V. THE RATIONAL AND SCRIPTURAL THEORY.

I. THE PAPAL THEORY.

It is a "fundamental principle of the papal canon law, that the Roman pontiff is the sovereign lord of the whole world; and that all other rulers in church and state have so much power as he sees fit to allow them to have." Under this principle, the popes claimed the power "not only of conferring benefices, but also of giving away empires, and likewise of divesting kings and princes of their crowns and authority."[2]

The theory thus set forth is a very simple and intelligible one, and its application to the case in hand is nowise doubtful. The heathen territory of New England had been disposed of long before the Puritan by the gift of a pope to a Catholic prince,[3] and therefore whatever claim of jurisdiction should be set up within that territory by any body of colonists, whether in the name of a charter from a heretic power, or under color of a purchase from the barbarous tribes in possession, or under pretense of a so-called inherent right of self-government, must be simply an intrusion and an usurpation. It would be not only devoid of right in itself, but a violation of the divine right of the pope's grantee.

In like manner, any assumption of the functions of the church or ministry in this colony otherwise than through the ways appointed by the head of the church would be void and invalid, and therefore sacrilegious. Furthermore, it would be schismatic, as intruding a separate church authority within a territory and population already placed under the special spiritual jurisdiction of some bishop, or if not so placed, then remaining under the immediate pastoral care of the bishop of Rome.

Obviously, according to this theory, the first step for the colonists to take to secure a regular and valid government, in church and state, is to become reconciled to the Catholic church.

II. THE BOURBON THEORY. This theory agrees with the first mentioned in declaring all lawful authority, civil and ecclesiastical, to be derived from God through a continuous succession of men. It differs from it in this: that whereas the former holds that there is but one line of

[1] That this is the view accepted by the author of the "Discourses" is sufficiently implied both in the title-page and in the preface of the volume.

[2] Murdock's Mosheim, vol. ii, p. 340.

[3] Bancroft's U. S., vol. i, p. 10.

this succession—the line of the popes—and that to all rightful, secular, and spiritual rulers in any generation, their authority flows through the pope for the time being;—the present theory holds that the lines of succession are not one, but several; that from the original conferment, authority and "validity" descend along these lines in secular matters through an hereditary succession; in spiritual matters through a tactual succession; that the power of the scepter and sword, or the power of the keys, as it is not derivable from the subjects thereof, so is not defeasible by them; and that the question of title to authority, civil or ecclesiastical, is a simple question of pedigree.[1] According to this theory, the powers of the state center in the sovereign. The king, not the pope, is "the fountain of honor." "*L' état, c'est moi,*" says the Bourbon; and so the high-churchman holds that, for many purposes, the clergy are the church.

In its two applications, to church and to state, the lines of argument by which this theory is sustained are very nearly equal and parallel. The state is a divine institution, and so is the church. The ministers of the one are divinely commissioned, and so of the other. There are difficulties objected in either case to any other external credentials of the divine commission than the credentials of succession from former ministers. Those whose claims to authority have been founded exclusively, or mainly, on hereditary or tactual relation to their predecessors, have been in a multitude of cases, and for many centuries, almost universally approved as lawful rulers and bishops. The two applications of the theory are analogous, not only by parity of reasoning, but by parity of unreasonableness: for in either case it is easier to show the several links of the succession than it is to demonstrate any law of cohesion by which they become a chain, or, the chain being completed, to hitch it fast to the original divine commission. It may fairly enough be admitted that the warrant for ecclesiastical power in Apostolic succession, is as well accredited, on the whole, as the warrant of the hereditary divine right of kings.

Applying this theory to the case in hand, we find that the only right for the exercise of government which the setlers of New England generally possessed, was such as was conferred on them by charter from the king of England. Under such charter, if it was broad enough, all the functions of government might be exercised by the local magistrates in the name of the king. For lack of such authority, the legislative and judicial acts of the New Haven colonists, were null and void. The only way in which regular and valid *independent* government could be set up in the little province of Quinipiac, would be for the colonists to import the regularly descended heir of some Lord's anointed,—an Otho, or a grand duke Maximilian—and graft their wild olive with a slip of a Stuart or a Bourbon.

Likewise in spiritual matters, Davenport and Hooke might exercise such spiritual functions as their ordination to the priesthood by English bishops would authorize, but could acquire no new prerogative from any act of a self-constituted church. The way of maintaining the functions of the church from generation to generation, was to obtain other priests and deacons from the ordaining hands of the Bishop of London, (whose modest diocese was understood by a mild fiction of law to include a large part of the Western hemisphere;) or to secure, either from the lord spiritual of England, or from the cracked succession of the Scotch episcopate, the gift of a bishop with a pedigree sixteen hundred years long, whose should be all the rights of ecclesiastical sovereignty, to have and to hold, and to transmit to his assigns forever. Both these methods were practised successively by a few dissidents in the subsequent days of New Haven; by virtue of which they became the real church of the colony, having the only "valid" and authorized ministry. For

[1] See Macaulay's Hist. England, Chap. I.

neglect of these, the body of Christian people in the commonwealth became schismatics and aliens from the church, and their so-called ministers became guilty (so we are assured,) of the sin of Korah and of Dathan, and Abiram.

III. THE FORMAL THEORY. — This theory appears under very different phases of development, and is held by very different parties of civil and ecclesiastical politicians. It is that the legitimacy, validity, or authority of a church or of a state are determined by the form of its structure. There are *jure-divino* monarchists, *jure-divino* republicans, and *jure-divino* democrats. So also, there are *jure-divino* tri-ordinary episcopalians, *jure-divino* presbyterians, and *jure-divino* congregationalists.

According to the first classes in these two lists, the state-government in the Colony of New Haven was hopelessly vitiated because it did not constitute Mr. Eaton ruler during his life, and the head of an hereditary dynasty: the church polity was ruined, because the pastor, the teacher, and the ruling elder, instead of being in three ranks in a line of promotion, were all in one. And so to the other classes, the colonial church and state must stand or fall, in respect to their divine sanction, according as they agree with or vary from a supposed "pattern showed to Moses in the mount." They came into being, as divine institutions, in the act of conforming themselves to the Scriptural model; or if not so conformed, they never did come into existence at all.[1]

IV. THE JACOBIN THEORY.—This theory represents the body politic or ecclesiastic, to originate out of the unorganized and unassociated materials of human society, by a "social compact" or "covenant," in which all the individuals agree, for the common advantage, to surrender to the new organization—the State, or the church—sundry of their individual rights and powers, to form the common stock of authority for the corporation. "The whole body is supposed, in the first place, to have unanimously consented to be bound by the resolutions of the majority; that majority, in the next place, to have fixed certain fundamental regulations; and then to have constituted, either in one person, or in an assembly, a standing legislature."[2]

According to this theory, the colonists of New Haven from the time when they came out from under the authority of the ship's captain, at least until the close of their first day of fasting and prayer, when they formed their provisional "plantation covenant," were "in a state of nature." They were not a community, but only the individuals who might become a community whenever they should agree to act in common. They were not society, but only the raw materials of society. There was neither a commonwealth nor a church among them, but only the possibility of these. By-and-by they concluded to have a State and a church, and so they got together in a barn and created them, appointing officers with divine authority for administering the functions of the two institutions—authority which up to that time had not existed in the colony. Before that, the execution of a malefactor would have been an act of murder,—either of private revenge or of mob-violence. Defensive hostilities against the Indians would have been simply the fighting of every man "on his own hook," except so far as individuals might have chosen to club together according to their preference for leaders. But any exercise of command on the part of him to whom the instincts of the people should turn as their natural military leader; or any attempt to coerce the shirks and the cowards into the common defence,—would have been an act of tyranny and usurpation, there having been no unanimous mutual agreement of

[1] For some severe animadversions against this test of church-hood—against "the whims of theoretic Biblists" and their "Text-made churches," see Isaac Taylor's *Wesley and Methodism*, pp. 199–202.

[2] Paley's *Moral and Political Philosophy*, Book VI. chapter 3. See also Emmons's *Scriptural Platform of Church Government*, reviewed in the last number of the *Congregational Quarterly*.

the colonists to concede their individual rights to this extent. And when, after experiencing the inconveniences of the "state of nature," the colonists began to frame their covenant, there was no right among them to compel into the arrangement any individual who preferred, at his own risk, to live among them, but not of them, as a quiet and peaceable outlaw. The uncovenanted citizen might be derelict of a moral duty in thus standing aloof from the mutual engagements of the rest, but the powers arising out of these mutual agreements of ninety-nine of the population could not extend over the one-hundredth man who had declined to be a party to the compact.

Just so the Christian people of the colony were not a church, but only Christian individuals. The administration of baptism or the Lord's Supper, before the covenant, would have been, if not sacrilegious, at least a great irregularity, and an infraction of Congregational order. The endeavor of them that were spiritual to restore by remonstrance and admonition a wandering brother, would have been the meddling of individuals in that which they had nothing to do with. The individual would not have been bound to submit to it; for "the obligation to submit arises from the bond of the covenant,"[1] and he had never made any such contract with his Christian neighbors. Any attempt to report the recusant in the weekly meeting of believers would have been both impertinent and futile; for the man never agreed to suffer any such use of his name, and the stated meeting of Christians is not a church, to "tell it to," because the members of it have not formed a social compact. The exclusion of an obstinate offender from the communion of saints is a sheer impossibility, because the saints do not have any communion. They are men of grace in a "state of nature." If, at length, the colonists hold a meeting in Mr. Newman's barn to arrange the terms of an association for mutual care, and contrive a covenant which should confer on the members and officers of the institution the divine right of enforcing a contract, it is optional with those who find themselves incommoded by too much "watch-care," whether they will enter into this covenant, or whether they will remain as lookers on, or whether they will form a little separate mutual covenant among themselves.

V. The Rational and Scriptural Theory.—This theory, as applied to the civil state, avoids encountering the hypothetical difficulties suggested in what we have called the Jacobin theory, by simply recognizing the facts of human nature. The questions whether an aggregation of human beings living together without any mutual interests or intercourse is a community or commonwealth; —whether "individuals are a civil society before they have formed themselves into one,"—whether "unconnected individuals, before they have laid themselves under a mutual engagement"[1] are the subjects of any common authority—are futile questions: as if one should ask whether a pile of quicksilver globules would constitute a pool of quicksilver before being flattened down; knowing that it is the nature of globules of quicksilver, not to stand in a pile like cannon-balls, but to flow together upon contact. A battue of lions in an inclosure is not a herd of lions, no matter what discipline you may put them under, for the lion is not a gregarious animal. But a collection of horses or of sheep is a herd, or a flock, at once, without waiting to adjust the terms of an agreement, or to secure the valid investiture of the bell-wether, because horses and sheep are gregarious. You do not have to constitute them a herd,—they are a herd. Just so, if you gather human beings together in a separate population, you do not have to make society out of them. They *are* society, because man is a social animal. And wherever human society is, there are to be found, either potentially or in actual

[1] See Emmons, who is beautifully explicit on this point. *Scr. Platform*, pp. 5, 7.

[1] Emmons, Script. Platform, p. 4.

exercise, all the divine power and authority of the state.

And all the questions that are raised among the other conflicting theories of the State as to the conditions, channel and credentials of divine authority residing in the rulers of the State, are shortly disposed of, according to the rational and Srciptural view, by recurring to that fundamental maxim, "The powers THAT BE are ordained of God." The government *de facto*, by virtue of its being *the power*, is charged by the Divine ruler with the responsibility of administering justice in the land, and is entitled to be respected and obeyed accordingly. This is the sole condition on which divine authority is conferred on the government of any country—that it *be* the government. With this agrees the maxim, in its only true meaning, that "all governments derive their just powers from the consent of the governed;" since if this consent, whether voluntary or coerced, active or passive, is withdrawn, the power that was is no longer the power, and therefore is not a divine ordinance. Without the actual possession of the power, no degree of *de jure* "validity" amounts to a divine commission;—not bulls from a pope, nor pedigrees running back to King David himself, nor any degree of ideal perfection in the structure of a constitution, nor any certificates of a social compact in a mass meeting. But, the power being present, not the absence of any or all of these conditions can discharge the *de facto* government of its responsibility, nor release the individual from his duty of subjection and obedience. Of course this statement is not to be interpreted to mean that all methods of acquiring civil power are right, nor that there is no preference among forms of government; neither is it to be applied to the exclusion of the duty of disobedience to laws requiring sin, or of the right of revolution. But properly interpreted and applied, this view of civil duty and authority is the settled result of Christian ethics.

Moreover, there always *is* an "existing power," residing in every community of men, latent if not active, which, whenever on any emergency it is called into exercise for the punishment of crime or the protection of innocence, carries with it the sanction of God.

Applying these principles to the case of the New Haven Colony, we find that before the "constituent assembly" in the barn, before the "plantation-covenant," the colony was already a state;[1] and so any malefactor who should have presumed upon prevalent social theories to violate public or private rights or religious duties at that early period, would summarily have found it to be. His judgment would not a long time have lingered, nor his condemnation have slumbered, waiting for a social compact to confer the authority of a magistrate.

The divine right of government residing in the little commonwealth, might have come into exercise and manifestation, in various ways. Successive emergencies might have occasioned successive acts of authority, *nemine obstante*, which might have become precedents for others, and so a body of common law, and a sort of British constitution, have grown up, without one act of deliberate legislation or foundation. The deference towards Eaton might, either explicitly or by the general acquiescence, have committed to him the supreme government of the colony, and at his death have transferred it to his son. Or the long continued pressure of military exigencies might have habituated the people to martial law and settled their mil-

[1] "If a ship at sea should lose all its officers, or a shipwrecked crew be cast upon a desert island, this little community would then stand in the condition of a State. The whole would have the right to restrain and constrain each one for the freedom of all." —Hickok's *Moral Science*, p. 219.

It is necessary to guard against a confusion, which seems not unlikely, at the present juncture, to work some damage in our public affairs, between a *State*, and a *State government*. The State government is the outgrowth or ordinance of the State. But by a natural metonymy, the word *State* is often used to mean the government.

itary leader into the seat of general authority. All these modes of the origin of governmental institutions in the colony are imaginable, in any one of which might have been inaugurated the power ordained of God. The method of sitting down consciously and deliberately to contrive the institutions under which the inherent authority of the State should express itself, is doubtless a nobler way; a way worthier of such matured and reflective minds as set up the pillars of the New Haven Colony—a way which has since become so exclusively the typical American way of organizing government that we are tempted to think it the only way; but it is not one whit more valid in conferring divine authority than the way practised in the insurrection on the slaver *Amistad*, when the tallest, nimblest and smartest negro in the lot elected himself captain and king, and exacted and received the obedience of the rest.

Now bringing the force of this extended analogy to bear on our main subject of the origin and authority of the church, we see at once the futility of those questions whether a neighborhood of "visible saints" "living members of Christ," while "separate and unconnected," constitute a church of Christ;[1] whether "a number of Christians merely living in the same city, town or parish,"[2] but having no common interests, no mutual affections, no stated meetings, and holding themselves aloof from mutual intercourse, are a church. The questions are predicated on an unsupposable hypothesis. That is not the way in which "visible saints" live. When they try to live so, their sanctity becomes invisible at once. They are no more "visible saints," but visibly unsanctified. "By this we know that we have passed from death unto life, because we love the brethren." The problem in theology that begins with supposing a neighborhood of Christians without mutual love and intercourse under the law of Christ, is as rational as a problem in magnetism which should be founded on the supposition of a collection of steel magnets having attraction towards the pole, but no attraction for each other. If, under the laws of human nature, human neighborhood implies human society, and human society implies the state; then, *à fortiori*, under the laws of the regenerated nature, Christian neighborhood implies Christian society, and Christian society implies the church. The law of Christ concerning common and mutual Christian duties is already in force, and the authority of administering its earthly sanctions resides with the community of Christians.[3]

As touching the credentials of government in the church, it is hard to see wherein the principle to be applied differs from that which obtains respecting civil government. Under the latter, the individual is required to "submit himself to the powers that be." Under the former, he is required to "obey them that have the rule over him." In either case, the wide generality of the command, interpreted by the inspired absence of express instruction as to the method of appointing and inducting valid officers, points to a like conclusion:—that, under the necessary and obvious limitations, a *de facto* government, in church as in state, is entitled to the allegiance of its subjects.

The illustration of this view by the instance of the New Haven colony is so obvious that it is needful only to hint the main points of it. The church which, according to the uniform laws of the Christian life, had crystallized out of the ship's

[1] Ser. Platform, p. 3. [2] Idem, p. 5, et passim.

[3] It is amazing to see Dr. Emmons walking straight forward, with his eyes open, into the absurdity that the law of Christ begins to be binding on Christian disciples only when they have mutually agreed to be bound by it; and, by implication that it is binding then only within the bodies that may be formed by "elective affinity." pp. 4, 5.

Quite in accordance with the Doctor's exegesis of Matthew xviii. 15-17, is the common construction of the same passage, which holds it to be a sin to report an offending brother in the lecture-room of the church until after the "first and second steps," but holds it permissible to advertise him "at sight" in the religious newspapers, or in a "Result of Council."

company during the voyage, having only such slight, informal organization as the circumstances of that temporary mode of life required, was not dissolved when the colonists landed. It was the church authority subsisting among them already, which was expressed in the "plantation-covenant." When, afterwards, the town was "cast into several private meetings wherein they that dwelt most together gave their accounts one to another of God's gracious work upon them, and prayed together, and conferred to mutual edification," and thus "had knowledge, one of another," and of the fitness of individuals for their several places, in the foundation-work, or in the superstructure,[1]—it is possible that they supposed they were preparing to *originate* the church; but it is plain to the looker-on that the very act of "casting the town into meetings" was an act of the church. And the action of the "constituent assembly" in the barn was, like the adoption of our present national constitution, not the founding of a new church or state, but the peaceful revolution of one already in being.

If within the territory occupied by the colony, a knot of theorizers on politics had conspired to form a separate mutual compact for civil government among themselves, to use a different code of laws upon their members, and to secure a purer democracy or a legitimately descended ruler, the proper name for the act would have been *sedition*. Precisely so, when dissenters from the colonial Church *did*, for no grievance put upon their conscience, but simply in the prosecution of their Church theories or prejudices, split themselves from the congregation, and refuse obedience to the existing government—"to them that had the rule"—and insist on importing for their special use a hierarch in the regular succession, the proper name for their act was *schism*.

But on the other hand, let it be confessed that if the colonial Church had undertaken to exclude from its fellowship Christian disciples, for causes not demanding the censure of the Church, nor discrediting the profession of a Christian faith—if they had reversed the gospel principle, and proceeded on the notion that it is better that ten weak disciples should be excluded than that one deceiver should be admitted—if thus they had created outside of their communion a party of Christians whose only opportunity of fellowship was in a separate organization; then the sin of schism would have rested on the heads not of the few, but of the many. The Church itself would have become schismatic. But it is fair to say that this does not seem to have been the sin of the churches of the first nor of the second generation. The general prevalence of it is comparatively modern.

OBJECTIONS TO THIS THEORY OF THE CHURCH.—The objections to be levied against what we have called the Rational and Scriptural Theory of the Church will exactly correspond with those which have been raised, to no effect, against the analogous theory of civil polity. They may be treated with great brevity.

Objection 1. The principle proposed, of the duty of deference to the *de facto* government of the Christian community, cannot be accompanied with any distinct and definite limitation, by which the occasional exceptions in favor of disobedience or revolution can be determined.

The answer to this is to be found, not only in the parallel doctrine and objection in civil polity, but "in almost every part of ethical science." So rarely is the exact boundary between right and wrong to be distinctly defined in a formula—so generally are the final questions on the application of moral rules left open for the decision of the individual conscience—that there is a *prima facie* presumption against any attempt to fix the course of right action on a point of morals by a formula of permanent and universal application.[2] The objection is a clear argument in our favor.

[1] Bacon's Historical Discourses, p. 19.

[2] See the ample illustration of this matter, in its

Objection 2. Under the doctrine here laid down, it will be impossible to justify the Puritan separations from the Church of England.

The first answer which we would make to this is that it is a small matter to answer it at all. The second, that a true judgment on those acts of separation must depend on the circumstances surrounding each act; on the character of the parish church from which the separatists withdrew—whether it was Christian or unchristian; on the nature of the grievances under which they labored—whether mere annoyances or actual burdens on the conscience; on the probability of bringing the body of the Christian disciples in that community into union under a purer rule. The third answer is that if it does condemn the secession of dissenters from the Church of England, it thereby honors and confirms the judgment of our Puritan forefathers of the best and earliest age, almost all of whom, except the Pilgrims of Plymouth, abhorred the schism of the separatists with a holy horror. The fourth answer will be conclusive in many minds, that the doubt which it throws over the Puritan separations in England is more than compensated by the discredit which it puts upon many of the Baptist, Episcopalian, and Methodist schisms in New England.

Objection 3. This view discredits many of the local efforts for the propagation of Congregational institutions at the West and elsewhere, as schismatic.

Answer. Very likely.

Objection 4. This view brings in practical difficulty and confusion, by making it often a matter of doubt what is the Church of Christ in any community, and where its government resides.

Answer. This difficulty is not peculiar to the ecclesiastical application of the theory. It is of frequent occurrence in civil politics. Hardly ever is there a revolution or a considerable attempt at revolution, in which it does not become a very important and very perplexing question to some consciences—Which are the powers that be? It is a question not only for the passive and indifferent, but for the active leaders of revolution—first whether there is ground and need for revolution, and then whether the dissatisfaction of the people, the incapacity of the administration, and the combination of favoring circumstances have or have not charged them with *the power*, and with a trust for the redress of intolerable grievances, to the discharge of which they are ordained of God. Not to allude to very recent questions of personal duty which may have perplexed honest consciences, the history of the mission of Dudley Mann to Hungary, in quest of a government to recognize, is one case in point. Another is the amusing story of Mr. John L. Stephens, whose Travel was never so full of Incidents as when, with a diplomatic commission in his pocket, he explored the various factions of a Spanish American republic, in search of the right government to which to present it.[2]

It cannot invalidate the principle which we have enounced, that such difficulties are more frequent in ecclesiastical politics than in civil. In secular matters, the necessities of society are such that the rival pretensions of different claimants to the supreme government within the same territory become a nuisance so odious as to be intolerable for an indefinitely protracted period; and as for the settlement of these claims by allowing each claimant to govern its own partisans according to its own laws, the plan is so unnatural, so inimical to the peace of the community, that history has shown no disposition to repeat the solitary instance of it which is found in the present constitution of the Turkish empire, tempered though it is, in that instance, by the beneficent rigors of a supervising despotism.

But the union and communion of all

political bearing, in Macaulay's History of England, Vol. ii., pp. 103-5, Harper's 12mo. edition.

[2] Incidents of Travel in Central America, Chiapas and Yucatan. By John L. Stephens.

the Christian disciples of any community, instead of being like the political union, a necessity, is only a duty. Consequently when once factions have established themselves in the Christian commonwealth, there is no necessary limit to their continuance from year to year, and from generation to generation. In the course of time the Christian mind becomes so wonted, and the Christian conscience so seared, to the wrong and evil of schism, that the doctrine of the perpetuity of schism is accepted as an integral part of the "evangelical scheme," and the sacred name of the Church loses its proper meaning of the commonwealth of God's people, and becomes synonymous with its old opposite, a αἵρεσις or sect. The "problem of Christian union," which in the beginning no one ever thought of calling a problem, is held to be soluble only by diplomatic dealings between these churches, (which are not churches,) or else by setting up in the vacant place formerly held by the church, a new institution—a Young Men's Christian Association, or a Catholic Basis City Tract Society—that shall be the center of Catholic affection and the means of the communion of saints.

In this state of a Christian neighborhood, doubtless the question, Where is the church, is a difficult one. One thing about it is plain, that it is not to be discovered by applying worn-out tests, such as papal authority, apostolic succession, structural perfection, or democratic origin to any fragment of the schism, and determining that to be the Church. In some cases it will appear that there is a Catholic church in the place, from which seditious spirits have torn themselves a wanton schism. Sometimes, that t ferent churches, separate in nam form, are united in substance and that their several pastors, co-operat every good word and work, are n presbytery or college of ministers one Church of Christ in the town. times it will appear that the C Tract Society has become a sort of without ordinances, and that the pr of the Society is actual bishop town. But more commonly the mo can be said is that the church in community is existing in a state of s as, in the Rome of the twelfth an teenth centuries, the authority of th might properly be described as di among a number of families and fa And the best that any one can do i a case, is, while joining himself in fellowship where he will lend l least to the encouragement of f always to hold his supreme allegia be due to the interests and autho the *whole* family that is named of C

It is much in favor of any the such a subject as the one which w in hand, that its chief difficulties matters of application and detail. In matters we would not speak with too confidence. We may have wroug successfully in developing and ap the analogy which is the theme of ticle. But we reach the close of t cussion with increased confidence t the just treatment of this analogy l only hope of solving the problem of siastical polity.

On parent's knees a helpless new-born child
Weeping thou sat'st, while all around thee smiled;
So live that, sinking in thy last long sleep,
Then thou may'st smile, while all around thee weep.

THE CONGREGATIONAL POLITY A POLITY OF THE SPIRIT.*

BY REV. LEONARD SWAIN, D.D., PROVIDENCE, R. I.

"FOR THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS."—*Ezek.* i : 20.

The wheels of that chariot of the cherubim seen in the prophet's vision, upon which was borne the throne of brightness and the presence of the Lord. It was not moved by any outward force, but by mysterious, indwelling power. The wheels were not drawn or driven, but were self-revolving. The spirit of the living creature was in them. They were not like ordinary wheels; so much mere mechanism hanging dead upon their axles, until they were urged by an impulse from abroad. They were instinct with life, sympathizing with, responding to, and energized by, that very spirit of life whose throne was spread above them, and whose form of glory came riding upon them.

So must it be with the Christian Church which is appointed to be the vehicle of Christ's truth of grace on earth, the very chariot of his power and coming. If it is to be swift and strong to do his will, and bear his salvation through the world, it must not be a mere piece of dead machinery, moved, like other machinery, by some force applied from without. Its mechanism must be fashioned by the spirit, fitted to the spirit, filled with the spirit, and then must take its motion from the spirit. Its very wheels must have life in them. And the life which inhabits and impels them must be that Spirit of all life and power, the Holy Spirit of God.

In this respect the Church is, and is meant to be, wholly unlike every other and merely human institution, just as that "fiery-wheeled throne," seen in the prophet's vision, was not only in shape and structure, bnt in the very principle of its motion, wholly unlike any vehicle ever constructed by man. And just as that chariot of the vision would have had its nature changed, and its whole efficiency destroyed, by applying to it the ordinary laws of mechanics and locomotion, by endeavoring to propel it by steam, or to draw it by muscular power, so the moment the Christian Church forgets the divine peculiarity of its structure and its growth, and begins to bring merely human resources to its assistance, it will find its strength paralyzed, its life overlaid, and the darkness of eclipse coming over all its glory.

This principle has a special application to churches which, like our own, belong to the Congregational or New England type; because as we believe, their polity, being pre-eminently that of the New Testament, is pre-eminently the polity of the Holy Ghost, not only as having been inspired by it, but as being in peculiar affinity with it, and as holding relations of peculiar dependence upon it.

It is the design of the present discourse simply to call attention to this peculiar relation which the churches of our polity sustain to the power and help of the Holy Spirit, and this not with any invidious meaning, nor with any polemic or partisan ends, but that we may remind ourselves what it is, and what it is not, that as churches we need; what our work is, and how it is to be performed; what our dangers and temptations are, and how they are to be avoided or overcome.

The sentiment which I wish to illustrate is this: that beyond all other churches in the world, our churches of the Puritan or New England type are shut up to the Holy Spirit; that we are shut up to it by our very polity itself; that that polity being founded on the Spirit, fash-

* A Sermon at the Annual Conference of the Congregational Churches of Rhode Island, in Woonsocket, Nov. 12, 1863.

ioned by it, and expressly fitted to it, has its whole explanation and efficiency in it, and can be nothing without it; that this, which is sometimes called our weakness, is in reality our strength; that our wisdom and safety consists in remembering and acting on this fundamental principle of our history; that the moment we lose our hold upon the Spirit we begin to lose confidence in our polity, and the moment we modify our polity, we begin to endanger our reliance on the Spirit; that thus in a pre-eminent sense our hope must be in God, and our help must come only from him; that our want is never of more organization, but always of more inspiration; that what we need is not more wheels, larger wheels, or different wheels, but the spirit of the living creature in the wheels; that what we must seek is not a new *kind* of power, but a new inundation of power; that what we must obtain, as ministers, as churches, as Sabbath schools, as Christian families, and individuals, is not new methods, instruments or themes, but the Holy Ghost; that all progress for us must be in the line of the Spirit, whether it lead us forward or backward; and that in fact the only way *to* go forward till we reach the Millennium, is to go backward till we reach the Pentecost.

1. The Puritan polity is shut up to the Spirit, because it aims at spiritual results and at such only, and works to secure them by spiritual means, and by these alone.

It aims at spiritual results and at such only. Its object is not to amuse men; not to interest them; not to instruct them in science, art or literature; not to make them acquainted with politics, philosophy, history, and poetry, with all other things that are useful, agreeable or beautiful; not to make them merely good magistrates, good legislators, good subjects, good citizens; not even to make them merely moral, upright men, carrying themselves honestly, honorably, and gracefully through all the circle of their human relationships.

Nor shunning these aims of a mere rationalistic religion, which holds the Church as nothing, does it propose to itself those results which content a mere ritualistic religion, which holds the Church as every thing, to make mere *churchmen* of any denomination, as if the Church were of more importance than Christ; to *christen* men into Christians by the waters of baptism, the laying on of hands and the calling over them of a Christian name; to make them satisfied with being mere church members or church goers; as if the mere forms of worship were all that was required of them, or as if the grace of sacraments and ceremonies were all the grace which they needed.

Abjuring alike all these rationalistic and all these ritualistic aims, the Puritan polity has it for its first and supreme end to make men *Christians*, as the indispensable condition of serving God acceptably here and of being saved by him hereafter; Christians not by outward culture and refinement on the one hand, nor by priestly rites and sacramental grace on the other: but Christians by inward regeneration, by personal repentance for sin, personal faith in the Atonement of Jesus Christ and personal consecration to the service of their Redeemer. That this work needs to be done and must be done upon every individual of the race, is the very first article of its faith; and the second is that the accomplishment of this work is the one great enterprise of Christianity, the one great purpose of the Christian church and ministry.

But our polity is shut up to the Spirit, not merely because it aims at exclusively spiritual ends, but because it employs exclusively spiritual means to secure those ends. It does not propose to make men Christians by the facts of science, the events of history, the principles of philosophy, or the sentiments of poetry. Its instrument is the Gospel. Its facts, sentiments and principles come from the word of God. Its haunt and region lie along the path of inspiration. Its themes must be those which the Holy Spirit itself has furnished, and its very words must be those

which the Holy Spirit has indited. Nor does it aim to make men Christians by any magical or mysterious virtue communicated by the Church or its Sacraments. It holds regeneration not to be a result of church-membership, but an indispensable condition of it and preparation for it. It does not receive men into the Church for the purpose of making them Christians; it makes them Christians and then receives them into the Church. Our polity knows nothing of any magical or mechanical grace. Its grace comes not with the bishop's hands laid upon the head, but with the word of God laid in the heart, and made effectual there by the power of the Holy Spirit. It believes that added power of the Holy Spirit to be as indispensable to the effect, as the word itself which it inspires and accompanies. It therefore depends upon the Spirit not only for the end at which it aims, and for the means which it is to employ for that end, but also for that sovereign energy, invisible and divine, which is to make these means successful. It is thus shut up to the Spirit on every side. Its path is marked by the Spirit. Its ends and its themes, its instruments and methods are all prescribed by the Spirit. Its efficiency all comes from the Spirit. Nay, the very existence of our churches themselves depends on the Spirit. For we boldly stand committed by our polity to the principle, that the Church must consist of regenerate persons, and of those only, and, as we confess that all the power of man cannot convert a single soul, but that in every instance in which it takes place it is accomplished by the sovereign grace of God, it is obvious that if the converting influences of that grace be withdrawn or withheld, the Church can receive no further increase, and in the necessary course of events, must, in a little while, come to an end, and perish.

Whereas, with another polity, no such event would necessarily follow the withdrawal, or with-holding of the Spirit. A rationalistic church does not depend for its existence and prosperity upon the Spirit of God. For it does not believe in regeneration, and therefore does not require it as a condition of membership, does not require anything except what can be wrought by the unassisted power of man. A ritualistic church does not depend for its existence and prosperity on the Holy Spirit, for *it* does not practically require regeneration, in our sense of the word, as an indispensable condition of membership, but hopes for it, if at all, as the result of such membership, with the use of the sacraments and church ordinances. Neither a rationalistic nor a ritualistic church, therefore, depends upon the Spirit or needs the Spirit, in any such sense as ours does, to secure its outward growth and perpetuation. They can both multiply their membership at any time, and to any extent they please, baptizing into their fellowship all such persons of decent behavior and moral sobriety as may choose to come to them, without waiting for that evidence of an inward change which our churches believe it indispensable to require.

Beyond all other churches in the world therefore our churches must depend upon the Spirit of God. Other systems have outward supports to fall back upon. A strong and complicate organization, a wealthy establishment, art, æsthetics, magnificent architecture, music, painting, sculpture, with all that appeals to the senses and the imagination in imposing rituals, and in the pomp and splendor of an outward and material worship. Some other systems may dispense with the Spirit of God and still live and prosper. Ours cannot. We have nothing else but the Spirit to fall back upon. When that begins to forsake us, or when we begin to forsake that, we grow helpless at once. When that leaves us, we sink to the ground and perish. Like the chariot in the prophet's vision, the power which must move our polity is the spirit of the living creature in the wheels themselves. If that leaves the wheels, the chariot stands still. Not only its motion, but its whole power

of motion is gone. It has no enginery to fall back upon. There is no power in heaven or earth that can turn its wheels from without, or that can move the chariot from its place.

2. And this principle that our churches are thus by the very necessity of their structure, shut up to the Spirit of God, instead of being, as is sometimes charged upon them, a principle of weakness, is, in reality, the very principle of their strength. It takes them from men and casts them upon God. It takes them from machinery and casts them upon life.

If the Church were a human institution having merely human ends and depending on merely human forces, human wisdom and human instrumentalities, then these systems of organization, these hierarchies of government, these multiplied sources of influence and methods of attraction might be wisely gathered around it to enable it to draw and hold men and work upon them the intended result. But if the Church is a divine institution, seeking divine ends, and to be made effectual by divine powers, then its life is encumbered and not assisted, its strength is weakened and not enlarged, by every method of organization, by every species of machinery, by every form of support, and by every source of influence, which proposes either to supersede, to supplement, or modify the sovereign energy and work of God's Holy Spirit upon the minds of men. A polity of the true Church must be a polity of the Spirit; a polity which has confidence in the Spirit; a polity which honors the Spirit by making it sovereign and supreme; a polity which believes in the omnipotent sufficiency of the Spirit, and which dares to venture out upon it in any storm and upon any sea, like Peter leaving his own poor ship behind him and walking on the water to go to Jesus, because he trusted his promise and his power.

A polity which thus honors the Spirit will be honored by the Spirit. The waters will become like solid land beneath its feet, and it will walk in safety as long as it walks in faith. Only then will it begin to sink when it forgets the Master, and looks upon the waves and remembers the ship which it has left, and wishes itself once more there where the other more prudent disciples are, with the hard plank beneath their feet and the strong sides of the vessel around them. When it thus begins to lose its divine faith and to take to its human prudence again, then it begins to go down; and if it does not quickly utter Peter's cry and find Peter's deliverance, it will keep going down, and will never stop, until the bottom of the sea has stopped it.

If it be the weakness of our polity that it discards all human trusts, and rests thus solely upon the Spirit of God, it is like that weakness of which Paul speaks, when he says, "When I am weak, then am I strong." The weakness of a Church, in this respect, is the very thing in which its strength consists. If it had a strong organization to take hold of, it would be tempted to take hold of it; and if it did, then it would be weak indeed; but having nothing between itself and God which it can reach, or which was placed there to be reached, it takes hold of him, and then its weakness becomes strong indeed. This is the very doctrine of the Gopel. This is the very method of the individual Christian life. And what is true there, must hold true on a still larger scale and with a still stronger emphasis, in the experience of the Christian Church itself. Indeed, one of the greatest proofs that our polity is true and divine, and according to the very pattern of the Spirit as shown in the Gospel, is, that it is so much like the Gospel in the objections which are raised against it, and the deficiencies and various weaknesses which mere human wisdom seems to find in it. Wherever the Gospel has met the other religions and philosophies of the world, it has always been criticised for its weakness, its simplicity, its lack of organized force and of iron array. A mere word, a sentiment, a doc-

trine; foolishness to the Greek; what could he make of it beside his proud philosophies? a stumbling block to the Jew; what needed he to fear it with his ancient law and his magnificent ritual? a derision to the Roman; what was it to him, with Cæsar upon the throne, and the eagles of the empire flying to the ends of the world? an impertinence to the Barbarian—what was such a puff of empty air to do against his gods of stone and his grand old mythologies of a thousand years? But that same puff of empty air smote the gods of stone and brought down the old mythologies from their seat; and, passing across the ruins of the Greek philosophy, the Jewish ritual and the Roman empire, descended to our times, and rules to-day over the mightiest forces of the world's life. The Gospel seemed foolishness to men of wisdom. It *was* foolishness. But it was the "foolishness of God," and it proved itself wiser than all their philosophy. It seemed weakness to men who were accustomed to what was humanly strong. It *was* weakness. But it was God's weakness, and it proved itself stronger than all their omnipotence.

So with that polity of the spirit, that polity of the Puritans, that ancient polity of the New Testament. It is weak just where the Gospel was weak; it is simple just where the Gospel was simple: it is foolish just where the Gospel was foolish. It stands among other systems just as the Gospel stood among the philosophies, the mythologies and the splendid rituals of the ancient time; foolishness to the one, a stumbling-block to the other: but destined, if it comprehend its mission and be faithful to its trust, to be the wisdom of God and the power of God, so far as any polity can be, to the bringing of the world unto the kingdom of our Redeemer. It is the polity of the Gospel because it is like the Gospel. It is the polity of the Gospel because it uses the Gospel and that alone, in its work among men. It uses that and that alone to define its ends: uses that and that alone as the means to secure these ends. It is the polity of the Gospel because it is the polity of the Spirit, because it puts all its trust in the Spirit, draws all its strength from the Spirit, and has nothing which it can trust between itself and the Spirit. It stands to all the vitalities of the Gospel as the wheels in the prophet's vision did to those mysterious and divine vitalities that moved with them, and were borne upon them. "And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went: thither was their Spirit to go; for the Spirit of the living creature was in the wheels. When those went, these went: and when those stood, these stood: and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

Our polity, therefore, shuts us up to the Spirit thus absolutely, not that it may make us weak, but that it may make us strong; or rather it shuts us up to the Spirit, and so makes us weak, *in order* that it may thus make us strong.

If the weakness of other systems is in their strength, the strength of ours is in its weakness. If their strength turns them away from God, our weakness turns us to God.

Brethren, our wisdom consists in accepting our polity for what it is, rather than in trying to make it what it is not. The moment we seek to engraft the peculiarities of any other system upon it, we change its nature, and destroy its power. It defines our work, equips us for it, and encourages us in it. It gives us the souls of men as the materials of that work, their conversion, sanctification and salvation as its end, the Gospel as its instrument, and the Spirit of God as the omnipotent energy which is to accompany that work and make it successful.

Our polity shows us our wants. What we want is not a higher organization, but a higher consecration. What our churches

need is not to be popularized, but to be spiritualized; not to be made more like the world, so that they may win its favor and attract it, but to be made more unlike the world, so that they may win its respect and save it. The plea sometimes is that if we are going to take hold of the masses of men, we must do something to popularize both Christianity and the Church; which means, in the rationalistic sense, that we must tone down the high doctrines and spiritualities; have less of God and more of man; less of the next world and more of this; less of repentance and regeneration and more of popular reform; less of heaven and hell and more of the natural laws of retribution; and which means, in the ritualistic sense, that we must make the terms of church membership less strict; have lower bars, a broader gate, a wider communion; so that men may come in and get the advantage which they need, and give us the numbers and strength which we require; that we must have a more inclusive worship—something which shall make less demands on men's intelligence and inward piety; something which can throw its arms around the weak, the ignorant, the worldly; take men more as they are, and be to them a kind of mother Church, an indulgent nurse, having a place for every one, and making all feel that they are on the way to heaven.

This spirit mistakes the whole nature and mission of the Christian Church and of Christianity itself. A church is not strengthened, but weakened, if it be enlarged by such means as this. It multiplies its wheels and makes gorgeous its chariot, but it brings no salvation. And men are not blessed, but harmed, by being taken into such a fellowship. What we need is not a Church or a Christianity which can go down to the world, but a Church and a Christianity which can make the world come up to it. The power which would save men must stand above them as well as come from beyond them. It must be what the great Exemplar of such power was—"holy, harmless, undefiled, and separate from sinners." The Church and the world must not be joined together if the one is to save the other. Union is weakness; union is ruin; union is the triumph not of life over death, but of death over life. Only in separation is strength; only in separation is help; only in separation is deliverance and redemption. If the Church, or if Christianity is to save men, it must not leap with them into the abyss, but stand upon the rock and lift them from the waves.

And so of preaching. It is sometimes said that we must popularize that if we would attract and gain men by it; that is, we must preach on popular themes and after the brilliant and captivating manner of our lyceum lecturers and most famous secular orators. But this overlooks the true philosophy of preaching and mistakes the very power by which it is to prevail. The world is not saved by the preaching which it likes, but by the preaching which it dislikes. Nay, the world is not attracted most powerfully by the preaching which it likes, but by the preaching which it dislikes. The history of every revival shows it. Men that go away raging against the truth, declaring that they will hear such doctrine no more, are often seized as with an irresistible fascination by that very truth itself which smites them, and are brought back Sabbath after Sabbath, almost against their own will, to submit to the shock until finally the truth triumphs over them, as it did over Saul of Tarsus, when he lay beneath the walls of Damascus, smitten to the dust by that word which *he* hated above every other, and crying in submission, "Lord, what wilt thou have me to do?" The triumphs of Christianity in the days of the apostles were the result, not of popular preaching, but of unpopular preaching. Christianity is a sword and not a song. The word of God is a fire and a hammer, and not a breath of the odorous west wind. The Gospel has gone through the nations thus

far not as a courtier, but as a conqueror, and it will complete its triumphs by going on in the same character with which it began.

The great thing which we need, then, the one thing which we need, the only thing which we need, is, not new methods, new measures, new themes, new sources of interest, power and popularity, but a new baptism of the Holy Ghost. Let a Church and ministry show itself to be a Church and ministry of the Holy Ghost, and it will not be long anywhere without power and attraction. Men will hear what is there; they will feel mysteriously and afar what is there; and they will come to see what these things mean. When the Spirit was poured out on the day of Pentecost, we are told significantly that "the multitude came together." It has always been so. It always will be so. The community cannot be found so sunk in indifference, in worldliness, or in sin, that the outpouring of the Spirit of God will not bring the multitude to the doors. Let the windows of heaven be opened over any place, and the gates of the world will begin to swarm in the direction of that light. The Spirit of God needs no new methods, measures or themes. It makes the old methods, measures and themes to be new. It makes everything new where it comes. Its very office is to *re*-new and regenerate everything upon which it falls.

In this one want of the Spirit, then, Christian brethren, have we not summed up all the successive themes which have occupied our attention to-day; our condition as churches, its causes and its tendencies, our grounds of encouragement for the present, and our reasons of hope for the days to come? Not one of these questions can be rightly asked or answered without bringing this great want into the very fore front of our thought, our conviction and our prayer. All our history as churches turns us to the Holy Spirit. All our hope is in Him. All our help must come from Him.

Him, therefore, shall we not seek with all our faith and all our desire? Him first, Him last, Him most; Him now and when we go hence, and everywhere, and evermore, until He come to make all things new—the Church, the ministry, truth, conscience, duty, danger, the eyes and ears of men, their very heart and soul and life? Then shall the Spirit of the living creature descend into the wheels of the chariot, and swift and dreadful, as in the prophet's vision, they shall run to and fro beneath a firmament of brightness, and bring the glory and salvation of the Lord.

Books of Interest to Congregationalists.

A History of Christian Doctrine. By William G. T. Shedd, D D. In 2 vols. 8vo. pp. 408 508. New York: C Scribner, 124 Grand St. 1863. For sale by Gould & Lincoln.

That any work of this description from such a source would be eminently worthy of public consideration, needs only to be stated, to be conceded by any American Christian scholar. But there is that in the method here pursued, which gives these splendid volumes a value altogether unique among English books upon the same theme, inasmuch as it is the first attempt in our tongue to sketch the gradual construction of the Christian doctrines from their beginning until now; each in its continuity and self-development. The field is divided into seven books, as follows: (1) Influence of philosophical systems upon the construction of Christian doctrine; (2) History of Apologies; (3) History of Theology (Trinitarian) and Christology; (4) History of Anthropology; (5) History of Soteriology; (6) History of Eschatology; (7) History of Symbols.

Those who differ ever so much from the writer's own doctrinal position, will appreciate these fertile pages; while the Orthodox ministry—not always following Prof. Shedd into all the jots and tittles of his statements—will exceedingly enjoy and be

greatly profited by them. The sixth book may suggest some thoughts to those who compare it with Mr. Alger's ponderous fustian upon the same subject.

A Compendious History of English Literature, and of the English Language, from the Norman Conquest, with numerous specimens. By George L. Craik, LL.D., Prof. of History and English Literature in Queen's College, Belfast. In 2 vols 8vo. pp. 620, 581. New York: Charles Scribner, 1863. For sale by Gould & Lincoln.

Prof. Craik's *Sketches of the History of Literature and Learning in England*, published near ten years since, in England, are well known to students of the riches of our tongue, as of great value, both in the comprehensiveness of their survey of the field, and the good judgment and sound critical ability exhibited in them. Out of print for some time, they are now reproduced in this elegant form, revised, retouched and enlarged. Prof. C. has wisely omitted large citations illustrative of his criticisms upon those best known authors whose works are in every library, while he has applied the space thus rescued to the exposition of older and less known writers. The history of our Literature and of our Language are here admirably combined so far as that portion—from the time of Chaucer to the present—of the whole period is concerned, which is here treated.

No better reading for the mind, for these winter evenings, can be desired, than is here afforded, in type and style of perfect taste.

The Federalist: A Collection of Essays, written in favor of the New Constitution as agreed upon by the Federal Convention, Sept. 17, 1787. Reprinted from the original text. With an Historical Introduction and Notes, by Henry B. Dawson. In 2 vols. 8vo. Vol. I. pp 615 New York: Charles Scribner, 1863. For sale by Gould & Lincoln.

This collection of Essays is well known, and has often been turned to by those who have desired to know what our fathers *meant* by the constitution which they framed and adopted. Such research will be greatly aided in this magnificent reissue, by the learned and elaborate editing of Mr. Dawson, as well as by the very thorough prefixed analysis of the work, and the more thorough index which, we doubt not, will conclude the forthcoming second volume. It is a work worthy of the indexical ability of Allibone himself. This edition—reprinted from the *first*—is gracefully and fitly dedicated to our distinguished merchant-scholar, Mr. Geo. Livermore.

The School Girl's Garland: A Selection of Poetry, in four parts. By Mrs. C. M. Kirkland. First Series. Parts I. and II. New York: Charles Scribner, 1864. 12mo. pp. 336. For sale by Gould & Lincoln.

A very judicious selection for the uses of the young mind in its first reachings after the poetic element; making a pretty and useful gift-book.

1559—1620. Track of the Hidden Church: or the springs of the Pilgrim Movement. By John Waddington, D.D., Pastor of the Church of the Pilgrim Fathers, Southwalk, Eng. With an Introduction, by Rev. E. N. Kirk, D.D. Boston: Congregational Board of Publication, 13 Cornhill. 8vo. pp. 308.

We welcome this valuable contribution to historic literature. Much that is new to the most of our readers, will be found here, pertaining to the earlier movements of the champions and martyrs of the Christian and civil liberty we enjoy. We owe a debt to such Christian heroes, that we can pay only by studying their characters, imbibing their spirit, and perpetuating their principles here, where they have been planted, but where now they are so ruthlessly assailed. The distinction between the Pilgrims and the Puritans is made very apparent in this work. Every Congregationalist should possess and read this book.

The Life and Times of John Huss: or the Bohemian Reformation of the Fifteenth Century. By E. H. Gillet. In 2 vols. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Co. Cincinnati: George S. Blanchard. 1863. pp. 632, 651.

It is refreshing to take up two such volumes as the above named; so rich in historic lore, so lucid and attractive in style, and so admirably printed withal. Mr. Gillet has done a good and great work for the churches in gathering up the *disjecta membra* of those stirring and momentous events which were ushering in the Great Reformation. John Huss has never before been fairly represented to the English reader, if indeed to any other. We see him here, with his noble compeers, battling fearlessly for truth, and laying foundations and rearing superstructures that no merely political revolution could jostle, that no fires of persecution could consume. A lost leaf in history is found in this work. The publishers deserve, and must receive, from

an appreciating public, a very large sale of these instructive and interesting volumes.

THE MERCY SEAT: or Thoughts on Prayer. By Augustus C. Thompson, D D., author of "The Better Land," &c. &c. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Co. Cincinnati: George S. Blanchard. 1863. pp. 345.

After reading "The Still Hour," by Prof. Phelps, we felt that the present generation would need no other book on prayer; and if any one should attempt to write another, it was natural to ask, "What can he do who cometh after the king?" But another and a larger work is before us, on this exhaustless theme, fresh and full of thought, embracing many topics of vital interest, and all are opened by a master's hand. Evidently the heart of the author has had much to do with the preparation of this work. And experience is worth every thing to him who would guide the wandering to an open "mercy-seat."

HAPPINESS: Discourses delivered at Geneva, by Count Agenor de Gasparin. Translated by Mary Booth, with an Introduction by Rev. E. N. Kirk, D.D. pp. 232. Am. Tract Society, Boston.

The spirit and ability of this little volume, together with the manly and intelligent position the noble author has taken before his countrymen and the world, upon our national difficulties, commend this book to every loyal Christian throughout our land. Let it be found in every Sabbath school library, in every Christian family.

HEAVEN. 8vo. pp. 290.
HEAVENLY RECOGNITION. pp. 288.
HEAVENLY HOME. pp 365.
By Rev. H. Harbaugh, D.D. Philadelphia: Lindsay & Blakiston, 1863.

These three attractive volumes upon themes so important, are not filled with common-place remarks or fancy sketches; but they abound in truthful, scriptural statements, which cannot fail to cheer and edify every devout reader. Together they make a valuable triplet, being neatly bound and well printed. The writer has not spent his seven years' labor upon them in vain. There will be "recognitions" in the better world of which he writes, that will give him joy.

MY FARM OF EDGEWOOD: A Country Book. By the author of "Reveries of a Bachelor." New York: Charles Scribner, 1863. pp. 319.

We commend this well printed volume to farmers, both fancy and real, as worth their reading. It will while away a number of winter evenings, with both interest and profit. The writer wields a facile pen, and has a fertile mind, and will have, if now he has not, a fertile farm.

SNOW FLAKES: A Chapter from the Book of Nature. American Tract Society, 28 Cornhill, Boston. pp. 146.

Science and religion join in making this a very readable and instructive book. The engravings of the snow-flakes are admirably executed, while the thick heavy paper, plain type and rich binding, make this one of the best gift-books for the coming holidays. From the same press we have:

"Holiday Tales," by Una Locke and Frances Lee. pp. 217. "Good Stories, well told." "Rambles after Land Shells." pp. 172. "Orient." pp. 93. "Polly Grey's Jewels." pp. 168. "Walter and the Prize, and other stories." pp. 126. "Matty's Missionary Box, and other stories pp. 171. "The Fan-Fan Stories," by Mrs. F. J. Burge Smith," a Series of Ten Stories, in one volume. "The Temperance Tales," by Lucius M. Sargent, vol. 2d. "Little Jennie, the Minister's Daughter," with engraved likeness. pp. 79.

Editors' Table.

We notice in the November issue of the *Boston Review* an article entitled "Forms of Sound Words," which makes several references to this *Quarterly* of a character which surprises us by its (we trust unintended) disingenuousness. It says of our last July number, "Its two leading articles are a studied attempt to weaken the public interest in creeds." Further on it says, "we commend to the notice of..... the editors of the *Congregational Quarterly*, and all who sympathize with the idea that our creeds, save in the passages of Scripture which they repeat, are incumbrances to the church," &c. &c. Elsewhere it adds, "if the editors of the *Congregational Quarterly* wish to take the liberal side on the subject of creeds, they are at liberty to do

it, but they will soon find that they have trifled away what is of the highest value in their Congregationalism, as those did who took the liberal side a century ago."

The natural result—and clearly the result intended—of such remarks, must be to excite in the minds of all readers of the *Boston Review* suspicions of the orthodoxy of the *Congregational Quarterly* and of its conductors, and to give them the impression that we "sympathize with the idea that creeds are incumbrances," and that we are making a "studied attempt to weaken the public interest in creeds," &c.

The disingenuousness of this will appear from the fact that the conductors of the *Boston Review* know—and their contributor ought to know—that from its origin the object of the *Congregational Quarterly* avowedly has been to furnish the denomination with a convenient medium for comparing views upon subjects in regard to which there is general agreement among us with minor differences; that articles have habitually been inserted, with this intent, from which the editors of the *Quarterly* have withheld their full endorsement; that the law of our publication always has been to hold each contributor alone specially responsible (and the *Quarterly* only generally responsible) for any article published under his signature; and, particularly, that we have repeatedly disavowed our sympathy with much of the tone of contributions, which yet we have felt bound to publish in order to aid in the discussion and settlement of questions of common concernment on which differences of opinion exist.

If the *Boston Review* conscientiously and honorably desires to leave upon its readers' minds an exactly truthful impression of the facts in the case, it will lay before them a correction which will include the following note conspicuously appended to one of the articles to which objection has been made, which was designed to restate our position in this regard, viz.: [from *Vol. V. p.* 310.]

"The editors desire the readers of the *Quarterly* particularly to recall, in this connection, the fact—often before stated—that they do not endorse all the opinions of their contributors. *They have inserted this article not because they agree with all and sundry of its positions, but because they are anxious to favor and promote amicable discussion upon all points of interest to Congregationalists; and in doing this, it is needful that utterances from all sides of the subject be permitted.*—EDS."

It is by no means pleasant to us, to be continually urging and entreating our readers to aid us in the circulation of this only *Congregational Quarterly*. Last year, by the hardest work and closest economy, it paid the printer, paper maker, and binder. But now all these have raised their prices; and the same patronage this year, as last, will leave us quite in arrears. We must either raise our price, or secure a much larger subscription list. We shall try the latter method for this year. We cannot employ agents at our present price. Would a minister do, in any way, an improper thing, should he name this work to his people at some social gathering, or at the prayer meetings, and invite subscriptions! Does a minister do more than his duty to his people when he instructs or advises them in relation to their religious reading! A little effort by each minister or interested layman, would double our subscription list, which, at one dollar a year, would pay our bills, and enable us to employ an office editor, greatly to the benefit of our issues, and as much to the relief of our overworked hands and brains. We press this matter with the more boldness, because we know we give back to the receiver more than his money's worth.

We send this number to all our former subscribers who have not signified their desire to the contrary. They will please return the inclosed bill, with the dollar, and if possible, send at least *one* new subscriber's name *and* dollar with it. We will return bills receipted in the April number. If any one has determined not to continue his subscription, we must insist on his returning this number to us, *postage-paid*, or sending us FIFTY CENTS, its lowest price.

Some of our friends have sent us an additional dollar or more to furnish a copy for some Home missionary or missionaries. Such gifts carry gladness and help to the very needy and well deserving. Many an expression of gratitude has reached us for these favors.

STATISTICS OF THE AMERICAN ORTHODOX CONGREGATIONAL CHURCHES, AS COLLECTED IN 1863.

COMPILED BY REV. ISAAC P. LANGWORTHY.

MAINE.

Churches.		Ministers.		Chr. Members. June 1, 1863.				Addit'ns. 1862-63.			Removals. 1862-63.				Baptisms. 1862-63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	Sab. Schools.
Abbot and Guilford,	1841	John A. Perry, a. p. ½	1860	7	9	16	0	0	0	0	0	0	0	0	0	0	100
Acton,	1781	Francis P. Smith, a.p.	1859	15	33	48	13	0	0	0	0	0	0	0	0	0	50
Albion,	1830	Vacant.		2	10	12	0	0	0	0	0	0	0	0	0	0	0
Albany,	1803	Samuel L. Gould, a.p.	1856	24	40	64	15	0	0	0	4	0	0	4	0	0	65
Alexander, Ev. ch.	1854	Vacant.		3	3	6	3	0	0	0	0	0	0	0	0	0	12
Alfred,	1730	John Orr,	1846	32	81	113	21	2	0	2	2	1	0	3	2	0	90
Alna,	1796	Wm. S. Thompson, a.p.	1861	24	55	79	21	4	0	4	2	0	0	2	0	1	75
Amherst and Aurora,	1830	Leander S. Coan,	1862	8	13	21	7	0	0	0	0	0	0	0	0	0	61
Andover,	1800	Wm V. Jordan, a.p.	1859	25	43	68	8	2	0	2	5	2	0	7	1	0	70
Anson,	1804	Geo. W. Hathaway, a.p.	1861	16	38	54	28	0	0	0	2	1	0	3	0	1	0
Athens,	1836	Geo. W. Hathaway, a.p.	1833	2	6	8	2	0	0	0	0	0	0	0	0	0	0
Atkinson,	1842	R. W. Emerson, a p. ½	1862	11	18	29	6	0	0	0	0	0	0	0	0	0	50
Auburn, Lew. Falls,	1826	Aaron C. Adams,	1858	65	156	221	32	69	9	78	4	8	0	12	44	19	140
" West,	1844	Alpha Morton, a.p.	1863	64	81	145	42	0	0	0	7	0	0	7	0	0	80
Augusta, North Par.	1829	Miss'y. Station of So. Ch.		3	12	15	8	0	0	0	0	0	0	0	0	0	0
" South "	1794	Alexander McKenzie,	1861	86	223	309	38	10	4	14	7	3	0	10	4	0	760
Baldwin,	1821	Vacant.		4	11	15	0	0	0	0	0	0	0	0	0	0	0
Bangor, First,	1811	Edward W. Gilman,	1859	75	189	264	53	3	2	5	5	0	0	5	4	6	200
" Hammond St.,	1833	Edwin Johnson,	1861	101	206	307	40	12	10	22	5	4	0	9	7	7	325
" Central,	1847	George W. Field, a.p.	1863	82	153	235	41	6	2	8	7	10	0	17	2	1	350
Bath, Winter St.,	1795	John O. Fiske,	1843	93	253	346	47	27	1	28	4	2	0	6	14	15	289
" Central ch.	1835	Augustus F. Beard,	1862	59	136	195	40	6	2	8	1	1	0	2	4	5	200
Belfast, 1st,	1796	Wooster Parker,	1856	26	85	111	16	3	0	3	2	3	0	5	0	0	80
" North,	1846	Truman A. Merrill, a.p.	1860	17	32	49	11	0	0	0	2	0	0	2	0	0	70
Benton,	1858	Prof. Smith, Waterv'le, a.p.		8	15	18	1	0	0	0	0	0	0	0	0	0	40
Bethel, 1st ch.	1799	J. B. Wheelwright, a.p.	1859	67	114	181	5	8	0	8	2	0	0	2	7	1	140
" 2d ch.	1849	David Garland,	1849	30	60	90	8	12	1	13	2	1	0	3	7	1	98
Biddeford, 1st,	1730	Charles Peabody, a.p.	1857	24	66	90	6	29	0	29	3	2	0	5	11	0	45
" 2d,	1805	Charles Packard,	1857	64	179	243	76	9	2	11	0	3	0	3	6	0	178
" Pavilion,	1857	Charles Tenney,	1858	28	87	115	20	8	1	9	1	1	1	3	3	1	220
Bingham,	1805	Geo. W. Hathaway, a.p.	1861	20	22	42	5	0	0	0	0	0	0	0	0	0	50
Blanchard,	1833	Henry S. Loring, a.p. ½	1863	16	25	41	13	0	1	1	1	2	0	3	0	0	52
Bloomfi'd & Sk'he'n,	1800	Temple Cutler,	1861	52	95	147	31	0	2	2	3	1	0	4	0	0	175
Bluehill,	1772	Samuel Bowker,	1860	28	62	90	15	0	0	0	1	1	0	2	0	0	80
Boothbay, 1st,	1776	Horace N. Toothaker,	1861	14	29	43	1	1	0	1	2	0	0	2	1	0	60
" Harbor,	1848	William Leavitt, a.p.	1862	24	36	60	4	0	0	0	0	0	0	0	0	0	50
Bradford,	1838	Preaching four Sabbaths,		10	13	23	11	0	0	0	0	0	0	0	0	0	70
Bremen,	1829	Vacant.		6	12	18	0	0	0	0	0	0	0	0	0	0	70
Brewer, First,	1800	Levi G. Marsh,	1861	36	62	98	21	0	1	1	1	1	0	2	0	3	143
" Village,	1843	Wellington Newell, a.p.	1862	16	45	61	7	4	1	5	4	0	0	4	2	2	125
Bridgton,	1781	Josiah T. Hawes,	1850	26	49	75	18	1	2	3	0	0	0	0	0	0	50
" North,	1832	Leonard W. Harris, a.p.	1861	18	32	50	16	0	0	0	0	0	0	0	0	0	40
" South,	1829	Benjamin F. Manwell,	1862	12	31	43	10	8	1	9	1	1	0	2	7	0	50
Bristol, 1st,	1765	Vacant.		11	23	34	0	0	0	0	0	0	0	0	0	0	0
" 2d,	1855	R. C. Russell, a.p.	1862	13	27	40	4	0	0	0	2	2	0	4	0	0	0
Brooksville, West,	1826	Benjamin Dodge, a.p.	1861	19	31	50	15	0	0	0	1	0	0	1	0	0	65
Brownfield,	1804	Benjamin P. Snow, a.p.	1862	12	17	29	4	0	0	0	2	0	0	2	0	0	30
Brownville,	1819	Vacant.		83	53	86	22	0	1	1	2	0	0	2	0	0	76
Brunswick,	1747	George E. Adams,	1829	87	202	289	70	62	4	66	2	1	0	3	48	4	140
Bucksport,	1803	Henry K. Craig,	1855	34	91	125	23	3	2	5	4	0	0	4	0	0	150
Burlington,	1827	Alvan J. Bates, a.p.	1863	10	20	30	0	1	0	1	0	0	1	1	1	0	70
Buxton,	1763	Joseph Bartlett,	1847	10	39	49	8	0	0	0	0	0	0	0	0	0	95
" Center,	1763	George W. Cressey, a.p.	1852	22	41	63	6	0	0	0	1	0	0	1	0	3	64
Calais,	1825	Seth H. Keeler,	1859	70	181	251	59	3	6	9	3	1	0	4	0	0	180
Camden,	1805	Franklin P. Chapin,	1857	36	85	121	18	9	0	9	4	4	0	8	8	1	100
Cape Elizabeth,	1734	Vacant.		5	19	24	0	0	0	0	0	0	0	0	0	0	0
Carmel,	1853	"		3	7	10	0	0	0	0	1	1	0	2	0	0	75
Castine,	1820	Alfred E. Ives,	1855	19	76	95	15	2	0	2	1	0	0	1	0	4	240
Cherryfield,	1833	Vacant.		4	13	17	3	0	0	0	0	0	0	0	0	0	0
Chesterville,	1790	"		8	14	22	7	0	0	0	1	2	0	3	0	0	45
Clinton,	1858	"		3	5	8	1	0	2	2	2	0	0	2	0	0	40
Cooper,	1826	"		5	14	19	4	0	0	0	0	0	0	0	0	0	30
Cornish,	1840	Albert Cole, a.p.	1858	4	10	14	0	3	2	5	1	0	0	1	1	0	40
Cornville,	1832	No ordinances.		3	4	7	2	0	0	0	0	0	0	0	0	0	0
Cumberland,	1793	Ebenezer S. Jordan, a.p.	1859	39	98	137	13	3	5	8	4	1	0	5	1	3	100
Dedham,	1841	James Wells,	1858	20	32	52	14	0	0	0	2	0	0	2	0	0	103
Deer Isle, 1st ch.	1773	Samuel S. Drake, a.p.	1862	64	119	183	0	0	0	0	7	0	0	7	0	0	183
" 2d ch.	1858	William A. Merrill, a.p.	1858	19	19	38	3	0	0	0	2	0	0	2	0	0	45

CHURCHES.		MINISTERS.		CHH. MEMBERS. June 1, 1863.				ADDIT'NS. 1862–63.			REMOVALS. 1862–63.				BAPTISMS. 1862–63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Denmark,	1829	A. Loring, a. p. p't '62,	1862	8	24	32	8	0	0	0	0	0	0	0	0	0	30
Denuysville,	1805	Charles Whittier,	1860	49	80	129	27	0	1	1	2	0	0	2	0	0	140
Dexter,	1834	Vacant.		17	39	56	15	0	0	0	0	0	0	0	0	0	45
Dixfield,	1806	John Elliott, a.p.	1862	7	25	32	11	1	0	1	3	0	0	3	1	0	50
Dixmont & Plm'th,	1807	Daniel Sewall, a.p. ¼	1862	5	9	14	0	0	0	0	1	0	0	1	0	0	70
Durham,	1796	William H. Haskell, a.p.	1862	11	29	40	9	9	0	9	2	0	0	2	3	0	56
Eastport Central,	1819	James H. Taylor, a.p.	1862	11	56	72	19	5	0	5	2	3	0	5	0	0	90
Edgecomb,	1783	Gilbert B. Richardson,	1860	24	63	87	31	2	0	2	1	2	0	3	1	4	80
Elliott,	1721	Otis Holmes,	1850	23	91	114	3	3	0	3	0	0	0	0	2	0	75
Ellsworth,	1812	Sewall Tenney,	1835	18	72	90	18	3	0	3	2	0	0	2	1	0	140
Fairfield,	1815	*No ordinances.*		1	5	6	2	0	0	0	0	0	0	0	0	0	0
Falmouth, 1st,	1754	John C. Adams, a.p.	1859	35	97	132	0	9	4	13	3	0	0	3	5	4	80
" 2d,	1830	Edward Chase, a.p.	1863	29	66	95	9	18	1	19	4	0	0	4	10	0	75
Farmington,	1814	Rowland B. Howard,	1860	72	127	199	14	20	1	21	1	3	0	4	7	0	180
Farmington Falls,	1859	Vacant.		8	15	23	4	0	0	0	1	0	0	1	0	0	70
Fayette,	1835	Henry S. Loring, a.p.	1861	4	10	14	3	0	0	0	2	0	0	0	0	0	30
Flagstaff,	1844	*No ordinances.*		12	25	37	6	0	0	0	0	0	0	0	0	0	0
Fort Fairfield,	1843	Elbridge Knight, a.p.	1852	5	5	10	0	0	0	0	0	0	0	0	0	0	208
Foxcroft & Dover,	1822	Walter E. Darling,	1862	54	100	154	20	2	0	2	0	4	0	4	1	4	100
Frankfort,	1851	Vacant.		6	23	29	6	0	0	0	0	0	0	0	0	0	60
Freedom,	1858	"		10	15	25	3	0	0	0	1	0	0	1	0	0	40
Freeport,	1789	Edward S. Palmer, a.p.	1861	45	125	170	0	1	0	1	3	0	4	7	1	0	159
" South,	1857	Cyril Pearl, a.p.	1863	43	64	107	20	0	0	0	1	2	0	3	0	0	80
Fryeburg,	1855	David B. Sewall,	1859	56	130	186	43	8	1	9	4	4	0	8	3	9	100
Gardiner,	1835	John W. Dodge,	1860	40	91	131	40	2	1	3	1	1	0	2	1	0	75
Garland,	1820	Peter B. Thayer,	1848	36	42	78	11	1	0	1	0	0	0	0	0	0	85
Gilead,	1818	Henry Richardson, a.p.	1861	7	26	33	7	3	0	3	1	0	0	1	3	1	60
Gorham,	1750	Stephen C. Strong,	1860	57	147	204	25	4	0	4	6	1	0	7	2	1	211
Gray,	1803	Ebenezer Bean, a.p.	1863	15	44	59	4	2	3	5	1	1	0	2	0	0	90
Hallowell,	1791	Americus Fuller,	1862	45	152	197	52	19	2	21	1	2	0	3	15	4	185
Hampden,	1817	Javan K. Mason,	1849	21	63	84	15	7	1	8	4	5	0	9	2	0	131
Harpswell,	1753	Vacant.		20	50	70	10	0	0	0	3	0	0	3	0	0	30
Harrison,	1826	Nathan W. Sheldon, a.p.	1862	22	43	65	13	0	0	0	2	0	0	2	0	0	45
Hiram,	1826	Vacant.		4	10	14	2	0	0	0	0	0	0	0	0	3	40
Hodgdon & Linneus,	1845	E. G. Carpenter, a.p.	1860	7	8	15	0	0	0	0	0	0	0	0	0	0	60
Holden,	1828	Sup. from Sem. Bangor,		28	53	81	10	0	0	0	0	0	0	0	0	0	100
Houlton,	1833	E. G. Carpenter, a.p.	1859	4	17	21	0	1	0	1	0	0	0	0	0	0	95
Industry,	1808	Alex. R. Plumer, a.p.	1863	26	26	52	15	0	0	0	0	0	0	0	0	0	120
Island Falls,	1859	Wm. T. Sleeper, a.p.	1860	13	10	23	0	0	0	0	2	0	0	2	0	0	40
Isle au Haut,	1857	Joshua Eaton, a.p.	1851	5	13	18	5	0	0	0	1	0	0	1	0	0	35
Jackson & Brooks,	1812	Vacant.		24	53	77	9	0	0	0	2	0	0	2	0	0	90
Jefferson,	1843	"		2	1	3	1	0	0	0	0	0	0	0	0	0	0
Jonesboro',	1840	"		6	5	11	9	0	0	0	3	0	0	3	0	0	60
Kenduskeag,	1834	Daniel Sewall, a.p. ¼		17	37	54	3	1	1	2	1	0	0	1	1	0	80
Kennebunk,	1826	Franklin E. Fellows,	1858	14	43	57	3	0	0	0	0	0	0	0	0	0	67
Kennebunkport, 1st,	1730	John Parsons, a.p.	1863	20	47	67	11	2	0	2	0	0	0	0	0	1	70
" South,	1838	Philip Titcomb,	1855	7	44	51	2	1	0	1	3	0	0	3	0	0	50
Kingfield,	1819	Vacant.		1	4	5	0	0	0	0	1	0	0	1	0	0	30
Kittery,	1714	Wm. A. Fobes, a.p.	1860	15	28	43	14	1	0	1	2	0	0	2	0	3	90
Lebanon,	1765	John H. Garman,	1860	25	61	86	18	4	1	5	0	0	0	0	2	2	120
Lewiston, Pine St.,	1854	Uriah Balkam,		78	191	269	24	100	7	107	5	3	0	8	69	4	350
Limerick,	1805	Charles Packard, 2d.,	1860	34	59	93	16	1	0	1	1	1	0	2	0	1	70
Limington,	1789	Vacant.		37	68	105	35	0	0	0	1	0	0	1	0	0	75
Lincoln,	1851	Alvan J. Bates, a.p.	1847	10	29	39	17	0	0	0	1	1	0	2	0	0	55
Lisbon,	1839	Vacant.		3	13	16	0	1	0	1	1	1	1	3	2	1	38
Litchfield,	1811	David Thurston, a.p.,	1859	30	39	69	22	1	2	3	3	0	0	3	1	2	50
Lovell,	1798	Joseph Smith,	1853	39	59	98	15	0	0	0	2	0	0	2	0	0	124
Lubec,	1818	Vacant		2	4	6	0	0	0	0	0	0	0	0	0	0	0
Lyman,	1801	Wales Lewis,	1857	37	75	112	18	0	0	0	2	0	0	2	0	1	120
Machias, Central,	1782	Henry F. Harding, a.p.	1855	51	117	168	23	4	0	4	4	1	0	5	0	0	243
" East,	1826	Edward P. Baker, a.p.	1863	50	68	118	22	5	0	5	2	1	0	3	4	0	150
Machiasport,	1831	Gilman Bacheller, a.p.	1831	25	31	56	8	0	0	0	0	0	0	0	0	0	60
Madison,	1826	Thos. G. Mitchell, a.p.	1851	21	42	63	15	9	1	10	0	1	0	1	6	0	60
" East,	1858	John Forbush, a.p.	1858	2	10	12	0	0	0	0	1	0	0	1	0	0	40
Mechanic Falls,	1840	Joseph Kyte,	1862	18	27	45	7	0	4	4	2	0	0	2	0	1	60
Mercer,	1822	Geo. W. Rogers, a.p.	1852	20	34	54	17	0	0	0	0	0	0	0	0	0	0
Milo,	1829	Wm. S. Sewall, a.p. ¼	1863	2	4	6	0	0	0	0	0	0	0	0	0	0	70
Minot,	1791	Elijah Jones,	1823	44	54	98	0	6	0	6	8	0	0	8	8	0	50
" West & Hebron,	1802	Mark Gould, a.p.	1863	25	34	59	5	0	0	0	2	0	0	2	0	0	50
Monmouth,	1853	Mark Gould, a.p. ½	1863	8	18	26	6	0	0	0	0	0	0	0	0	0	70
Monson,	1821	Henry S. Loring, a.p. ½	1862	27	35	62	20	3	0	3	2	2	0	4	2	0	110
Monticello,	1833	Vacant.		2	4	6	0	0	0	0	0	0	0	0	0	0	0
Naples,	1858	"		3	7	10	2	0	0	0	1	0	0	1	0	0	0
Newcastle, 1st,	1799	W. S. Thompson, a.p.	1861	16	24	40	8	0	3	3	0	0	0	0	0	0	46
" 2d,	1844	John J. Bullfinch, a.p.	1862	62	107	169	33	1	5	6	2	11	0	13	1	2	140
Newfield,	1801	Vacant.		18	32	50	13	0	0	0	2	0	0	2	0	0	42
New Gloucester,	1765	John A. Ross, a.p.	1860	47	96	143	18	3	5	8	4	1	0	5	1	3	158
New Sharon,	1801	Jonathan E. Adams,	1859	38	52	90	15	15	1	16	2	1	0	3	10	0	100
New Vineyard,	1828	Alex. R. Plumer, a. p.	1862	7	12	19	6	9	2	11	0	0	0	0	9	0	40
Norridgewock,	1797	Benj. Tappan, Jr.,	1858	42	93	135	28	8	1	9	4	0	0	4	3	0	112

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. June 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-63. Prof.	Letter.	Total.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Northfield,	1836	Vacant.		4	8	12	0	0	0	0	0	0	0	0	0	0	60
North Yarmouth,	1806	Stacy Fowler, a.p.	1862	32	75	107	10	21	0	21	0	0	0	0	0	0	126
Norway, 1st ch.	1804	Philo B. Wilcox, a.p.	1860	13	46	59	11	7	1	8	1	0	0	1	6	0	90
" 2d ch.	1853	Amory H. Tyler, a.p.	1862	20	49	69	18	8	5	13	0	2	0	2	4	2	133
Oldtown,	1834	Benjamin C. Chase, a.p.	1863	15	45	60	15	0	0	0	2	0	0	2	0	1	125
Orland,	1850	Vacant.		8	25	33	2	0	2	2	1	0	0	1	0	0	120
Orono,	1826	Daniel W. Waldron, a.p.	1863	20	50	70	15	0	0	0	1	1	2	4	0	0	122
East Orrington,	1834	Daniel S. Talcott, a.p.	1861	19	39	58	13	0	0	0	3	1	0	4	0	0	60
Otisfield,	1797	Wm. Davenport, a.p.	1859	30	47	77	10	0	0	0	0	0	0	0	0	0	100
Oxford,	1826	Thos. E. Ranney, a.p.	1862	12	30	42	17	1	0	1	1	0	0	1	1	0	33
Parsonsfield,	1795	Vacant.		6	15	21	2	0	0	0	0	0	0	0	0	0	20
Passadumkeag,	1845	"		2	11	13	4	1	2	3	1	0	0	1	1	0	66
Patten,	1845	Wm. T. Sleeper, a.p.	1860	19	39	58	4	2	0	2	1	1	0	2	2	0	60
Pembroke,	1835	Vacant.		8	19	27	4	0	0	0	0	0	0	0	0	0	50
Perry,	1822	"		10	17	27	12	0	0	0	0	0	0	0	0	0	0
Phillips,	1822	"		14	20	34	11	1	0	1	0	7	0	7	0	0	25
Phipsburg,	1765	Francis Norwood, a.p.	1858	51	120	171	70	1	0	1	9	0	0	9	1	0	80
Pittston,	1812	Vacant.		10	26	36	5	0	0	0	2	0	0	2	0	0	60
Poland,	1825	"		8	18	26	9	0	0	0	0	2	0	2	0	0	0
Portland, 2d,	1787	John J. Carruthers,	1846	80	271	351	37	4	5	9	6	1	0	7	5	3	251
" 3d,	1825	William T. Dwight,	1832	66	174	240	33	7	2	9	3	3	1	7	3	2	130
" High St.	1831	John W. Chickering,	1835	103	299	402	60	4	7	11	8	12	0	20	3	6	300
" 4th,	1835	Eben Ruby, a.p.	1861	10	30	40	0	0	0	0	0	0	0	0	0	0	75
" Bethel,	1840	Samuel H. Merrill,	1856	21	22	43	4	0	0	0	0	0	0	0	0	0	84
" State St.	1852	George Leon Walker,	1858	85	212	297	20	2	25	27	3	7	0	10	1	2	304
" St. Lawrence St.	1858	John H. Mordough, a.p.	1862	31	69	100	8	4	2	6	0	8	0	8	2	0	235
" West Chapel,	1862	Horatio Ilsley, a.p.	1862	10	9	19	9	5	14	19	0	0	0	0	4	0	200
" Central,	1862	Henry D. Moore,	1862	100	171	271	15	10	0	10	6	33	0	39	4	0	273
Pownal,	1811	Joseph Boardman, a.p.	1860	31	69	100	18	0	2	2	2	2	0	4	0	0	105
Princeton,	1858	Charles L. Nichols,	1861	6	7	13	0	0	1	1	0	0	0	0	0	6	45
Raymond and Casco,	1813	Joseph Loring, a.p.	1862	5	13	18	3	0	0	0	0	0	0	0	0	0	50
Richmond,	1827	Henry A. Lansbury, a.p.	1862	10	24	34	14	3	5	8	1	5	0	6	2	0	40
Robbinston,	1811	Vacant.		26	65	91	24	0	0	0	2	3	0	5	0	1	65
Rockland,	1838	Edward A. Rand, a.p.	1863	7	81	88	34	2	3	5	3	0	0	3	2	4	92
Rockport,	1854	John E. M. Wright,	1857	12	30	42	10	3	0	3	0	0	0	0	1	2	50
Rumford,	1803	John Elliott, a.p.	1858	16	24	40	0	0	0	0	4	0	0	4	0	0	50
Saco,	1762	Vacant.		74	189	263	50	1	1	2	2	6	0	8	0	3	150
Sanford,	1786	"		21	42	63	17	0	0	0	4	2	0	6	0	0	50
" South,	1786	Jonas Fiske, a.p.	1862	10	15	25	3	0	0	0	0	0	0	0	0	1	60
Sangerville,	1828	John A. Perry, a.p.	1849	5	12	17	0	0	0	0	0	0	0	0	0	0	50
Scarboro',	1728	J. R. Bourne, a.p.	1863	31	41	72	18	0	0	0	5	1	0	6	0	2	60
Searsport, 1st,	1815	Stephen Thurston,	1826	40	119	159	30	1	0	1	5	1	0	6	0	1	140
" 2d,	1855	Hiram Houston, a.p.	1859	8	20	28	0	0	0	0	1	0	0	1	0	2	45
Sebec,	1833	Vacant.		2	6	8	7	0	0	0	0	0	0	0	0	0	0
Sedgwick & Brooksville,	95	Benjamin Dodge, a.p.	1861	15	22	37	4	0	0	0	2	0	0	2	0	0	50
Sedgwick Village,	1847	Vacant.		10	19	29	11	0	0	0	0	0	0	0	0	0	0
Shapleigh,	1823	"		3	9	12	0	0	0	0	0	0	0	0	0	0	80
Sidney,	1829	"		10	17	27	7	0	0	0	0	1	0	1	0	0	40
Solon Village,	1842	Geo. W. Hathaway, a.p.	1871	4	9	13	2	1	2	3	0	0	0	0	1	0	50
" South,	1806	John Forbush, a.p.	1862	12	18	30	12	0	0	0	0	0	0	0	0	0	0
South Berwick,	1702	Ephraim W. Allen,	1858	23	100	123	35	3	1	4	2	2	0	4	0	1	100
South Paris,	1812	Alanson Southworth,	1859	61	130	191	24	3	2	5	0	0	0	0	3	3	167
Springfield,	1846	Charles H. Emerson,	1857	18	28	46	10	1	0	1	2	0	0	2	0	0	40
Standish,	1768	Calvin Chapman, a.p.	1863	12	46	58	20	0	0	0	1	0	0	1	0	0	40
St. Albans,	1830	Daniel Sewall, a.p.	1859	8	23	31	1	0	0	0	0	0	0	0	0	0	75
Stockton,	1839	Hiram Houston, a.p.	1859	32	44	76	10	0	0	0	2	2	0	4	0	4	55
Stow and Chatham,	1861	Ezra B. Pike, a.p.	1863	4	3	7	0	0	0	0	1	0	0	1	0	0	60
Strong,	1855	Jonas Burnham, a.p.	1860	50	52	102	45	2	6	8	0	0	0	0	0	9	125
Sumner,	1802	Benjamin G. Willey, a.p.	1851	33	60	93	20	0	0	0	2	1	0	3	0	0	84
Sweden,	1817	Stephen Sanderson, a.p.		24	38	62	10	0	0	0	0	0	0	0	0	0	75
Temple,	1805	Simeon Hackett, a.p.	1851	30	50	80	22	1	0	1	0	1	0	1	0	0	70
Thomaston,	1809	James Orton, a.p.	1861	25	89	114	20	0	0	0	0	0	0	0	0	2	118
Thorndike,	1834	Vacant.		3	13	16	5	0	0	0	0	0	1	1	0	0	30
Topsfield,	1861	Charles L. Nichols, a.p.	1863	6	20	26	1	0	1	1	1	0	0	1	0	0	50
Topsham,	1789	Daniel F. Potter, a.p.	1856	31	75	106	22	12	0	12	3	1	0	4	1	0	78
Trem't & Mt. Desert,	1792	John W. Pierce, a.p.	1859	33	56	89	0	0	0	0	4	2	0	6	0	0	0
Turner,	1784	Simeon C. Higgins,	1860	38	71	109	10	4	0	4	0	0	0	0	2	0	100
Union,	1803	Flavius V. Norcross,	1860	11	40	51	11	2	0	2	2	2	0	4	2	0	60
Unity,	1804	Vacant.		4	20	24	10	0	0	0	1	2	0	3	0	0	40
Upper Stillwater,	1859	Smith Baker,	1860	8	26	34	2	4	0	4	0	0	0	0	4	0	90
Upton,	1861	David Garland, a.p.	1863	3	9	12	0	0	0	0	0	0	0	0	0	5	50
Vassalboro',	1818	Joel R. Arnold, a.p.	1863	4	42	46	6	0	0	0	1	0	1	2	0	0	40
Veazie,	1838	Smith Baker,	1860	20	38	58	20	0	0	0	2	2	1	5	0	0	65
Waldoboro', 1st,	1807	Vacant.		55	142	197	31	0	1	1	7	1	0	8	0	1	183
" 2d,	1856	Flavius V. Norcross, a.p.	1861	9	11	20	0	0	0	0	3	0	0	3	0	0	21
Warren,	1828	David Cushman,	1857	51	107	158	34	2	0	2	3	1	1	5	1	3	108
Washburn,	1845	Vacant.		3	5	8	1	0	0	0	0	0	0	0	0	0	53
Washington,	1817	Flavius V. Norcross, a.p.	1862	7	21	28	5	2	0	2	1	0	0	1	0	0	0
Waterford,	1799	John A. Douglass,	1821	55	96	151	0	1	0	1	4	4	0	8	0	0	160
Waterville,	1828	Edward Hawes,	1858	31	94	125	22	11	0	11	1	2	1	4	6	0	180

CHURCHES.		MINISTERS.		CHR. MEMBERS. June 1, 1863.				ADDIT'NS. 1862-63.			REMOVALS. 1862-63.				BAPTISMS. 1862-63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Weld,	1809	Stephen Titcomb,	1855	23	25	48	1	1	0	1	1	0	0	1	1	0	75
Wells, 1st,	1701	Giles Leach, a.p.	1854	48	99	147	39	3	3	6	3	0	1	4	2	0	130
" 2d,	1831	Jonathan B. Cook,	1855	16	44	60	6	2	2	4	0	0	2	2	1	0	75
Westbrook, 1st,	1765	Francis Southworth, a.p.	1862	11	31	43	5	2	2	4	1	0	0	1	1	0	100
" 2d,	1832	Vacant.		20	45	65	8	0	0	0	0	0	0	0	0	0	0
Whiting,	1833	"		3	11	14	0	0	0	0	1	0	0	1	0	0	50
Whitneyville,	1835	"		18	17	36	2	0	0	0	0	0	0	0	0	0	65
Wilton,	1818	John Lawrence, a.p.	1863	36	40	76	31	0	6	6	0	3	0	3	0	0	70
Windham,	1743	Luther Wiswall,	1854	8	46	54	12	4	3	7	1	0	0	1	4	0	38
Windsor,	1820	Vacant.		4	9	13	3	0	0	0	0	0	0	0	0	0	0
Winslow,	1828	John Dinsmore, a.p.	1862	15	50	65	20	0	3	3	1	1	0	2	0	2	186
Winterport,	1820	Gowen C Wilson,	1861	12	52	64	10	6	2	8	1	0	0	1	0	0	70
Winthrop,	1776	Thomas K. Noble, Pas. elect.		45	95	140	25	7	1	8	4	1	0	5	6	4	117
Wiscasset,	1773	Josiah Merrill,	1857	33	107	140	29	1	0	1	4	5	1	10	0	3	70
Woolwich,	1765	Vacant.		19	40	59	4	1	1	2	1	0	0	1	0	0	60
Yarmouth,	1730	George A. Putnam,	1860	49	129	178	19	13	2	15	2	1	0	3	5	0	260
" Central,	1859	J. Quincy Bittinger,	1860	16	43	59	2	2	1	3	1	1	0	2	0	0	80
York, 1st,	1673	Rufus M. Sawyer, a.p.	1861	22	63	85	16	0	1	1	1	0	0	1	0	1	107
" 2d,	1732	Sam'l H. Partridge, a.p	1859	9	35	44	7	7	0	7	0	0	0	0	7	0	40

SUMMARY.—CHURCHES: 71 with pastors; 121 with acting pastors; 55 vacant. Total, 247.
MINISTERS: 71 in pastoral service; 87 acting pastors; 42 otherwise employed. Total, 200.
CHURCH MEMBERS: 5,992 males; 13,349 females. Total, 19,341. Absent, 3,290.
ADDITIONS: 791 by profession; 229 by letter. Total, 1,020.
REMOVALS: 385 by death; 246 by dismission; 19 by excommunication. Total, 650.
BAPTISMS: 451 adult; 200 infant. SABBATH SCHOOLS, 21,022. BENEVOLENT CONTRIBUTIONS, $26,172.

OTHER MINISTERS.

John R. Adams, Gorham.
Silas Baker, Standish.
Stephen L. Bowler, Oron.
John Boynton, Winthrop.
Charles M Brown, Tremont.
Noah Cressy, Portland.
Edward F. Cutter, Belfast.
Nathan Douglas, (ord. 1816,) Bangor.
George W. Fargo, chap'n., Bangor.
Ephraim Forbes, Patten.
Thomas S. Goodwin, Skowhegan.
Sam'l Harris, D.D., Prof. in Bangor Theol. Seminary, Bangor.
David S. Hibbard, W. Gouldsboro'.
Morris Holman, Kennebunkport.
Marcus R. Keep, missionary, No. 11. Ashland.
Daniel Kendrick, (ord. 1812,) Portland.
John K. Lincoln, chap'n, Bangor.
Thomas N. Lord, Brunswick.
Alpheus S. Packard, Prof. in Bowdoin College, Brunswick.
Edwin B. Palmer, Belfast.
Clement C. Parker, So. Sandford.
John U. Parsons, York Co.
Enoch Pond, D.D., (ord. 1815,) Prof. in Bangor Theol. Sem., Bangor.
John M. Putnam, Yarmouth.
Isaac Rogers, Farmington.
William S. Sewall, Brownville.
George Shepard, D.D., Prof. in Bangor Theol. Seminary, Bangor.
David Shepley, Winslow.
Alfred L. Skinner, Bucksport.
Charles Soule, Standish.
Samuel Stone, Falmouth.
Henry G. Storer, Scarboro', Oak Hill.
Daniel Smith Talcott, Prof. in Bangor Theol. Seminary, Bangor.
Benjamin Tappan, D.D., (ord. 1811,) Sec. Maine Miss. Soc., Augusta.
Thomas C. Upham, D.D., Prof. in Bowdoin College, Brunswick.
William Warren, Dist. Secretary of A. B. C. F. M., Gorham.
Isaac Weston, Cumberland Center.
James Weston, Standish.
Eliphalet Whittlesey, Brunswick.
Richard Woodhull, Agent Am. Bible Society, Bangor.
Leonard Woods, D.D., Pres. Bowdoin College, Brunswick.
Franklin Yeaton, Fryeburg.
TOTAL, 42.

NEW HAMPSHIRE.

[Reported to July 1, 1863.]

Acworth,	1773	Amos Foster,	1857	62	100	162	19	0	0	0	6	1	0	7	0	3	155
Alstead, 1st,	1777	Daniel Sawyer, s.s.	1860	17	33	50	27	0	0	0	1	1	0	2	0	0	65
" Paper Mill,	1842	Darwin Adams, s.s.	1860	4	14	18	3	0	0	0	0	0	0	0	0	0	40
" New,	1788	William Claggett, s.s.	1861	29	55	84	25	0	0	0	2	2	0	4	0	0	80
Alton,	1827	J. D Potter, s.s	1863	6	23	29	0	0	0	0	2	5	0	7	0	0	100
Amherst,	1741	Josiah G. Davis,	1844	67	147	214	19	4	3	7	7	3	0	10	3	0	215
Andover,	1841	Vacant.		4	6	10	2	0	0	0	0	0	0	0	0	0	0
Atkinson,	1772	Jesse Page, s.s.		26	57	83	22	0	1	1	4	1	0	5	0	1	131
Auburn,	1843	James Holmes,	1849	26	45	71	10	0	2	2	0	0	0	0	0	3	125
Barnstead,	1804	Wm. O. Carr, s.s.	1860	52	83	135	59	11	1	12	4	2	0	6	9	2	140
Barrington,	1755	Charles Willey, s.s.	1859	13	35	48	10	0	0	0	3	1	0	4	0	0	80
Bath,	1778	Vacant.		30	94	124	35	0	0	0	2	1	0	3	0	0	140
Bennington,	1839	E. H. Caswell, s.s.	1861	15	44	59	11	0	0	0	0	0	0	0	0	1	85
Bethlehem,	1802	D. McClenning, s.s.		9	21	30	2	0	0	0	0	0	0	0	0	0	80
Boscawen,	1740	Vacant.		38	82	120	18	1	1	2	8	1	0	9	0	0	80
Bradford,	1803	"		13	28	41	9	0	0	0	2	0	0	2	0	0	0
Brentwood,	1756	Hugh McLeod,	1859	20	57	77	12	2	0	2	3	2	0	5	2	0	100
Bridgewater,	1790	Vacant.		2	4	6	4	0	0	0	2	0	0	2	0	0	0
Bristol,	1826	C. F. Abbott, s.s.		27	61	88	13	5	0	5	1	1	0	2	3	1	100
Brookline,	1795	T. P. Sawin,	1856	25	39	64	2	0	0	0	1	1	0	2	0	0	157
Campton,	1774	Vacant.		29	49	78	22	0	0	0	0	0	0	0	0	4	140
Canaan,	1803	"		7	19	26	2	0	0	0	2	1	0	3	0	0	0
Candia,	1770	Ephraim M. Hidden,		85	134	219	26	0	1	1	2	1	0	3	0	2	186
Canterbury,	1790	Josiah L. Arms, s.s.		39	50	89	19	0	1	1	0	2	0	2	0	0	100
Center Harbor,	1838	Almon Benson,	1840	20	34	54	10	1	2	3	2	0	1	3	1	2	60
Charleston,	1835			14	41	55	24	0	0	0	1	0	0	1	0	0	55
Chester,	1731	J. L. Tomlinson,	1863	54	107	161	27	0	2	2	4	3	0	7	0	2	140

Churches.		Ministers.		Chh. Members. July 1, 1863.				Addit'ns. 1862-3.			Removals. 1862-3.				Baptisms. 1862-3.		Sun. Schools.
Place and Name.	Org.	Name.	Com.	Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	
Chesterfield,	1777	Jeffries Hall, s.s.	1858	7	27	34	7	0	0	0	6	2	0	8	0	0	60
Chichester,	1791	Joshua S. Gay, s.s.	1857	38	60	98	29	0	2	2	0	1	0	1	0	0	92
Claremont,	1780	Vacant.		61	145	206	56	1	4	5	4	6	0	10	0	3	150
Colebrook,	1802	C. F. Page, s.s.		18	37	55	12	5	3	8	2	0	0	2	2	0	82
Concord, 1st ch.	1830	N. Bouton, D.D.	1825	61	169	230	35	1	0	1	2	3	1	6	1	2	175
" East,	1842	E. O. Jameson,	1860	31	64	95	17	0	2	2	5	1	1	7	0	0	170
" South,	1837	H. E Parker,	1851	107	224	331	40	12	5	17	2	1	0	3	1	2	440
" West,	1833	A. P Tenney,	1833	63	127	190	31	1	3	4	5	1	0	6	0	0	150
Conway,	1778	Reuben Kimball, s.s.	1856	25	73	98	15	4	1	5	0	1	0	1	2	0	152
Cornish,	1768	Alvah Spalding,	1835	26	39	65	210	0	0	0	1	1	0	2	0	0	80
Croydon,	1778	Vacant.		18	18	26	9	0	0	0	2	1	0	2	0	0	0
Dalton,	1816	"		9	26	35	6	3	0	3	0	0	0	0	0	0	80
Danbury,	1800	L. Little, s.s.		33	40	73	10	0	0	0	2	2	0	4	0	3	60
Dartmouth College,	1805	Samuel P. Leeds,	1861	110	142	252	125	10	8	18	1	12	0	13	4	2	85
Deerfield,	1766	Vacant.		45	73	118	19	0	0	0	1	0	0	1	0	0	
Deering,	1789	"		9	30	39	6	0	0	0	1	1	0	2	0	0	75
Derry, 1st ch.	1719	Leonard S. Parker,	1861	67	132	199	49	3	3	6	4	2	0	6	2	0	245
" 1st Cong. ch.	1837	E. G. Parsons,	1851	30	99	129	14	1	0	1	4	0	0	4	0	0	100
Dorchester,	1828	Vacant.		7	12	19	1	0	0	0	1	0	0	1	0	0	0
Dover, 1st ch.	1639	E. H. Richardson,	1856	52	198	250	45	5	1	6	6	0	0	6	5	1	236
" Belknap ch.	1856	James B. Thornton, s.s.	1861	14	47	61	17	0	0	0	3	0	0	3	0	0	90
Dublin,	1772	Oscar Bissell, s.s.	1861	7	23	30	12	1	0	1	2	1	0	3	0	0	43
Dunbarton,	1789	Sylvanus Hayward,	1861	39	72	111	19	1	0	1	3	0	0	3	0	0	150
Durham,	1718	Alvan Tobey,	1833	11	52	63	10	2	0	2	2	0	0	2	2	0	78
Effingham,	1836	Vacant.		7	20	27	6	0	0	0	0	0	0	0	0	0	35
Enfield,	1826	Frank Haley,	1863	11	19	30	7	0	2	2	2	0	0	2	0	0	75
Epping,	1747	J. H. Stearns, s.s.	1851	14	22	36	8	0	0	0	2	0	0	2	0	0	114
Epsom,	1761	Aaron B. Peffers, s.s.	1860	30	50	80	6	4	0	4	1	2	1	4	1	0	100
Exeter, 1st ch.	1638	Elias Nason,	1860	40	126	166	33	6	1	7	2	2	0	4	2	0	198
" 2d ch.	1740	O. T. Lanphear,	1858	33	106	139	5	0	2	2	3	3	0	6	0	0	283
Farmington,	1819	Roger M. Sargent,	1860	9	31	40	5	0	1	1	1	0	0	1	0	0	117
Fisherville,	1830	W. R. Jewett,	1863	28	58	86	5	0	0	0	4	1	0	5	0	0	198
Fitzwilliam,	1771	Wm. L. Gaylord,	1860	50	107	157	9	0	2	2	2	0	0	2	0	2	261
Francestown,	1773	Charles Cutler,	1857	95	175	270	52	0	3	3	5	2	0	7	0	8	390
Franconia,	1814	D. McClenning, s.s.	1852	6	12	18	2	0	0	0	1	0	0	1	0	0	100
Franklin,	1822	Wm. T. Savage,	1849	44	93	137	41	2	0	2	0	2	0	2	1	0	200
Gilmanton Center,	1825	Joseph Blake,	1862	43	67	110	28	2	1	3	2	2	0	4	1	0	73
" 1st ch.	1774	Vacant.		9	15	24	12	0	0	0	0	0	0	0	0	0	
" Iron Works,	1830	Dana B. Bradford, s.s.	1862	29	46	75	6	0	1	1	2	0	0	2	0	1	80
Gilsum,	1772	Ezra Adams,	1851	14	26	40	1	0	0	0	2	1	0	3	0	1	95
Goffstown,	1801	J. W. Ray,	1858	44	97	141	38	4	4	8	2	0	0	2	2	2	235
Gorham,	1862	Geo. F. Tewksbury, s.s.		6	25	31	6	2	2	4	1	0	0	1	1	0	65
Goshen,	1802	Vacant.		12	22	34	0	0	0	0	2	4	0	6	0	0	40
Great Falls,	1827	H. Q. Butterfield,	1861	50	133	183	26	13	6	19	3	7	0	10	10	1	250
Greenfield,	1839	Lyman Marshall, s.s.	1860	47	74	121	17	10	5	15	0	1	0	1	8	15	135
" Evang. ch.	1834	Daniel Goodhue, s.s.	1860	27	45	72	32	3	1	4	0	1	0	1	1	1	108
Greenland,	1706	Edward Robie,	1852	15	51	66	3	0	0	0	0	0	0	0	0	0	64
Groton,	1803			13	14	27	3	1	0	1	1	1	0	2	1	0	45
Hampstead,	1752	Theodore C. Pratt,	1859	20	62	82	9	1	0	1	1	1	0	2	2	0	137
Hampton,	1638	John Colby,	1855	66	138	204	24	0	1	1	0	0	0	0	0	3	151
" Falls & Seabrook,	1837	Vacant.		12	12	24	3	0	0	0	0	0	0	0	0	0	0
Hancock,	1788	Asahel Bigelow,	1850	59	92	151	20	1	4	5	3	2	1	6	1	1	293
Hanover Center,	1810	B. Smith, s.s.		32	68	100	24	1	5	6	2	1	0	3	0	0	55
Harrisville,	1840	Alanson Rawson, s.s.	1862	11	28	39	17	2	0	2	1	3	0	4	2	0	117
Haverhill,	1790	John D. Emerson,	1858	56	128	184	43	2	1	3	3	3	0	6	0	4	159
Hebron,	1779	Liba Conant, s.s.		12	28	40	4	0	0	0	0	0	0	0	0	0	100
Henniker,	1769	J. M. R. Eaton,	1851	46	120	166	45	2	4	6	4	1	1	6	2	4	250
Hill,	1815	Vacant.		7	16	23	1	0	0	0	0	0	0	0	0	0	70
Hillsboro' Bridge,	1839	Harry Brickett, s.s.	1857	17	53	70	8	1	1	2	3	2	0	5	1	1	127
" Center,	1769	John Adams, s.s.	1861	17	35	52	8	0	0	0	1	2	0	3	0	0	60
Hinsdale,	1821	M. H. Wells.	1856	45	79	134	11	3	2	5	2	0	0	2	2	1	110
Hollis,	1743	Pliny B. Day,	1862	79	143	222	21	1	1	2	5	0	0	5	1	4	260
Hooksett,	1828	M. Leffingwell, s.s.		11	27	38	19	1	0	1	0	2	0	12	1	0	65
Hopkinton,	1757	E. W. Cook,	1861	75	105	180	25	11	1	12	6	4	0	0	6	0	105
Hudson,	1841	A. Richards, D.D., s.s.		9	36	45	0	0	0	0	1	0	0	1	0	0	50
Jaffrey,	1780	J. S. Bachelder,	1858	31	84	115	27	7	6	13	5	2	0	7	0	1	150
" East,	1850	Cyrus W. Allen, s.s.	1863	22	44	66	8	0	0	0	0	3	0	3	0	0	96
Keene,	1738	Z. S. Barstow, / J. A Hamilton,	1818 / 1861	71	266	337	20	11	8	19	3	2	0	5	6	6	397
Kensington,	1850	E. D. Eldridge, s.s.	1862	4	20	24	0	3	3	6	2	0	0	2	1	0	110
Kingston,	1725	John H. Mellish,	1855	10	34	44	5	0	0	0	1	0	0	1	0	0	135
Laconia,	1824	J. K. Young, D.D.	1831	54	132	186	36	13	4	17	5	3	0	8	10	5	156
Lancaster,	1836	Prescott Fay,	1856	39	93	132	10	7	2	9	5	1	0	6	4	2	115
Langdon,	1820	Andrew Jaquith, s.s.		10	27	37	10	0	0	0	0	1	0	1	0	0	60
Lebanon,	1768	Charles A. Downs,	1849	47	102	149	5	6	2	8	5	4	0	9	2	1	125
Lempster, 1st ch.	1781	Augustus Chandler, s.s.	1861	34	53	87	21	1	1	2	1	0	0	1	1	4	60
" 2d ch.	1837	Vacant.		12	15	27	8	0	0	0	1	1	0	2	0	0	60
Littleton,	1803	Charles E. Milliken,	1860	33	94	127	16	2	1	3	3	0	0	3	1	0	200
Loudon,	1803	J. Augustine Hood, s.s.	1862	18	33	51	2	1	4	5	0	0	0	0	1	0	102
Lyme,	1771	Erdix Tenney, D.D.	1831	127	225	352	31	17	4	21	8	8	1	17	7	0	215

CHURCHES.		MINISTERS.		CHH. MEMBERS. July 1, 1863.				ADDIT'NS. 1862-63.			REMOVALS. 1862-63.				BAPTISMS. 1862-63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	Sab. Schools.
Lyndeborough,	1757	E. B. Claggett,	1846	52	71	123	17	1	3	4	2	1	0	3	0	2	185
Manchester, 1st ch.	1828	C. W. Wallace,	1840	108	294	402	90	6	10	16	11	8	0	19	2	4	522
" Franklin st. ch.	1844	W. H. Feun,	1859	55	196	251	0	5	2	7	0	8	0	8	0	0	351
" Christian Mis. ch.	1852	Vacant.		8	28	36	23	0	0	0	2	4	0	6	0	0	
Marlborough,	1778	Giles Lyman, s.s.	1840	30	74	104	25	3	7	10	3	0	0	3	3	0	175
Mason, 1st ch.	1772	Daniel Goodwin,	1800	43	64	107	28	1	2	3	5	1	1	7	1	0	126
" 2d ch.	1847	Licentiate, s.s.		25	59	84	11	0	1	1	3	8	8	19	0	2	90
Meredith,	1815	Charles Burnham,	1857	19	41	60	13	2	0	2	4	0	0	4	0	3	50
Meriden,	1780	Amos Blanchard,	1840	40	67	107	20	2	0	2	0	3	0	3	0	1	100
Merrimack, 1st ch.	1771	Edwin J. Hart,	1856	52	99	151	24	3	0	3	4	1	0	5	1	3	214
" South,	1829	E. F. Abbott, s.s.		12	26	38	28	0	0	0	0	0	0	0	0	0	61
Milford,	1788	F. D. Ayer,	1861	106	170	276	44	7	3	10	7	5	2	14	3	2	432
Milton,	1815	James Doldt, s.s.	1848	20	62	82	3	0	0	0	3	2	0	5	0	0	180
Mont Vernon,	1780	G. E. Sanborne,	1862	35	91	126	29	2	0	2	5	4	0	9	2	3	180
Moultonboro', 1st ch.	1777	Vacant.		8	21	29	12	0	0	0	0	0	0	0	0	2	
" 2d ch.	1855	"															
Nashua, 1st ch.	1685	C. J. Hill,	1857	97	354	451	98	4	3	7	0	4	0	4	2	4	529
		A. Richards, D.D.	1836														
" Olive st. ch.	1834	Gustavus D. Pike,	1862	83	171	254	38	10	8	18	10	25	159	184	7	1	275
" Pearl st. ch.	1846	Benj. F. Parsons,	1861	50	140	190	30	2	2	4	0	3	0	3	2	1	273
Nelson,	1781	Jairus Ordway, s.s.	1861	43	65	108	27	16	7	23	1	2	0	3	13	2	190
Newcastle,	1671	Lucius Alden, s.s.	1846	9	30	39	1	0	0	0	0	0	0	0	0	0	187
New Ipswich,	1760	Calvin Cutler,	1862	78	164	242	25	3	7	10	9	7	3	19	3	0	150
Newmarket,	1828	S. D. Bowker, s.s.	1863	19	39	58	12	4	0	4	0	0	0	4	4	0	60
Newport,	1779	Henry Cummings,	1851	73	140	213	42	2	2	4	3	4	0	7	0	4	170
Northampton,	1739	Vacant.		60	96	156	23	0	0	0	0	0	0	0	0	2	190
Northwood,	1798	Henry C. Fay,	1858	50	88	138	14	0	3	3	4	0	0	4	0	0	160
Nottingham,	1840	Jacob Hood, s.s.	1858	2	3	5	1	0	0	0	0	0	0	0	0	0	75
Orford, West,	1822	M. T. Runnells, s.s.		21	46	67	13	0	5	5	0	2	0	2	0	2	234
" Union,	1770	Wm. S. Spaulding, s.s.		18	35	53	2	10	5	15	3	4	0	7	3	1	95
Ossipee,	1806	Horace Wood, s.s.	1848	26	44	70	18	0	0	0	2	0	0	2	0	1	55
Pelham, 1st ch.	1751	Augustus Berry,	1851	24	66	90	18	1	5	6	2	1	0	3	1	0	200
Pembroke,	1808	L. Goodrich,	1857	41	92	133	27	1	3	4	1	3	0	4	0	0	162
Peterboro', Un. Ev.	1858	George Dustan,	1859	38	82	120	1	21	4	25	2	0	0	2	10	1	250
Piermont,	1803	A. L. Marden,	1861	49	85	134	22	0	0	0	4	1	0	5	0	0	118
Pittsfield,	1789	J. Lyman Morton, s.s.	1863	48	113	161	69	1	2	3	1	1	34	36	0	2	100
Plainfield,	1804	Vacant.		3	14	17	0	0	0	0	1	0	0	1	1	1	0
Plaistow, & N. Hav.	1730	Homer Barrows, s.s.	1859	21	68	89	7	6	2	8	2	0	0	2	2	11	60
Plymouth,	1765	H. A. Hazen,	1863	34	94	128	36	5	2	7	3	0	0	3	0	4	170
Portsmouth,	1671	Geo. M. Adams,	1863	75	224	299	53	2	2	4	3	4	0	7	2	6	200
Raymond,	1791	George W. Sargent,	1859	64	89	153	17	0	1	1	6	1	0	7	0	5	148
Rindge, 1st ch.	1765	A. W. Burnham, D.D.	1821	73	197	200	12	0	1	1	8	4	1	13	0	4	330
Rochester,	1737	James M. Palmer,	1859	20	97	117	0	0	0	0	1	3	0	4	0	0	100
Roxbury,	1816	George Kemp, s.s.	1863	2	10	12	2	0	0	0	2	0	0	2	0	0	45
Rye,	1726	Israel T. Otis,	1847	27	73	100	9	1	0	1	2	1	0	3	0	0	100
Salem,	1739	Geo. W. Rodgers, s.s.		21	69	90	11	23	0	23	0	0	0	0	23	0	75
Salisbury,	1773	W. W. Condit, s.s.		22	50	72	7	0	0	0	3	1	0	4	0	0	60
Salmon Falls,	1846	Vacant.		14	64	78	48	0	0	0	1	1	0	0	0	0	66
Sanbornton,	1771	J. Boutwell,	1852	43	87	130	15	0	0	0	4	1	0	5	0	0	130
" Northfield,	1822	Corban Curtice,	1843	52	130	182	40	1	2	3	3	0	3	6	1	1	170
" Franklin st. ch.	1844	W. H. Feun,	1859	55	196	251	0	5	2	7	0	8	0	8	0	0	351
Shelburne,	1818	Vacant.		0	5	5	0	0	0	0	0	0	0	0	0	0	23
South Newmarket,	1730	Elias Chapman, s.s.	1862	7	19	26	0	2	0	2	0	4	0	2	2	0	60
Stoddard,	1787	Samuel L. Gerould,	1861	5	31	36	6	2	0	2	0	4	0	4	1	1	50
Stratham,	1746	Edward C. Miles,	1860	14	35	49	11	1	0	1	1	0	0	1	0	0	80
Sullivan,	1792	Nelson Barbour, s.s.	1861	28	50	78	10	3	0	3	0	2	0	2	1	0	100
Surry,	1769	Vacant.		2	10	12	1	0	0	0	0	0	0	0	0	0	35
Swanzey,	1741	John G. Wilson,	1859	20	46	66	7	1	2	3	1	4	0	5	1	2	155
Tamworth,	1792	Samuel H. Riddell,	1860	49	91	140	24	4	2	6	3	0	0	3	4	1	165
Temple,	1771	George Goodyear,	1855	30	65	95	20	2	3	5	0	1	0	1	0	0	140
Thornton,	1780	Vacant.		7	8	15	5	0	0	0	0	0	0	0	0	0	0
Troy,	1815	Thos. E. Roberts, s.s.	1862	19	35	54	16	0	1	1	2	1	0	3	0	0	122
Tuftonborough,	1839	Vacant.		3	9	12	4	0	0	0	0	0	0	0	0	0	
Wakefield,	1785	J. B. Tufts, s.s.	1861	11	32	43	12	4	0	4	1	0	0	1	2	0	75
Walpole,	1761	Vacant.		18	76	94	7	5	2	7	2	1	0	3	4	0	148
Warner,	1772	"		22	55	77	0	0	0	0	4	0	0	4	0	0	85
Washington,	1789	John F. Griswold, s.s.		3	24	27	5	0	0	0	0	0	0	0	1	0	50
Webster,	1804	E. Buxton,	1837	59	90	149	29	2	0	2	4	1	1	6	0	5	196
Wentworth,	1830	Licentiate.		13	53	66	1	4	2	6	2	3	0	5	3	2	300
West Lebanon,	1849	John H. Edwards,	1863	32	55	87	15	2	4	6	2	2	0	4	2	2	151
Westmoreland,	1764	S. Bixby, s.s.	1863	29	69	98	20	1	2	3	2	1	0	3	1	0	95
" Evang.	1853	Edward B. Bassett, s.s.	1862	5	22	27	3	0	1	1	0	2	0	2	0	0	40
W. Stewartstown,	1846	Vacant.		12	21	33	10	0	0	0	1	4	0	5	0	0	50
Wilmot,	1829	S. H. Amsden, s.s.		21	31	52	4	2	3	5	0	0	0	0	2	0	76
East Wilton,	1823	D. E. Adams,	1860	42	84	126	21	0	1	1	1	3	2	6	0	2	160
Winchester,	1736	J. P. Humphrey,	1847	61	107	168	35	0	3	3	4	2	1	7	0	0	260
Wolfborough,	1834	John Wood, s.s.	1859	18	42	60	12	2	0	2	1	1	0	2	0	0	70
" North,		Vacant.		6	14	20	1	0	0	0	1	0	0	1	0	0	

SUMMARY.—CHURCHES: 82 with pastors, 64 with stated supplies; 36 vacant. **Total, 182.**
MINISTERS: 84 in pastoral service; 64 stated supplies; 39 without charge. **Total, 187.**
CHURCH MEMBERS: 5,827 males: 12,773 females. Total, 18,600. Absent, 3,217.
ADDITIONS: 397 by profession; 251 by letter. Total, 648.
REMOVALS: 391 by death; 290 by dismission; 231 by excommunication. **Total, 912.**
BAPTISMS: 226 adult; 190 infant. SABBATH SCHOOLS, 23,252.

OTHER MINISTERS.

Charles A. Aiken, Prof., Hanover.
F. D. Austin, East Jaffrey.
Nathaniel Barker, Wakefield.
Jeremiah Blake, Pittsfield. [(1853.)
Silas M. Blanchard, Wentworth.
Samuel C. Bradford, Francestown.
Samuel G. Brown, D.D., Prof., Hanover, (1852.)
John Clark, Bridgewater, (1835.)
William Clark, Amherst, (1828.)
Enoch Corser, Boscawen, (1817.)
Jacob Cummings, Exeter, (1824.)
T. W. Duncan, Nelson, (1821.)
Henry Fairbanks, Prof. Hanover.
A. W. Fiske, Fisherville.
Walter Follet, Temple, (1832.)
James B. Hadley, Campton.
Joseph B. Hill, Temple.
Edwin Jennison, Winchester, (1831.)
Isaac Jones, Derry, (ord. 1816.)
Henry A. Kendall, Concord, (1840.)
David Kimball, Hanover, (1822.)
Samuel Kingsbury, Tamworth.
John Le Bosquet, Newington, (1836.)
Samuel Lee, New Ipswich, (1830.)
Nathan Lord, D.D., Hanover, (ord. 1816.)
Abel Manning, Concord, (1820.)
Jonathan McGee, Nashua, (1819.)
Humphrey Moore, D.D., Milford, (ord. 1802.)
Daniel J. Noyes, D.D., Prof., Hanover, (1837.)
Harrison G. Park, Hancock, (1829.)
Rufus A. Putnam, Pembroke.
Elihu T. Rowe, Meriden, Chaplain.
Jacob Scales, Plainfield.
Benjamin P. Stone, D.D., Concord.
John M. Stowe, Walpole.
George W. Thompson, Stratham, (1840.)
John H. Thyng, New Hampton.
Samuel Utley, Concord.
Isaac Willey, Sec. N. H. Bible Society, Goffstown.
TOTAL, 38.

VERMONT.

[Reported to May 1, 1863.]

Addison,	1804	Vacant.		5	9	14	4	0	0	0	0	0	0	0	0	0
Albany,	1818	A. R. Gray, s.s.		14	23	37	9	0	4	4	0	0	0	0	0	75
Alburgh,	1824	Calvin B. Cady, s.s.		11	29	40	2	0	0	0	0	1	0	1	0	40
Arlington & Sund.	1843	D. D. Francis, s.s.		14	20	34	1	0	0	0	0	0	0	0	0	45
Bakersfield,	1811	Geo. F. Wright, Licen. s.s.		27	58	85	19	14	2	16	4	2	0	6	8	0	75
Barnard,	1782	Vacant.		8	10	18	3	0	0	0	1	2	0	3	0	0	0
Barnet, (Mc I's Falls,)	1829	M. B. Bradford, s.s.		23	131	154	45	5	2	7	1	0	0	1	1	4	80
Barnet,	1858	J. Underwood, s.s.		9	34	43	10	0	0	0	0	0	0	0	0	0	50
Barre,	1799	E. I. Carpenter,	1857	45	147	192	43	2	3	5	2	7	0	9	0	4	100
Barton,	1817	Benj. W. Pond,	1862	35	54	89	19	1	0	1	0	1	0	1	0	0	75
Bellows Falls,	1850	Sam'l S. Gardner,	1862	21	42	63	22	1	0	1	0	0	0	0	0	3	80
Bennington 1st,	1762	Isaac Jennings,	1855	70	137	207	21	12	4	16	6	1	0	7	7	5	75
" 2d,	1836	C. H. Hubbard, s.s.		91	106	197	12	6	6	12	0	0	0	0	0	6	175
Benson,	1790	Wm. S. Smart,	1861	53	89	142	30	5	0	5	3	0	0	3	0	0	40
Berkshire East,	1820	E. J. Comings, s.s.		20	33	53	2	2	0	2	2	1	0	3	0	1	75
Berlin,	1798	Vacant.		31	61	92	30	1	0	1	2	0	1	3	1	0	130
Bethel,	1817	T. Henry Johnson, s.s.		15	25	40	13	0	0	0	1	3	0	4	0	1	65
Bradford,	1810	Silas McKeen, D.D.,	1842	37	100	137	36	0	0	0	5	4	0	9	0	2	93
Braintree,	1794	Ammi Nichols, s.s.		17	18	35	13	1	0	1	0	1	0	1	0	0	15
Brandon,	1785	Wm. J. Harris, s.s.		55	135	190	15	2	5	7	3	4	0	7	2	2	158
Brattleboro' East,	1816	Geo. P. Tyler,	1853	118	255	373	89	4	0	4	3	0	0	3	1	6	190
" West,	1770	Joseph Chandler,	1846	38	83	121	22	1	1	2	7	5	0	12	0	1	75
Bridgewater,	1793	A. T. Deming, Lic. s.s.		22	42	64	6	0	0	0	1	1	0	2	0	0	30
Bridport,	1790	F. W. Olmsted,	1848	46	83	129	34	2	0	2	2	0	0	2	1	0	90
Brighton,	1841	Vacant.		6	11	17	3	1	1	2	0	0	0	0	0	7	
Bristol,	1805	"		13	16	29	2	0	0	0	0	0	0	0	0	0	0
Brookfield, 1st,	1787	Daniel Wild,	1830	51	64	115	15	0	3	3	2	2	0	4	0	5	100
" 2d,	1848	David Perry, s.s.		27	49	76	18	6	1	7	3	1	0	4	5	0	75
Brownington,	1809	Samuel R. Hall,	1855	26	46	72	9	0	2	2	1	3	0	3	0	3	85
Burlington, 1st,	1805	Elbridge Mix,	1862	118	203	321	104	8	8	16	3	10	0	13	3	7	200
" 3d,	1860	Geo. B. Safford,	1860	22	53	75	2	6	8	14	1	1	0	2	5	2	60
Burke,	1817	Geo. Smith, s.s.		23	36	59	0	2	0	2	0	0	0	0	0	0	40
Cabot,	1801	S. F. Drew,	1860	54	80	134	20	3	4	7	2	2	1	5	1	0	100
Cambridge,	1792	Edwin Wheelock,	1856	22	24	46	7	0	0	0	0	0	0	0	0	0	60
Castleton,	1780	W. Child, D.D.,	1855	68	138	206	41	12	6	18	2	6	0	8	4	1	113
Cavendish,	1822	Vacant.		3	15	18	14	0	0	0	0	0	0	0	0	0	0
Charleston West,	1844	Levi Loring, Licen. s.s. ½		8	15	23	2	0	0	0	0	2	0	2	0	0	90
Charlotte,	1792	C. M. Seaton,	1854	35	59	94	0	1	4	5	4	0	0	4	1	2	35
Chelsea,	1789	J. C. Houghton, s.s.		48	95	143	5	0	1	1	3	5	0	8	0	3	120
Chester,	1773	Vacant.		36	70	106	22	0	0	0	5	6	0	11	0	0	170
Chittenden,	1834	Supplied by V. D. M. S.		4	12	16	3	0	0	0	2	0	0	2	0	0	25
Clarendon,	1822	Wm. T. Herrick, s.s.		34	45	79	20	0	1	1	0	2	0	2	0	3	128
Colchester,	1804	Lewis Francis, s.s.		9	37	46	12	0	2	2	2	0	0	2	0	0	108
Corin'th,	1820	Solon Martin, s.s.		31	65	96	10	1	2	3	0	5	0	5	1	1	75
Cornwall,	1785	A. A. Baker,	1858	59	109	168	36	0	1	1	2	3	0	5	0	5	90
Coventry,	1810	Pliny H. White, s.s.		35	65	100	6	2	0	2	4	0	0	4	2	1	195
Craftsbury,	1797	L. Ives Hoadley, s.s.		30	64	94	13	7	2	9	3	6	0	9	4	1	130
Cuttingsville,		Vacant.			4	4											
Danville,	1792	John Eastman,	1861	51	95	146	27	0	2	2	2	2	0	4	0	0	100
Derby,	1807	John Fraser, s.s.		43	78	121	23	0	5	5	1	1	0	2	0	1	80
Dorset,	1784	Parsons S. Pratt,	1860	37	68	105	10	8	0	8	5	1	0	6	4	0	118
Dummerston,	1779	B. F. Foster,	1846	28	86	114	25	4	2	6	0	1	0	1	3	1	50
Duxbury,	1836	Vacant.		12	16	28	15	0	0	0	1	0	0	1	0	0	30
Eden,	1812	Supplied by V. D. M. S.		13	19	32	13	0	0	0	3	1	0	4	0	1	30
Essex,	1791	W. H. Kingsbury, s.s.		27	60	87	7	0	0	0	3	4	0	7	0	1	75
Enosburgh,	1811	Alfred B. Swift, s.s.		56	86	142	31	0	2	2	3	6	0	9	0	4	107
Fairfax,	1806	Vacant.		7	13	20	0	0	0	0	0	0	0	0	0	0	0
Fairfield,	1800	James Buckham, s.s.		10	28	38	9	1	0	1	0	0	0	0	0	1	20
Fairhaven,	1803	Vacant.		34	61	95	16	3	3	6	0	0	0	0	2	3	45

CHURCHES.		MINISTERS.		CHH. MEMBERS. May 1, 1863.				ADDIT'NS. 1862-63.			REMOVALS. 1862-63.				BAPTISMS. 1862-63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOL.
Fairlee,	1833	Isaac Hosford, s.s.		10	26	36	5	0	0	0	1	0	0	1	0	0	50
Fayetteville,	1774	Benjamin Ober, s.s.		15	52	67		9	0	9	0	2	0	2	5	0	60
Ferrisburg,	1824	H. F. Leavitt, s.s.		13	31	44	4	0	0	0	1	0	0	1	0	0	50
Franklin,	1817	J. H. Levings, s.s.		13	31	44		4	1	5	0	5	0	5	0	2	55
Gaysville,	1827	S. Sparhawk, s.s.		27	66	93	6	3	0	3	2	2	0	4	1	0	70
Georgia,	1793	L. E. Barnard, s.s.		23	68	91	18	4	2	6	0	3	0	3	0	1	100
Glover,	1817	S. K. B. Perkins,	1860	17	48	65	9	0	5	5	1	1	0	2	0	0	140
Grafton,	1785	H. Barton, s.s.		41	51	92	30	2	0	2	1	1	0	2	0	0	90
Granby & Victory,	1825	Jeremiah Glines, s.s.		11	24	35	2	3	0	3	0	0	0	0	2	1	
Greensboro',	1804	Andrew Royce, s.s.		33	49	82	15	1	1	2	2	4	0	6	0	2	160
Guildhall,	1799	J. Morse, s.s.		15	40	55	17	0	0	0	1	0	0	1	0	0	0
Guilford,	1768	M. G. Grosvenor, s.s.		6	23	29	12	0	0	0	2	0	0	2	0	0	25
Halifax West,	1778	Vacant.		24	17	41	12	0	0	0	0	0	0	0	0	0	
Hardwick,	1803	Joseph Torrey, Jr.	1860	40	77	117	12	8	5	8	5	7	0	12	3	1	220
Hartford,	1786	B. F. Ray,	1860	46	78	124	21	7	1	8	6	0	0	6	3	5	200
" West,	1830	H. Wellington, s.s.		22	29	51	6	2	1	3	0	3	0	3	0	0	120
Hartland,	1799	Heman Rood, s.s.		19	41	60	9	0	1	1	0	2	0	2	0	0	46
Highgate,	1811	Vacant.		31	60	91	6	8	0	8	2	2	0	4	4	0	80
Hinesburgh,	1789	Clark E. Ferrin,	1856	30	74	104	29	0	2	2	0	1	1	2	0	3	97
Holland,	1842	J. T. Howard, Levi Loring, s.s. ½	1844	6	17	23	4	0	0	0	1	0	0	1	0	0	65
Hubbardton,	1782	Joseph Steele, s.s. ½		6	20	26	5	0	0	0	2	1	0	3			
Hydepark,	1863	J. G. Bailey, Licent. s.s.		4	9	13	0	7	6	13	0	0	0	0	4	0	78
" North,	1858	J. G. Bailey,		9	19	28	1	0	0	0	2	0	0	2	0	0	85
Irasburgh,	1818	Thomas Bayne, s.s.		21	29	50	3	1	0	1	2	0	0	2	0	0	50
Jamaica,	1791	Vacant.		17	25	42	2	0	0	0	0	2	0	2	0	0	
Jericho Center,	1791	Caleb B. Tracy, s.s.		41	50	91	18	0	1	1	3	1	1	5	0	0	120
" Corners,	1826	E. Birge, s.s.		8	20	28	0	2	3	5	0	1	0	1	1	0	60
Johnson,	1817	James Dougherty,	1851	46	102	148	21	15	5	20	3	0	0	3	15	7	191
Londonderry,	1809	Linus Owen, s.s.		11	20	31	11	0	0	0	0	0	0	0	0	0	80
Lowell,	1816	Vacant.		10	12	22	1	2	4	6	0	0	0	0	1	4	81
Ludlow,	1806	H. H. Saunderson, s.s.		25	51	76	18	0	3	3	3	0	0	3	0	0	90
Lunenburg,	1802	William Sewall, s.s.		40	69	109	21	4	2	6	4	3	0	7	2	1	170
Lyndon,	1817	William Scales, s.s.		22	65	87	19	3	0	3	0	0	0	0	3	1	70
Manchester,	1784	R. S. Cushman,	1862	49	106	155	10	5	5	10	1	4	0	5	4	1	160
Marlboro',	1776	Vacant.		20	33	53	19	0	0	0	1	0	0	1	0	0	
Marshfield,	1826	"		7	10	17	4	0	0	0	1	0	0	1	0	0	0
Middlebury,	1790	James T. Hyde,	1857	151	261	412	114	8	5	13	8	5	0	13	5	2	175
Middletown,	1780	Calvin Granger,	1858			59	7	0	0	0	2	0	0	2	0	0	100
Milton,	1804	G. W. Ranslow, s.s.		6	31	37	2	1	0	1	1	1	0	2	0	1	40
Montgomery Center,	1817	Sewall Paine,	1843	18	36	54	5	0	0	0	2	0	0	2	0	0	35
Montpelier,	1808	Wm. H. Lord,	1847	156	237	393	74	5	7	12	1	13	0	14	2	2	260
Morgan,	1823	Jacob S. Clark,	1827	11	19	30	10	2	0	2	0	0	0	0	0	0	40
Morristown,	1807	Lyman Bartlett,	1861	33	52	85	21	3	1	4	6	4	0	10	2	1	120
Mount Holly,		Vacant.		5	7	12											
Newbury,	1764	H. N. Burton,	1857	76	177	253	77	3	2	5	5	1	0	6	1	7	150
Newhaven,	1800	C. B. Hulbert,	1859	72	138	210	29	1	3	4	2	0	0	2	1	0	128
Newport,	1832	R. V. Hall, s.s.		17	24	41	4	0	2	2	0	0	0	0	0	0	60
Northfield,	1822	L. H. Stone, s.s.		25	72	97	6	1	2	3	1	3	0	4	1	0	60
North Hero,	1862	S. H. Williams,	1862	3	4	7	0	3	4	7	0	0	0	0	1	2	0
Norwich,	1819	Austin Hazen,	1860	87	169	256	40	3	1	4	6	2	0	8	0	0	200
Orwell,	1789	Lewis A. Austin,	1862	60	79	139	25	0	1	1	4	1	0	5	0	0	110
Pawlet,	1781	Azariah Hyde, s.s.		25	64	89	17	0	1	1	4	0	0	4	0	2	147
Peacham,	1794	Asaph Boutelle,	1851	78	166	244	30	2	3	5	10	1	1	12	1	4	250
Perkinsville,	1834	Vacant.		4	5	9	3	0	0	0	0	0	0	0	0	0	0
Peru,	1807	R. D. Miller, s.s.		37	77	114	22	4	1	5	2	0	0	2	0	4	80
Pittsfield,	1803	Azel W. Wild, Lic., s.s.		29	46	75	13	0	0	0	1	2	0	3	1	0	50
Pittsford,	1784	Charles Walker, D.D.	1846	58	95	153	35	0	3	3	2	3	0	5	0	0	110
Plainfield,	1826	C. M. Winch, s.s.		13	27	40	7	1	1	2	0	4	0	4	0	0	0
Plymouth,	1806	Thomas Baldwin, s.s.		5	7	12	5	0	0	0	0	0	0	0	0	1	60
Pomfret,	1783	William N. Bacon,	1859	13	27	40	9	3	0	3	2	0	0	0	0	2	50
Post Mills,	1839	Vacant.		7	24	31	5	0	0	0	0	0	0	0	0	0	40
Poultney East,	1780	John G. Hale,	1860	48	74	122	27	5	7	12	2	0	0	2	0	3	84
Pownal North,	1851	John Bascom, s.s.		9	29	38	4	3	0	3	0	1	0	1	3	1	50
Putney,	1776	Theo. M. Dwight, s.s.		17	58	75	6	0	2	2	6	7	0	13	0	0	85
Quecchy,	1831	Wm. S. Hazen, Lic., s.s.		3	25	28	2	0	0	0	1	3	0	4	0	0	80
Randolph,	1786	Royal Parkinson, s.s.		40	74	114	37	13	3	16	3	3	0	6	9	1	70
" West,	1831	O. D. Allis, s.s.		44	87	131	27	12	2	14	2	6	0	8	4	2	108
Richmond,	1801	E. H. Alden, s.s.		8	30	38	11	0	0	0	1	0	0	1	0	0	100
Ripton,	1828	Cephas H. Kent, s.s.		30	41	71	14	21	1	22	1	0	0	1	11	0	50
Rochester,	1801	Vacant.		38	63	101	7	0	0	0	4	1	0	5	0	0	75
Royalton,	1777	C. B. Drake, D.D.	1837	72	144	216	67	1	3	4	3	2	0	5	0	4	100
Roxbury,		Vacant.		5	7	12	2	0	0	0	0	0	0	0	0	0	50
Rupert,	1786	J. B. Clark, s.s.		29	65	94	3	21	4	25	0	0	0	0	16	0	110
Rutland,	1788	S. Aiken, D.D. Norman Seaver,	1849 1860	124	249	473	80	3	8	11	4	12	1	17	0	5	185
" West,	1773	Henry M. Grout,	1862	90	128	218	33	0	3	3	3	5	0	8	0	7	226
Salisbury,	1824	G. W. Barrows,	1845	42	56	98	21	1	0	1	2	1	0	3	0	1	56
Sandgate,	1782	Vacant.		5	7	12					1			1			30
Saxton's River,	1825	Lewis Grout, s.s.	1846	12	24	36	19	0	3	3	0	0	0	0	0	0	60

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1862. Male.	Female.	Total.	Absent.	Addit'ns. 1862-63. Prof.	Letter.	Total.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Sharon,	1782	Philetus Clark, s.s.		13	34	47	5	1	0	1	0	0	0	0	0	0	50
Shelburne,		Vacant.		8	17	25	7										
Sheldon,	1816	G. B. Tolman,	1862	23	32	55	8	10	5	15	0	1	0	1	2	3	62
Shoreham,	1794	E. B. Chamberlain,	1859	37	85	122	20	0	2	2	3	3	0	6	1	4	100
South Hero,	1795	O. G. Wheeler,	1840	9	36	45	2	6	0	6	2	2	0	4	5	0	80
Springfield,	1781	J. W. Chickering,	1860	91	167	258	40	2	1	3	4	4	0	8	1	2	165
St. Albans, 1st ch.	1803	Vacant.		74	140	214		0	0	0	3	8	0	11	0	9	167
" 2d ch.	1841	"		21	43	64	22	0	0	0	0	0	0	0	0	1	0
St. Johnsbury, 1st ch.	1809	George H. Clark,	1862	27	68	95	14	1	6	7	0	0	3	3	0		112
" 3d ch.	1840	Vacant.		29	38	67	16	0	0	0	0	0	0	0	0	2	61
" North,	1825	E. C. Cummings	1860	92	165	257	53	0	7	7	3	8	0	11	0	4	256
" South,	1851	Lewis O. Brastow,	1861	52	92	144	24	2	3	5	3	1	0	4	0	2	150
Stowe,	1818	James T. Ford.	1857	18	48	66	17	3	4	7	2	2	0	4	2	1	100
Strafford,	1820	Samuel Delano, s.s.		16	16	32	0	5	1	6	1	0	0	1	1	4	35
Stratton,	1801	Vacant.		6	15	21	7	0	0	0	0	0	0	0	0	0	0
Sudbury,	1791	Henry F. Rustedt, s.s.		8	24	32	10	0	0	0	0	1	0	1	0	0	30
Swanton,	1800	John B. Perry,	1855	37	79	116	16	4	1	5	1	3	0	4	1	2	95
Thetford,	1773	Leonard Tenney,	1857	80	177	257	60	4	0	4	2	0	0	2	2	3	130
Tinmouth,	1780	M. A. Gates,	1858	11	28	39	6	1	0	1	2	0	0	2	1	1	50
Townshend, East,	1792	C. L. Cushman,	1859	33	60	93		3	1	4	1	0	0	1	1	0	80
" West,	1850	Seth S. Arnold, s.s.		12	32	44	3	0	1	1	1	0	0	1	0	2	60
Troy, North,	1818	Charles Scott, s.s. ½		14	29	43	5	1	0	1	3	0	0	3	1	0	95
" South,	1845	Charles Scott, s.s. ½		8	11	19	3	1	5	6	1	0	0	1	0	0	75
Tunbridge,	1792	Joseph Marsh, s.s.		34	21	55	18	2	0	2	0	2	0	2	2	0	35
Underhill,	1801	S. Parmelee, D.D. s.s.		29	30	59	6	0	1	1	0	5	0	5	0	1	70
" North,		Vacant.		3	10	13	1										
Vergennes,	1793	G. B. Spaulding,	1861	59	124	183	13	12	6	18	3	1	0	4	5	7	110
Vershire,	1787	Charles Duren, s.s.	1841	22	37	59	13	3	13	16	1	0	3	4	1	0	50
Waitsfield,	1796	A. B. Dascomb, s.s.	1862	37	60	97	24	3	0	3	3	0	0	3	0	3	133
Wallingford,	1790	Aldace Walker, s.s.	1840	15	62	77	11	1	3	4	0	1	0	1	1	0	67
Wardsboro',		Vacant.		24	53	77	3	1	0	1	2	1	0	3	1	0	75
Warren,		"		3	13	16	0	0	0	0	0	0	9	9	0	0	0
Washington,	1800	"		4	7	11	9	0	0	0	0	0	0	0	0	0	30
Waterbury,	1801	C. C. Parker,	1853	33	101	134	18	26	2	28	6	3	0	9	12	0	150
Waterford,	1798	George I. Bard,	1860	55	82	137	41	0	0	0	3	5	0	8	0	8	127
Waterville,	1823	Alden Ladd, Lic., s.s.		2	16	18	1	0	0	0	0	0	0	0	0	0	75
Weathersfield, C.	1804	Asa F. Clark, s.s.		27	45	72	27	0	0	0	2	0	0	2	0	0	80
" E.	1838	Moses Kimball, s.s.		31	55	86	35	6	0	6	1	0	0	1	1	0	110
Wells River,	1842	W. S. Palmer,	1862	16	71	87	15	9	3	12	2	0	0	2	8	1	190
West Fairlee,	1809	Wm. O. Baldwin, s.s.		36	58	94	39	1	0	1	4	1	0	5	0	1	100
Westfield,	1818	Vacant.		17	30	47	4	4	2	6	0	0	0	0	1	0	103
Westford,	1801	J. H. Woodward,	1838	44	85	129	22	1	1	2	3	2	0	5	0	0	125
Westhaven,		Vacant.		4	7	11	2	0	0	0	0	0	0	0	0	0	30
West Milton,	1850	J. K Converse, s.s. ½		15	22	37	0	0	0	0	1	0	0	1	0	0	52
Westminster, East,	1767	A. B. Foster, s.s.		16	77	93	14	3	1	4	2	0	0	2	3	0	150
" West,	1799	Alfred Stevens,	1843	45	87	132	21	2	1	3	1	1	0	2	1	1	100
Weston,	1799	L. S. Coburn, s.s.		11	32	43	5	1	0	1	2	0	0	2	0	0	50
Weybridge,	1794	Samuel W. Cozzens, s.s.		22	44	66	3	0	4	4	2	0	0	2	0	2	75
Williamstown,	1795	P. F. Barnard,	1860	28	67	95	25	0	1	1	2	2	0	4	0	0	115
Williston,	1813	J. W. Hough,	1861	26	52	78	5	2	0	2	1	2	0	3	2	0	165
Wilmington,	1855	Vacant.		23	54	77	15	0	4	4	1	1	0	2	0	0	75
Windham,	1805	Stephen Harris,	1861	34	54	88	24	0	2	2	2	0	0	2	0	2	100
Windsor,	1774	Ezra H. Byington,	1859	45	97	142	29	2	3	5	1	2	0	3	1	2	155
Winhall,		Vacant.		4	7	11	0	0	0	0	1	0	0	1	0	0	75
Winooski,	1836	J. D. Kingsbury, s.s.		5	22	27	0	0	5	5	1	2	0	3	0	0	100
Wolcott,	1818	Horace Herrick, s.s.		17	26	43	4	2	2	4	0	0	0	0	1	0	65
Woodstock,	1781	J. Clement, D.D.	1852	50	114	164	4	5	2	7	3	0	0	3	4	6	125
Worcester	1824	Vacant.		20	44	64	19	0	0	0	3	0	0	3	0	0	0

SUMMARY.—Churches: 71 with pastors; 84 with stated supplies; 40 vacant. Total, 195.
Ministers: 71 in pastoral service; 84 stated supplies: 39 otherwise employed. Total, 194.
Church Members: 3,863 males: 11, 458 females. Total, 17,580. Absent, 3,138.
Additions 465 by profession; 296 by letter. Total, 761.
Removals 323 by death; 292 by dismission; 13 by excommunication. Total 628.
Baptisms 124 adult; 243 infant. Sabbath Schools, 16, 254. Benevolent Contributions, $26,836.23

Other Ministers.

James Anderson, Manchester.
S. R. Arms, Springfield.
Alanson D. Barber, Williston.
Nelson Bishop, Windsor.
J. W. Brown, Manchester.
Franklin Butler, Windsor.
Wm. Clark, West Brattleboro'.
Lyndon S. French, Franklin.
John Gleed, Waterville.
E. J. Hallock, Castleton.
Allen Hazen, Newbury.
H. B. Hickok, Burlington.
Hervey O. Higley, Castleton.
Otto S. Hoyt, New Haven.
Thomas Kidder, St. Johnsbury.
Benj. Labaree, D.D., Middlebury.
Jacob N. Loomis, Craftsbury.
Ulric Maynard, Castleton.
Stillman Morgan, Bristol.
Benj. B. Newton, St. Albans.
Aaron G. Pease, Norwich.
Caleb W. Piper, Bakersfield.
Tertius Reynolds, Fairfax.
Carey Russell, Norwich.
Amos J. Samson, St. Albans.
B. W. Smith, Burlington.
Charles Smith, Hardwick.
Joseph Steele, Middlebury.
E. P. Stone, chap'n 6 Reg. V. V.
George Stone, North Troy.
John F. Stone, Sec. V. D. M. Society, Montpelier.
A. S. Swift, Pittsfield.
S. G. Tenney, Springfield.
William W. Thayer, St. Johnsbury.
Lucius L. Tilden, Washington, D.C.
Jos. Torrey, D.D., Prof., Burlington.
Joseph D. Wickham, Manchester.
Stephen S. Williams, Orwell.
J. H. Worcester, Burlington.
Total, 39.

MASSACHUSETTS.

CHURCHES.		MINISTERS.		CHH. MEMBERS. Jan. 1, 1863.				ADDIT'NS. 1862.			REMOVALS. 1862.			BAPTISMS. 1862.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOLS.
Abington, 1st ch.	1712	Frederick R. Abbe, p.	1857	61	109	170	10	0	3	3	3	1	0	4	0	0	212
" South, 2d ch.	1807	Henry L. Edwards, p.	1857	101	165	266	20	10	1	11	2	4	0	6	7	0	256
" East, 3d ch.	1813	Horace D. Walker, p.	1844	73	129	202	11	1	1	2	3	0	0	3	0	6	220
" North, 4th ch.	1839	Martin Moore, s.s.	1862	32	75	107	20	0	1	1	3	3	0	6	0	0	154
Acton,	1832	Vacant.		64	108	172	53	0	3	3	2	3	0	5	0	0	140
Adams, North,	1827	W. H. McGiffert, p.	1863														
" South,	1840	John Tatlock, Jr., p.	1859	30	80	110	55	2	6	8	1	5	0	6	0	2	75
Agawam,	1819	Ralph Perry, p.	1847	40	72	112	10	0	1	1	5	3	0	8	0	3	90
" Feeding Hills,	1762	T. A. Leste, s.s.		23	50	73	7	0	2	2	2	4	1	7	0	0	73
Alford,	1836	[With Meth. Ep. ch.]		9	16	25	8	0	0	0	0	0	0	0	0	0	20
Amesbury, West,	1826	Leander Thompson, p.	1854	67	137	204	32	1	1	2	3	1	1	5	0	0	228
" Mills,	1831	George E. Freeman, s.s.	1858	42	117	159	30	2	1	3	0	6	0	6	1	0	170
" & Salisbury, Un. c.	1835	Nathaniel Lasell, s.s.		16	54	70	10	0	0	0	1	0	0	1	6	0	101
Amherst, 1st ch.	1739	Henry L. Hubbell, p.	1861	77	212	289	33	1	3	4	5	4	0	9	0	4	273
" 2d ch.	1782	Chas. L. Woodworth, p.	1849	56	144	200	60	1	3	4	4	7	0	11	0	0	269
" College ch.	1826	Wm. A. Stearns, D.D., p.	1854	70	21	91	31	10	16	26	0	0	0	0	4	2	0
" North ch.	1826	Vacant.		71	130	201	9	0	4	4	2	1	0	3	0	3	176
" South ch.	1858	James L. Merrick, p.	1858	24	52	76	1	0	1	1	0	1	0	1	0	1	150
Andover, South ch.	1711	Charles Smith, p.	1861	84	242	326	50	4	1	5	7	3	0	10	2	1	225
" Theo. Sem. ch.	1816	Faculty.		340	61	401	344	4	13	17	4	16	0	20	0	0	215
" West ch.	1826	James H. Merrill, p.	1856	74	159	233	35	3	2	5	0	1	0	1	1	2	175
" Free Chr. ch.	1846	Stephen C. Leonard, s.s.	1859	60	145	205	48	8	2	10	0	2	1	3	3	2	175
" Ballardvale, Un. c.	1854	Henry S. Greene, p.	1855	10	46	56	1	1	3	4	0	0	0	0	0	5	125
Ashburnham, 1st ch.	1760	G. E. Fisher, p.	1863	63	98	161	41	0	2	2	2	2	0	4	0	0	160
" North, 2d ch.	1860	George H. Blake, s.s.		7	7	14	0	0	0	0	0	0	0	0	0	0	62
Ashby,	1776	James M. Bell, p.	1858	61	122	183	31	2	5	7	4	1	0	5	2	2	200
Ashfield, 1st ch.	1763	Willard Brigham, p.	1856	29	86	115	17	1	0	1	5	2	0	7	0	5	122
" 2d ch.	1835	Theodore J. Clark, p.	1862	22	44	66	5	0	2	2	1	3	0	4	0	0	80
Ashland, 1st ch.	1835	Albert H. Currier, p.	1862	48	108	156	24	1	3	4	0	4	3	7	0	0	190
Athol,	1750	John F. Norton, p.	1852	71	145	216	20	0	5	5	7	8	0	15	0	0	225
Attleboro', 1st ch. W.	1710	Vacant.		29	87	116	12										100
" 2d ch. East,	1748	William W. Belden, s.s.	1857	59	159	218	30										150
Auburn, Cong ch.	1776	Charles Kendall, s.s.	1860	52	98	150	35	8	2	10	2	1	0	3	3	0	160
Barnstable, West,	1616	Henry A. Goodhue, s.s.	1863	25	39	64	5	0	0	0	1	1	0	2	0	0	73
" Cotuit,		*No report.*															
" Centerville,	1840	William H. Bessom, p.	1860	28	71	99	13	0	1	1	0	0	0	0	0	3	100
" Hyannis,	1854	Charles Morgridge, p.	1858	10	18	26	6	6	2	8	1	0	0	1	0	0	50
Barre, Ev. Cong. ch.	1827	David Peck, p.	1861	58	153	211	40	11	2	13	2	4	0	6	7	5	200
Becket, 1st ch.	1758	Lyman Warner, s.s.	1862	32	63	95	16	0	0	0	2	0	0	2	0	0	80
" North,	1849	William C. Foster, p.	1860	69	101	170	10	1	1	2	5	2	0	7	0	2	112
Bedford, Ch. of Christ,	1730	William J. Ball, s.s.		37	122	159	44	0	1	1	1	3	0	4	0	2	140
Belchertown,	1737	Henry B. Blake, p.	1855	96	221	317	15	2	8	10	6	4	1	11	2	2	350
Berkley, 1st ch.	1737	Franklin Davis, s.s.	1860	59	106	165	23	0	0	0	5	0	0	5	0	2	150
" Trin. ch.	1848	James A. Roberts, s.s.	1856	15	30	45	2	0	0	0	0	0	0	0	0	4	56
Berlin, 1st ch.	1779	Wm. A. Houghton, p.	1853	46	72	118	14	0	0	0	1	0	0	1	0	1	175
Bernardston,	1824	Daniel H. Rogan, s.s.	1861	22	37	59	14	0	2	2	0	0	0	0	0	0	70
Beverly, Dane st. ch.	1802	Joseph Abbott, D.D., p.	1834	78	158	236											255
" Wash. st. ch.	1837	Alonzo B. Rich, p.	1852	39	124	163	18	0	0	0	1	0	0	1	0	1	200
" 4th ch.	1834	*No report.*															
Billerica,	1829	J. G. D. Stearns, p.	1843	26	65	91	20	0	0	0	4	2	0	6	0	4	60
Blackstone,	1841	John E. Edwards, p.	1862	16	25	41	3	0	0	0	1	0	0	1	0	2	110
Blandford,	1735	William H. Berrow, Lic., s.s.		31	63	94	18	2	0	2	0	0	0	0	0	1	
Boston, Old South ch.	1669	G. W. Blagden, D.D., p. / Jacob M. Manning, p.	1836 / 1857	100	303	403		3	6	9	5	6	0	11	1	3	160
" Park st. ch.	1809	Andrew L. Stone, D.D., p.	1849	270	590	860		30	56	86	4	22	0	26			575
" Essex st. Un. ch.	1822	Nehem'h Adams, D.D., p.	1834	143	355	498	25	8	14	22	5	15	0	20	2	8	280
" Bowdoin st. ch	1825	Vacant.		83	331	314	80	0	0	0	2	30	2	34	0	0	257
" Salem ch.	1827	"		160	280	450	250	6	10	16	13	19	0	32	0	0	380
" Berkeley st. ch.	1827	Henry M. Dexter, p. *	1849	100	243	343	60	30	22	52	5	11	0	16	14	16	611
" Mariners' ch.	1830	Elijah Kellogg,															
" Central ch.	1835	John E. Todd, p.	1860	111	210	321		10	4	14	3	27	0	30	5	0	430
" Mt. Vernon ch.	1842	Edward N. Kirk, D.D., p.	1842	226	424	650	116	17	5	22	9	19	0	28	2	10	300
" Shawmut ch.	1849	Edwin B. Webb, p.	1860	90	291	291	51	8	26	34	2	12	1	15	2	10	741
" Springfield st. c.	1860	Daniel Tenney, p.	1862	21	69	90	22	10	12	22	1	0	0	1	0	0	355
" Oak Place ch.	1860	Joseph P. Bixby, p.	1862	37	72	109	9	15	14	29	1	4	0	5	4	6	290
" South, Phillips c	1823	Edmund K. Alden, p.	1859	73	165	238	36	6	14	20	4	5	0	9	2	6	694
" E st. ch.	1860	Vacant.		43	97	140	27	3	1	4	2	8	0	10	1	5	276
" East, Maverick c.	1836	Joel S. Bingham, p.	1863	102	268	370	15	8	9	17	3	31	0	34	0	4	472
Boxford, 1st ch.	1702	William S. Coggin, p.	1838	40	85	125	12	0	0	0	2	1	0	3	0	5	200
" West,	1734	Vacant.															
Boxboro',	1784	George N. Marden, p.	1862	23	36	59	12	0	0	0	4	4	0	8	0	0	80
Boylston,	1743	A. Hastings Ross, p.	1861	48	93	133	24	4	7	11	3	0	0	3	0	3	174
Bradford, 1st ch.	1682	James T. McCollom, p.	1854	80	139	219	10	2	0	2	5	2	0	7	0	1	280
Braintree, 1st ch.	1707	R. S. Storrs, D.D., p.	1811	41	123	164	28	0	0	0	3	4	0	7	0	1	135
" South ch.	1829	L. R. Eastman, Jr., p.	1862	31	63	94	10	1	1	2	2	0	0	2	0	5	180
Bridgewater, Trin. ch.	1821	Ebenezer Douglass, p.	1862	26	60	86	10	9	2	11	1	0	1	2	5	3	175
" Scotland ch.	1836	James C. Seagrave, s.s.		11	35	46	2	7	0	7	0	1	0	1	6	0	60
Brighton, Ev. ch.	1827	John P. Cushman, p.	1863	30	90	120	31	2	1	3	3	5	0	8	0	0	

* Average attendance in Berkeley St. S. S., put down at 611, does not include the whole number of scholars.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Brimfield, 1st,	1724	Charles M. Hyde, p.	1862	41	128	169	9	5	1	6	4	3	1	8	5	5	147
Brookfield, Ev. ch.,	1756	Joshua Coit, p.	1860	46	81	127	33	0	0	0	3	2	0	5	0	5	145
Brookline, Harvard c.	1844	J. Lewis Diman, p.	1860	60	110	170	17	1	19	20	0	1	0	1	0	0	175
Buckland,	1785	Charles Lord, p.	1860	48	108	156	28	0	2	2	5	13	0	18	0	5	96
Burlington,	1735	Stated supply.		14	30	44	5	0	0	0	2	1	0	3	0	1	60
Cambridge, 1st,	1636	John A. Albro, D.D., p.	1835	83	211	294	30	14	12	26	4	4	0	8	2	10	200
" Port, 1st,	1827	James O. Murray, p.	1861	118	268	386	90	8	15	23	8	10	1	19	2	8	768
" " 2d,	1842	Vacant.		29	59	88	30	0	0	0	1	8	0	9	0	0	0
" East, Ev. ch.	1842	William W. Parker, p.	1861	45	82	127	0	3	12	15	2	5	0	7	1	6	200
" No., Holmes c.	1857	William Carruthers, p.	1861	44	67	111	12	11	4	15	0	2	0	2	3	0	140
Canton, Ev. ch.	1828	Ezra Haskell, p.	1860	12	25	37	4	2	3	5	1	0	0	1	0	1	80
Carver,	1733	Vacant.		19	54	73	0	0	0	0	1	0	0	1	0	3	70
Carlisle, Ev. ch.	1781	Josiah Ballard, p.	1862	12	43	65	10										76
Charlemont, 1st,	1768	Alonzo P. Johnson, s.s.	1862	33	58	91	17	0	4	4	3	3	0	6	0	3	103
" East,	1845	Aaron Foster, p.	1850	29	58	87	0	0	1	1	1	0	0	1	0	0	100
Charlestown, 1st,	1632	James B. Miles, p.	1855	94	211	305	50	3	10	13	6	0	2	8	0	7	462
" Winthrop ch.	1833	Abbott E. Kittredge, p.	1859	135	319	454		13	18	31	8	5	1	14	0	0	943
Charlton, Cal. Con. c.	1761	John Haven, p.	1850	20	69	89	16	0	1	1	0	0	0	0	0	0	125
Chatham, 1st ch.	1720	Alexander C. Childs, s.s.		38	94	132	4	9	9	18	3	0	0	3	9	1	150
Chelmsford, N., 2d c.	1824	Benjamin F. Clark, p.	1839	28	53	81	14	8	0	8	1	0	0	1	5	3	100
Chelsea, Winnis't ch.	1841	Albert H. Plumb, p.	1858	135	253	388	40	10	31	41	2	11	4	17	5	7	588
" Broadway ch.	1851	Joseph A. Copp, D.D., p.	1852	93	142	235	10	13	9	22	3	6	0	9	2	6	677
Chester, 1st,	1769	Francis Warriner, s.s.		37	37	74	22	0	1	1	2	4	0	6	0	0	85
" 2d,	1844	Selah Merrill, Lic., s.s.		8	16	24	6	2	0	2	0	0	0	0	1	0	30
Chesterfield,	1764	William W. Rose, s.s.		13	33	46	10	0	0	0	1	6	0	7	0	1	50
Chicopee, 1st,	1752	Eli B. Clark, p.	1839	30	54	84	9	0	3	3	1	0	0	1	0	2	60
" 2d,	1830	Roswell Foster, s.s.		43	115	158	58	0	1	1	2	2	1	5	0	1	175
" 3d,	1834	Luther H. Cone, p.	1857	53	137	190	44	1	14	15	3	2	3	8	1	3	201
Chilmark,	1690	Vacant.		2	11	13	0	0	0	0	0	0	0	0	0	0	0
Clinton, 1st Ev. ch.	1844	"		74	178	252	7		6	6	3	5		8			250
Cohasset, 2d con. ch.	1824	Frederick A. Reed, p.	1848	19	76	95	9	0	0	0	2	0	0	2	0	6	234
Coleraine,	1750	Isaac B. Smith, s.s.	1862	16	42	58	7	1	0	1	0	0	0	0	1	0	75
Concord, Trin. ch.	1826	E. S. Potter, s.s.		20	76	96	26										96
Conway,	1768	George M. Adams, p.	1851	110	207	317	56	5	8	13	11	5	0	16	0	3	200
Cummington, 1st,	1779	Vacant.		11	32	43	18	0	0	0	2	0	0	2	0	0	
" Village,	1839	J. Jay Dana, s.s.	1861	44	52	96	21	1	3	4	1	2	0	3	1	0	130
" West Village,	1840	Henry Matson, s.s.		22	43	65	14	0	0	0	2	0	0	2	0	1	75
Dana,	1852	William Leonard, p.	1861	13	28	41	8	0	0	0	0	0	0	0	0	3	62
Dalton,	1785	Edson L. Clark, p.	1859	37	82	119	37	2	0	2	2	0	0	2	1	5	60
Danvers, 1st,	1689	William Crawford, s.s.		36	139	175	7	0	0	0	4	4	0	8	0	0	304
" Maple St.,	1844	James Fletcher, p.	1849	30	75	105	5	0	0	0	1	2	1	4	0	4	295
Dartmouth, South,	1807	Martin S. Howard, p.	1859	21	58	79	24	2	0	2	1	0	0	1	0	0	100
Dedham, 1st,	1638	Jonathan Edwards, p.	1863	50	150	200	50	0	3	3	2	2	0	4	0	2	150
" S., South,	1736	Moses M. Colburn, p.	1852	30	65	95	11	7	0	7	1	2	0	3	5	4	167
Deerfield,	1835	Rob't Crawford, D.D., p.	1858	27	57	84	8	0	3	3	3	2	0	5	0	0	84
" South, 1st,	1818	Perkins K. Clark, p.	1859	51	101	152	11	1	5	6	3	1	0	4	1	2	150
" Monument c.	1848	David A. Strong, p.	1849	24	53	77	12	0	2	2	3	4	0	7	0	2	80
Dennis, South,	1817	Vacant.															
Dighton,	1710	Ebenezer Dawes, s.s.	1862	11	26	37	6	0	0	0	1	0	0	1	0	0	45
Dorchester, 2d,	1808	James H. Means, p.	1848	78	230	308	40	9	7	16	2	2	0	4	3	9	240
" Village ch.	1829	Vacant.		49	99	148	23	6	1	7	4	0	0	4	3	1	163
" Port Norfolk, Tr.	1859	J. B. Johnson, s.s.															
Douglas, 1st,	1747	John D. Smith, s.s.		7	35	42	12	0	0	0	0	0	0	0	0	1	50
" East,	1834	Joshua L. Maynard, p.	1852	71	147	218	25	1	0	1	1	1	0	2	0	2	200
Dover, 2d,	1839	Thomas S. Norton, s.s.		9	23	32	2	0	0	0	1	0	0	1	0	0	50
Dracut, 1st,	1721	George H. Morss, s.s.	1862	13	31	44	12	4	0	4	1	0	0	1	4	0	65
" West ch,	1797	David M. Bean, s.s.	1862	34	60	94	16	3	1	4	6	1	0	7	3	1	125
" Central ch.	1847	A. Richards, D.D., s.s.	1861	34	61	95	6	0	8	8	0	5	0	5	0	0	96
" Orthodox Con.		Vacant.															
Dudley,	1732	Henry Pratt, p.	1854	43	104	147	25	0	4	4	3	3	2	8	0	1	150
Dunstable,	1757	William C. Jackson, p.	1859	26	50	76	17	0	1	1	4	3	0	7	0	1	90
E. Bridgewater, Tr. c.		*No public services.*															
E. & W. Bridgewater Un.c.		N. H. Broughton, s.s.	1856														
Eastham,	1646	Vacant.															
Easthampton, 1st,	1785	Aaron M. Colton, p.	1853	82	164	246	14	5	1	6	1	3	0	4	3	4	150
" Payson ch.	1852	Vacant.		69	177	246	18	10	14	24	2	6	0	8	3	5	200
Easton,		Luther Sheldon, D.D., p.	1810	23	67	90	20	0	3	3	4	2	1	7	0	2	171
Edgartown,	1641	H. P. Leonard, s.s.	1863	29	79	108	11	0	0	0	1	0	0	1	0	0	90
Egremont,	1816	Timothy A. Hazen, s.s.	1863	34	71	105	16	0	2	2	6	2	0	8	0	0	96
Enfield,	1790	John A. Seymour, p.	1862	130	220	350	58	0	0	0	6	3	0	9	1	2	165
Erving,	1832	Vacant.		10	12	22	13	0	0	0	2	1	0	3	0	0	0
Essex, 1st,	1681	James M. Bacon, p.	1856	53	106	159	10	8	0	8	4	1	0	5	6	1	286
Fairhaven,	1794	John Willard, p.	1855	71	166	237	43	2	0	2	3	5	0	8	0	0	276
Fall River, 1st,	1816	Solomon P. Fay, s.s.	1861	38	121	159	55	9	8	17	3	4	0	7	6	4	200
" Central ch.	1842	Eli Thurston, p.	1849	85	146	231	45	2	5	7	2	2	3	7	0	0	270
Falmouth, 1st,	1708	James P. Kimball, p.	1860	51	151	202	26	10	2	12	7	2	1	10	8	4	175
" East,	1821	Vacant.		18	29	47	0	6	0	6	2	2	1	5	0	3	72
" North,	1833	Levi Wheaton, s.s.	1858	47	58	105	16	6	0	6	5	0	0	5	3	0	50
" Waquoit, 2d ch.	1849	Elijah Demond, s.s.	1858	13	40	53	2	0	1	1	0	6	0	0	0	0	85
Fitchburg, Calv. ch.	1768	Alfred Emerson, p.	1858	119	254	373	79	6	9	15	8	2	1	11	0	0	431

Churches. Place and Name.	Ord.	Ministers. Name.	Con.	Chr. Members, Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns, 1862. Prof.	Letter.	Total.	Removals, 1862. Deaths.	Dism.	Excom.	Total.	Baptisms, 1862. Adult.	Infant.	Sun. Schools.
Foxboro'.	1778	Nathan S. Dickinson, p.	1859	52	146	198	11	0	5	5	2	5	0	7	0	3	250
Framingham,																	
Hollis St. ch.	1701	John Knox McLean, p.	1860	71	179	250	29	0	1	1	1	2	0	3	0	4	145
" Saxonville, Edwardsch.	1853	George B. Hill, p.	1860	32	108	140	12	0	5	5	2	13	0	15	0	10	160
Franklin.	1778	Seaman Hunt, p.	1860	37	129	166	15	0	0	0	2	4	0	6	0	2	175
" South, Union ch.	1845	John K. Downing, s.s.		7	15	22	0	5	1	6	0	0	0	0	4	0	65
Freetown.	1807	Abel G. Denman, s.s.	1860	7	17	24	3	0	0	0	0	0	0	0	0	0	30
Gardner, 1st ch.	1740	John C. Paine, p.	1848	35	92	117	10	0	0	0	2	5	0	7	0	0	200
" Evan. ch.	1850	Samuel J. Austin, p.	1859	58	105	163	21	0	1	1	7	8	6	21	0	0	266
Georgetown,	1774	Charles Beecher, p.	1857	48	152	200	34	0	0	0	0	2	0	2	0	1	189
Gill.	1793	Abijah Stowell, s.s.		12	49	61	2	1	2	3	2	0	0	2	1	3	80
Gloucester, West,	1842	Samuel Cox, s.s.		11	34	45	11	0	2	2	4	0	0	4	0	0	50
" Harbor St. ch.	1828	Lemuel C. Thacher, p.	1860	27	93	120	6	5	4	9	8	0	0	8	3	3	281
" Lanesville.	1850	Hezekiah Burgess, s.s.	1861	14	36	50	6	0	2	2	0	0	0	0	0	0	165
Goshen.	1780	Sydney Hosmer, s.s.		21	49	70	13	0	0	0	1	2	0	3	0	2	75
Grafton.	1731	Thomas C. Bacon, p.	1858	94	160	254	67	4	2	6	3	12	1	16	4	1	240
Granby.	1792	Henry Mills, p.	1854	101	148	249	29	0	0	0	7	7	0	14	0	3	164
Granville, East.	1747	Asa Mann, s.s.		24	41	65	1	2	2	4	1	1	3	5	1	1	60
" West.	1786	Aaron Gardner, s.s.		21	30	51	0	4	0	4	1	5	0	6	3	0	
Great Barrington.	1761	William B. Clarke, s.s.	1861	37	130	151	5	0	1	1	6	0	0	6	0	0	140
" Housatonic.	1841	Lemuel Brewer, s.s.	1867	19	48	67	4	0	4	4	3	8	0	11	0	2	125
Greenfield, 1st ch.	1768	Amos Chandler, D.D., p.	1822	93	64	98	11	0	0	0	1	5	0	6	0	0	100
" 2d ch.	1847	Clemens Dean, p.	1861	78	149	227	32	0	7	7	3	3	0	6	0	12	297
Greenwich.	1746	Edward P. Hodgert, p.	1861	32	117	149	19	1	6	7	4	0	0	4	1	0	150
Groton.	1744	Edwin A. Bullard, p.	1859	54	161	215	21	8	6	14	3	8	0	11	6	2	180
" Junction.	1851	David M. Bean, s.s.		9	14	23	4	5	2	7	0	0	0	0	1	2	75
Groveland.	1728	Thomas Doggett, p.	1867	43	98	141	0	0	0	0	2	6	0	8	0	0	125
Hadley, 1st ch.	1661	Rowland Ayres, p.	1848	71	125	196	29	0	2	2	5	5	0	10	0	5	198
" 2d ch.	1831	Warren H. Bateman, p.	1847	98	92	190	17	0	2	2	8	1	0	4	0	7	155
" Russell ch.	1851	Vacant.		34	86	120	8	0	0	0	3	2	0	5	0	1	100
Halifax.	1734	Theodore S. Bramerd, p.	1853	17	29	46	2	0	0	0	3	0	0	3	0	3	140
Hamilton, 1st ch.	1734	Frank H. Johnson, p.	1861	47	92	153	25	0	3	3	7	0	0	7	0	0	160
Hanover, 1st ch.	1728	Joseph Freeman, p.	1853	14	43	60	10	0	0	0	1	0	0	1	0	1	65
" 2d ch.	1854	James Allen, p.	1859	21	43	64	10	0	0	0	0	0	0	0	0	0	67
Hanson.	1749	Benj. Southworth, s.s.	1861	13	29	32	10	0	1	1	0	0	2	2	0	0	90
Hardwick.	1738	Warren Tupper, p.	1862	51	50	101	22	0	0	0	0	1	0	1	0	0	130
Harvard.	1821	John Dodge, p.	1854	62	109	151	31	7	2	9	7	1	0	8	1	5	130
Harwich.	1747																
" Port, Pilgrim ch.	1853																
Hatfield.	1727	John M. Greene, p.	1867	57	145	202	20	3	6	9	4	5	2	11	0	18	178
Haverhill, West.	1733	Asa Varney, p.	1853	29	58	94	16	6	8	14	3	4	0	7	4	0	200
" East.	1744	Abraham Burnham, p.	1857	19	24	34	8	7	1	8	1	4	0	5	3	1	258
" Centre.	1838	Benj. F. Hosford, p.	1845	57	145	212	14	0	1	1	0	0	0	0	0	0	40
" North ch.	1842	Raymond H. Seely, p.	1849	51	87	138	0	0	0	0	1	3	1	5	0	1	120
Hawley, East.	1778	Henry Seymour, p.	1848	39	55	93	27	1	2	3	5	0	0	5	0	1	75
" West.	1828	David Connell, s.s.	1862	27	41	68	15	0	1	1	0	2	0	2	0	0	50
Heath.	1793	L. White, s.s.		7	17	24	0	2	0	2	3	0	0	3	2	2	165
Hingham, First ch.	1635	E. Porter Dyer, p.	1849	13	29	42	8	4	2	6	1	2	0	3	1	3	80
Hinsdale.	1768	Kinsley Twining, p.	1856	83	105	188	17	0	8	8	3	4	6	13	0	1	175
Holden.	1741	Wm. F. Paine, D.D., p.	1836	1[illegible]	231	333	50	2	2	4	2	1	0	3	0	1	250
Holland.	1783	Ogden Hall, s.s.		11	22	33	2	0	0	0	1	0	0	1	0	0	60
Holliston, 1st ch.	1726	Joshua T. Tucker, p.	1843	133	240	373	37	3	2	5	2	13	0	15	1	5	291
Hopedale, 1st ch.	1842	Simeon Miller, p.	1846	38	57	92	18	0	1	1	0	4	0	4	0	1	56
" 2d ch.	1842	James B. H. Walker, p.	1855	43	129	172	75	3	8	11	2	8	0	10	0	7	220
Hopkinton.	1724	John C. Webster, p.	1838	53	110	163	7	2	3	5	1	1	0	2	2	5	200
Hubbardston.	[illegible]	Charles F. Boynton, s.s.	1862	49	83	139	48	3	2	5	3	3	0	6	2	5	130
Huntington, 1st ch.	1779	Edward Clarke, s.s.	1860	39	64	103	18	2	5	7	2	1	0	3	0	3	130
" 2d ch.	1842	Townsend Walker, p.	1853	22	43	65	6	2	5	7	0	4	0	4	2	1	80
Ipswich, 1st ch.	1634	Robert Southgate, p.	1851	32	188	220	19	4	0	4	3	3	0	6	1	0	214
" South ch.	1747	Daniel Fitz, D.D., p.	1826	42	146	188	21	1	5	6	4	1	0	5	0	3	200
" Linebrook.	1747	Ezekiel Dow, p.	1861	27	27	54	9	0	1	1	0	0	0	0	0	0	60
Kingston, Evan.	1829	Joseph Peckham, s.s.	1859	22	61	83	15	1	0	1	1	0	0	1	0	2	60
Lakeville.	1725	George G. Perkins, s.s.	1861	46	67	113	12	12	1	13	2	1	0	3	11	1	112
Lancaster.	1653	Amos H. Lawrence, p.	1860	21	63	84	20	0	0	0	0	2	0	2	0	0	120
Lanesboro'.	1764	George T. Dole, s.s.		16	29	45	6	0	0	0	1	1	0	2	0	1	60
Lawrence, Law. st. c.	1847	Caleb E. Fisher, p.	1859	118	264	382	92	22	9	31	1	9	0	10	14	0	196
" Central ch.	1846	Christop'r M. Cordley, p.	1862	107	239	346	60	15	18	33	4	20	0	24	2	7	333
Lee.	1769	Reuben S. Kendall, p.	1860	61	132	193	17	7	2	9	1	1	0	2	1	2	130
Leicester.	1780	Nahum Gale, D.D., p.	1858	142	262	404	54	4	6	10	7	8	0	15	3	11	254
Leominster, 1st ch.	1721	John Nelson, D.D., p.	1812	87	148	235	30	0	1	1	8	1	0	9	0	0	250
		Amos H. Coolidge, p.	1857														
Leverett.	1822	Horace Parker, s.s.		77	149	226	37	2	10	12	4	3	3	10	1	0	254
Lexington.	1784	John Hartwell, p.	1859	34	71	105	30	2	0	2	6	0	0	6	0	0	135
Lincoln.	1747	Henry J. Richardson, p.	1860	26	52	78	15	0	1	1	3	0	0	3	0	2	110
Littleton.	1840	Elihu Loomis, s.s.		18	32	50	9	0	0	0	0	0	0	0	0	0	65
Longmeadow,	1716	John W. Harding, p.	1850	62	135	197	18	2	3	5	4	2	0	6	0	7	100
" East,	1829	Albert B. Peabody, p.	1860	33	66	99	22	1	2	3	2	5	0	7	1	0	108
Lowell, 1st ch.	1826	George N. Webber, p.	1862	67	310	377	141	3	5	8	3	15	0	18	1	1	460
" Appleton st. ch.	1830	J. Eames Rankin, p.	1862	47	166	213	50	1	0	1	1	9	1	11	1	0	281

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Additions. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Lowell, John st. ch.	1829	Joseph W. Backus, p.	1862	70	300	370	91	5	0	5	4	11	0	15	2	0	400
" Kirk st. ch.	1845	Amos Blanchard, D.D., p.	1845	82	246	328	70	8	8	16	1	11	0	12	7	4	342
" High st. ch.	1846	Owen Street, p.	1857	70	127	197	50	13	6	19	4	1	0	5	5	2	325
Ludlow,	1789	Vacant.		48	76	124	15	0	1	1	1	5	0	6	0	0	150
Lunenburg,	1835	William A. Mandell, p.	1856	28	72	100	8	1	3	4	1	3	0	4	0	2	100
Lynn, 1st ch.	1632	Parsons Cooke, D.D., p.	1836	74	202	276	28	0	1	1		4	1	5	0	3	437
" Tower Hill chapel.		Allen Lincoln, s.s.	1859														125
" Central ch,	1850	Jotham B. Sewall, p.	1855	28	70	98	22	1	7	8	1	1		2		19	207
" Chestnut st. ch.	1857	Edw. P. Ingersol, Lic., s.s.		7	35	42	8	3	0	3	0	0	0	0	0	0	115
Lynnfield, Center ch.	1720	Vacant.		16	43	59	19	0	0	0	1	0	0	1	0	0	65
" 2d ch.	1854	Allen Gannett, s.s.				13											135
Malden, 1st. Tr. c. ch.	1649	Charles E. Reed, p.	1858	61	115	176	30	2	11	13	2			5	2	3	250
" South ch.	1861	Oliver Brown, s.s.	1862	11	26	37	3	0	0	0	1	6	0	7	0	0	149
Manchester,—																	
The Ortho. Con. ch.	1716	Vacant.		63	157	220	11	0	0	0	7	0	0	7	0	4	165
Orthodox Con. ch.	1716	Francis V. Tenney, p.	1858	29	83	112	10	0	0	0	2	3	3	8	0	0	150
Mansfield,	1838	Jacob Ide, Jr., p.	1856	32	66	98	4	0	2	2	2	1	0	3	0	9	181
Marblehead, 1st ch.	1684	Benjamin R. Allen, p.	1854	39	296	337	50	4	0	4	7	0	0	7	1	3	260
" 3d ch.	1888	Vacant.		19	57	76	8	2	0	2	0	0	0	0	1	2	303
Marlboro', Union ch.	1836	George N. Anthony, p.	1860	57	137	194	23	1	13	14	6	5	0	11	1	10	225
Marion, Rochester So.,	1703	Leander Cobb, p.	1841	32	58	90	7	0	0	0	1	1	0	2	0	3	130
Marshfield, 1st ch.	1632	Ebenezer Alden, Jr., p.	1850	15	31	46	3	0	0	0	1	0	0	1	0	1	130
" East, 2d Tr. ch.	1835	Daniel D. Tappan, s.s.	1859	19	27	46	3	0	0	0	0	0	0	0	0	0	55
Mattapoisett,	1786	William L. Parsons, p.	1859	72	124	196	30	2	0	2	5	0	0	5	2	1	150
Medfield, 2d ch.	1828	Andrew Bigelow, p.	1855	25	86	111	7	0	0	0	2	0	0	2	0	0	100
Medford, Tr. Cong. ch	1823	Elihu P. Marvin, p.	1852	44	112	156	16	15	7	22	2	7	0	9	2	4	192
" Mystic ch.	1847	Edward P. Hooker, p.	1861	30	117	147	13	16	11	27	1	5	2	8	6	5	210
Medway, (East.) 1st c.	1714	Jacob Roberts, p.	1856	40	91	131	20	1	3	4	1	0	0	1			168
" (West,) 2d ch.	1750	Jacob Ide, D.D., p.	1814	73	145	218	37	1	2	3	3	3	0	6	0	3	180
" Village ch.	1738	David Sanford, p.	1838	57	141	198	40	3	0	3	3	2	0	5	1		140
Melrose,	1848	Henry A. Stevens, p.	1861	42	76	118	29	8	22	30	1	7	0	8	4	1	150
Mendon, Ev. ch.	1828	*No public services.*		7	20	27	5	0	0	0	1	1	0	2	10	0	0
Methuen, 1st ch.	1729	Edward H. Greeley, p.	1861	54	122	176	46	5	5	10	2	0	0	2	4	1	158
Middleboro', 1st ch.	1694	I. W. Putnam, D.D., p.	1835	55	101	156	35	0	3	3	3	0	0	3	0	1	190
" North,	1748	Elbridge G. Little, p.	1859	46	116	162	5	43	4	47	1	0	0	1	42	0	200
" Central ch.	1847	Vacant.		54	118	172	7	12	4	16	2	0	0	2	12	0	200
Middlefield,	1783	Lewis Bridgman, p.	1859	46	53	99	24	1	1	2	1	0	0	1	0	1	85
Middleton, Ch. of Chr.	1729	Amos H. Johnson, p.	1857	48	108	156	32	0	0	0	0	0	0	0	0	3	150
Milbury, 1st ch.	1743	Edmund Y. Garrette, p.	1857	73	116	189	38	0	2	2	1	11	1	13	0	3	
" 2d ch.	1827	Charles H. Pierce, p.	1862	71	125	196	35	10	13	23	1	2	0	3	4	0	137
Milford, 1st ch.	1741	Alfred A. Ellsworth, p.	1862	56	156	212	29	27	1	28	1	2	0	3	6	3	400
Milton, 1st ch.	1678	Albert K. Teele, p.	1860	37	80	117	23	1	1	2	4	0	0	4	1	2	70
" Railway, 2d Ev. c.	1843	—— Terry, s.s.		5	28	33	6	0	0	0	0	0	0	0	0	1	75
Montague, 1st ch.	1752	Francis B. Perkins, p.	1860	53	116	169	21	1	5	6	4	1	0	5	1	2	120
		Alfred Ely, D.D., p.															
Monson,	1762	Theron G. Colton, p.	1855	77	153	230	29	5	7	12	2	5	0	7	2	2	200
Monterey,	1759	Vacant.		23	56	79	17	7	1	8	1	1	0	2	4	1	91
Montgomery,	1797	"		3	13	16	0	0	0	0	0	0	0	0	0	0	
Mount Washington,	1831	"		1	2	3	0	0	0	0	1	0	0	1	0	0	20
Nantucket,	1711	Samuel D. Hosmer, s.s.		59	241	300	61	0	2	2	9	9	1	19	0	0	200
Natick, 1st ch.	1802	Charles M. Tyler, p.	1859	62	161	223	35	6	3	9	3	2	0	5	5	3	354
" So., John Eliot c.	1859	Elnathan E. Strong, p.	1859	10	24	34	2	3	4	7	1	1	0	2	0	18	126
Needham, West,	1798	Vacant.		50	75	125	30	3	4	7	1	3	0	4	1	3	105
" Grantville,	1848	Edward S. Atwood, p.	1856														
" Ev. ch.	1857	William B. Greene, s.s.	1859	16	30	46	6	2	6	8	2	2	0	4	1	0	75
New Bedford, 1st ch.	1696	Asahel Cobb, p.	1857	16	45	61	18	0	0	0	1	0	0	1	0	0	87
" North ch.	1807	Vacant.							0	0		6	0	6	0	1	310
" Trin. ch.	1821	Wheelock Craig, p.	1850	60	137	197	50	1	0	1	3	8	0	11	1	2	175
" Pacific ch.	1844	Timothy Stowe, p.	1854	40	102	142	213	0	2	2	1	0	1	2	0	6	287
New Braintree,	1764	John H. Gurney, p.	1856	16	71	87	10		5	7	1	3	0	4	1	1	125
		L. Withington, D.D., p.	1816														
Newbury, 1st ch.	1635	John R. Thurston, p.	1859	49	127	176	27	0	0	0	5	0	1	6	0	4	165
" Byfield ch.	1706	Vacant.		60	95	155	25	8	0	8	5	2	0	7	0	3	100
Newbury p't. North c.	1768	E. Cornelius Hooker, p.	1860	69	206	275	9	5	1	6	15	1	0	16	2	5	240
" Fourth ch.	1793	Randolph Campbell, p.	1837	71	126	197	25	4	0	4	3	7	0	10	0	1	100
" Belleville.	1808	Daniel T. Fiske, p.	1847	66	152	218	18	0	0	0	5	0	0	5	0	3	303
" Whitefield ch.	1850	Samuel J. Spalding, p.	1851	53	141	194	34	12	3	15	5	5	0	10	3	8	297
New Marlboro', 1st ch	1744	Chas. C. Painter, Lic., s.s.	1862	35	74	109	34	0	2	2	1	2	0	3	0	0	121
" Southfield,	1794	Irem W. Smith, p.	1861	23	44	67	12	3	0	3	1	3	0	4	3	2	45
New Salem,	1845	David Eastman, s.s.	1863	8	25	33	8	0	0	0	0	3	0	3	0	0	0
Newton Center, 1st ch.	1664	Daniel L. Furber, p.	1847	61	110	171	32	8	9	17	6	3	0	9	4	4	165
" West, 2d ch.	1781	Henry J. Patrick, p.	1860	58	89	147	22	1	12	13	1	3	0	4	1	2	225
" Eliot ch.	1845	Joshua W. Wellman, p.	1856	79	169	248	46	9	15	24	2	8	0	10	2	2	322
" Auburndale,	1850	Vacant.		32	44	76	29	0	4	4	0	4	0	4	0	0	140
Northampton, 1st ch.	1661	Zachary Eddy, D.D., p.	1858	160	355	515	0	7	13	20	6	4	0	10	2	8	450
" Edwards ch.	1833	Gordon Hall, p.	1852	117	182	299	33	3		7	3	2	0	5	1	6	203
" Florence ch.	1861	Horace C. Hovey, p.	1863	12	16	28	1	0		1	0	0	0	0	0	0	140
North Andover, Ev. c.	1834	L. Henry Cobb, p.	1857	23	92	115	16	5	1	6	2	3	0	5	2	1	223
Northboro'. Ev. ch.	1832	Samuel S. Ashley, p.	1852	24	60	84	17	0	3	3	1	5	0	6	0	0	172
Northbridge, 1st ch.	1782	Sylvester Hine, p.	1862	26	58	84	12	0	2	2	0	2	0	2	0	0	127

[illegible]		Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
[illegible]	1834	Lewis F. Clark, p.	1842	73	124	197	24	0	1	1	2	1	0	3	0	4	220
[illegible]	1730	Edward L. Clark, p.	1863	40	85	125	10	0	0	0	1	0	0	1	0	0	195
[illegible]	1837	Charles W. Wood, p.	1858	51	88	139	4	5	3	8	4	0	0	4	1	1	195
[illegible]	1850	Samuel H. Lee, p.	1862	64	126	190	16	1	4	5	5	2	0	7	0	0	200
[illegible]	1732	Christopher Cushing, p.	1851	101	197	298	50	1	6	7	4	11	0	15	0	3	275
[illegible]	[illegible]	Luther Keene, Jr., p.	1863	30	66	96	13	0	0	0	0	1	0	1	0	0	107
[illegible]	1828	Vacant.		6	25	31	5	0	0	0	0	0	0	0	0	2	75
[illegible]	1825	Isaac S. Perry, s.s.	1862	17	32	49	0	0	0	0	1	1	0	2	0	0	100
[illegible]	1729	T. Newton Jones, p.	1853	15	45	60	3	1	0	1	1	0	0	1	1	4	100
[illegible]	1832	Samuel Beane, p.	1860	41	89	130	27	9	2	11	3	0	0	3	5	3	90
[illegible]	1773	Francis N. Peloubet, p.	1860	76	158	234	25	1	3	4	1	2	0	3	1	5	302
[illegible] ch.	1846	Daniel Phillips, s.s.	1862	49	91	140	34	1	0	1	1	6	0	7	1	2	120
[illegible]	1719	Vacant.															
[illegible]	1779	Thomas A. Hall, s.s.	1856	29	67	96	20	1	2	3	4	1	0	5	1	3	92
[illegible]	1721	Vacant.		76	166	242	44	2	1	3	6	3	2	11		1	175
[illegible] ch.	1790	Jeremy W. Tuck, s.s.		20	40	60	20	0	2	2	1	1	0	2	0	2	100
[illegible]	1847	Joseph Vaill, D.D., p.	1854	28	77	105	20	1	0	1	1	4	0	5	0	4	100
[illegible]	1767	William Phipps, p.	1840	35	77	112	10	0	0	0	3	2	0	5	0	0	190
[illegible]	1837	Vacant.		16	44	60	15	17	3	20	1	0	0	1	13	0	90
[illegible]	1747	Edward P. Smith, p.	1856	104	192	295	45	22	5	27	11	3	1	15	0	0	334
[illegible] ch.	1783	Vacant.		50	74	124	18	3	0	3	3	1	0	4	0	0	90
[illegible]	1823	Lucien K. Adams, p.	1862	29	75	104	20	0	1	1	1	1	1	3	0	0	126
[illegible]	1785	Lyman White, p.	1863	42	104	146	24	6	0	6	4	1	0	5	0	2	130
[illegible], 1st ch.	1764	John Todd, D.D., p.	1842														
[illegible], (colored.)	1846	Samuel Harrison, p.	1850	7	29	36	9	0	0	0	1	0	0	1	0	0	30
[illegible] ch.	1850	Samuel R. Dimock, p.	1861			259		40	3	43	5	4	1	10			150
[illegible]	1786	Solomon Clark, s.s.	1859	52	97	149	10	2	1	3	3	2	0	5	2	0	250
[illegible], 2d ch.	1738	Sylvester Holmes, s.s.		30	70	100	6	0	6	6	3	9	1	13	0	3	70
[illegible] 4th ch.	1801	Wm. W. Woodworth, p. elect.		63	202	265	15	51	6	57	3	2	0	5	20	15	140
[illegible] 4th ch.	1818	Samuel Woodbury, s.s.	1859	18	39	57	5	19	0	19	0	1	0	1	11	0	75
[illegible] ch.	1862	Job Cushman, s.s.		18	38	56	0	55	1	56	0	0	0	0	25	0	60
[illegible]	1698	Moody A. Stevens, s.s.	1862	27	86	113	17	0	0	0	6	0	0	6	5	0	112
[illegible]	1823	David Bancroft, p.	1858	16	25	41	4	0	0	0	0	1	0	1	0	0	70
[illegible], Tab. ch.	1764	Vacant.		57	110	167	19	0	1	1	4	2	0	6	0	2	170
[illegible]	1714	Osborne Myrick, p.	1846	15	52	67	5	1	2	3	2	0	0	2	0	0	80
Quincy, Ev. ch.	1832	Edward P. Thwing, p.	1862	27	69	96	19	1	1	2	1	4	0	5	0	0	200
Randolph, 1st ch.	1731	Vacant.		36	98	134	10	0	2	2	7	1	0	8	0	1	170
" East 2d ch.	1818	Stephen G. Dodd, s.s.	1860	26	61	87		4	0	4	2	0	0	2	0	0	200
" " Winthrop c.	1856	Ezekiel Russell, D.D., p.	1857	38	73	111	3	0	2	2	4	1	0	5	0	0	327
Raynham,	1731	John Haskel	1859	62	125	187	20	0	1	1	4	3	0	7	0	0	150
Reading, Old South c.	1770	William Barrows, p.	1856	45	129	174	23	2	3	5	2	9	0	11	1	2	245
" Bethesda ch.	1849	William H. Willcox, p.	1857	56	101	157	17	3	0	3	5	0	0	5	3	1	258
Rehoboth,	1721	Samuel Y. Lum, s.s.	1862	42	74	116	26	0	0	0	2	1	0	3	0	0	160
Richmond,	1765	A. J. Quick, s.s.		25	59	84	5	2	2	4	4	1	0	5	2	0	70
Rochester, Center ch.	1703	Edwin Leonard, p.	1861	25	75	100	21	5	2	7	0	0	0	0	8	0	95
" North,	1789	James R. Cushing, s.s.		4	6	10	0	0	0	0	0	0	0	2	0	0	25
Rockport, 1st ch.	1755	Wakefield Gale, p.	1836	100	182	282	19	1	0	1	3	3	0	6	1	7	225
" 2d ch.	1855	David Bremner, p.	1855	29	37	66	6	0	0	0	0	0	0	0	0	1	103
Rowley,	1639	John Pike, p.	1840	42	117	159	7	2	1	3	5	0	0	5	1	1	110
Roxbury, Eliot ch.	1834	A. C. Thompson, D.D., p.	1842	130	248	378	119	8	10	18	9	15	0	24	4	12	691
" Vincent ch.	1857	John O. Means, p.	1857	48	108	156	5	19	18	37	2	10	0	12	6	9	391
Royalston, 1st ch.	1766	Ebenezer W. Bullard, p.	1852	32	103	135	15	3	2	5	8	1	0	4	1	0	175
" 2d ch.	1837	Vacant.		37	66	103	27	0	1	1	3	5	0	8	0	0	80
Rutland,	1727	Clarendon Waite, p.	1858	66	142	208	56	0	2	2	4	2	0	6	0	2	255
Salem, Tabernacle ch.	1629	Charles R. Palmer, p.	1860	60	274	334	30	1	5	6	10	4	0	14	0	3	296
" 8th ch.	1735	Brown Emerson, D.D., p. '06 J. L. Jenkins, s.s.	1863	77	251	328	42	0	0	0	8	8	0	16	0	3	385
" Howard st. ch.	1863	Charles C. Beaman, s.s.		15	69	84	10	0	0	0	0	2	0	2	0	2	95
" Crombie st. ch.	1832	Henry Thayer, p.	1759	49	192	241	40	0	1	1	2	4	0	6	0	2	223
Salisbury Point,		*No report.*															
Salisbury Hill,	1718	Benjamin Sawyer, s.s.		5	16	21	2	8	0	0	0	0	0	1	0	0	200
Sandisfield,	1766	Aaron Pickett, p.	1837	75	147	222	55	0	2	2	0	3	0	3	0	0	140
Sandwich,	1849	L. H. Angier, s.s.	1863	43	88	131	0	0	0	0	0	0	0	0	0	0	70
" Monument,	1833	*No report.*															
" Puritan ch.	1847	"															
Saugus Center, 1st Orthod. C. ch.	1732	Levi Brigham, p.	1851	12	31	43	5	0	0	0	1	0	0	1	0	2	140
Saundersville,	1860	Simeon Waters, s.s.		7	15	22	0	0	0	0	0	0	0	0	0	0	40
Scituate, No., Tr. C. c.	1635	*No report.*															
Shacton,	1741	Perley B. Davis, p.	1862	34	82	116	1	4	4	13	1	4	0	5	5	1	156
Sheffield,	1735	George E. Hill, p.	1835	40	155	195	6	28	8	36	5	5	0	10	13	1	135
Shelburne, 1st ch.	1770	Richard S. Billings, p.	1855	71	91	162	4	0	3	3	1	1	0	2	0	2	175
" Falls,	1850	Wilbur F. Loomis, p.	1856	61	112	173	20	3	2	5	3	0	0	3	2	7	306
Shelburne,	1685	Edmund Dowse, p.	1838	54	118	172	31	6	3	9	4	0	0	4	4	1	175
Shirley,	1828	Vacant.		16	41	57	25	0	0	0	2	2	0	4	0	0	65
Shrewsbury,	1723	[redacted] A. McGinley, p.	1859	80	139	219	42	0	4	4	5	3	0	8		0	242
Shutesbury, Or. C. c.	1742	Andrew J. Clapp, s.s.	1862	16	32	48	3	0	0	0	1	0	0	1	0	0	75
Somerset,	1861	Nath'l Richardson, s.s.	1861	7	17	24	4	0	0	0	1	0	0	1	0	0	75
Somerville, East, 1st c.	1855	David T. Packard, p.	1860	51	102	153	28	10	12	22	2	4	0	6	7	0	496

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Additions. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Southampton,	1743	A. D. Stowell, s.s.		105	179	284	50	0	2	2	9	5	0	14	0	4	190
Southboro', Pilgrim c.	1831	Vacant.		55	78	133	18	0	3	3	3	4	0	7	0	0	111
Southbridge, Cong. c.	1801	Eber Carpenter, p.	1835	59	121	171	35	0	5	5	3	6	0	9	0	2	150
South Danvers, 1st c.	1713	William M. Barber, p.	1861	77	203	280	15	11	1	12	5	0	0	5	5	4	387
South Hadley, 1st ch.	1738	Hiram Mead, p.	1858	86	187	273	73	6	4	10	5	15	0	20	2	7	215
" Falls, Cong. ch.	1824	Samuel J. M. Merwin, p.	1860	37	99	136	18	0	3	3	3	4	3	10	0	0	150
" 1st ch.	1824	Richard Knight, p.	1856	28	96	124	35	4	2	6	1	0	0	1	3	5	150
South Reading,	1845	Charles R. Bliss, p.	1862	55	99	154	18	2	16	18	1	3	0	4	1	2	141
Southwick,	1773	Thomas H. Rood, s.s.		11	53	64	10	0	0	0	0	1	0	1	0	1	35
Spencer,	1744	James Cruickshanks, s.s.		41	106	147	15	2	5	7	1	4	0	5	2	3	227
Springfield, 1st ch.	1637	Henry M. Parsons, p	1854	92	273	365	36	11	10	21	11	7	2	20	3	7	317
" Olivet ch.	1833	George H. Gould, s.s.		52	124	176	26	0	2	2	0	5	1	6	0	0	150
" South ch.	1842	Sam. G. Buckingham, p.	1847	100	208	308	34	2	4	6	6	5	0	11	1	7	315
" North ch.	1846	L. Clark Seelye, p.	1863	80	148	228	40	0	5	5	0	3	0	3	0	5	290
" Indian Orchard,	1848	Vacant.		22	41	63	19	0	0	0	1	2	0	3	0	0	60
Sterling, Ev. C. ch.	1862	John C. Labarre, s.s.	1861	24	49	73	11	0	6	6	3	0	0	3	0	0	80
Stockbridge,	1734	Nath'l H. Eggleston, p.	1858	77	147	224	5	3	6	9	0	5	0	5	1	10	186
" Curtisville,	1824	Alfred H. Dashiell, s.s.	1863	21	44	65	12	0	0	0	2	0	0	2	0	1	60
Stoneham,	1729	Vacant.		30	75	105	25	0	0	0	2	1	0	3	0	0	131
Stoughton, 1st ch.	1741	Thomas Wilson, p.	1856	30	66	96	16	1	4	5	2	4	0	6	1	1	
Stowe,		Vacant.															
" Assabet,	1852	Adin H. Fletcher, s.s.		14	57	71	15	0	0	0	0	0	0	0	0	0	115
Sturbridge,	1736	Marshall B. Angier, p.	1863	68	125	193	35	0	3	3	3	2	1	6	0	2	167
Sudbury, Union Ev. c.	1640	Erastus Dickinson, p.	1856	57	134	191	10	0	0	0	0	5	0	5	0	4	200
Sunderland.	1718	Sereno D. Clark, p.	1853	82	134	216	13	0	3	3	3	8	1	12	0	6	226
Sutton, 1st Cong. ch.	1720	George Lyman, p	1851	43	111	154	30	2	4	6	4	0	1	5	1	10	168
Swampscott, 1st ch.	1846	Jonas B. Clark, p.	1846														200
Taunton, 1st c. West,	1637	Thomas T. Richmond, p.	1860	34	73	107	20	0	0	0	1	5	0	6	0	0	80
" Trin. Cong. c.	1821	Erastus Maltby, p.	1826	108	297	405	33	0	11	11	4	4	0	8	0	0	364
" Winslow ch.	1837	Mortimer Blake, p.	1855	68	12	192	29	1	3	4	3	2	1	6	0	1	298
" Ev. Cong c. East,	1853	Vacant		4	19	23	9	0	0	0	0	4	0	4	0	0	104
Templeton,	1842	Lewis Sabin, D.D., p.	1837	46	98	144	20	4	0	4	2	0	0	2	1	1	160
Tewksbury,	1735	Richard Tolman, p.	1852	53	107	160	27	0	0	0	2	0	0	2	0	0	429
Tisbury, 1st ch.		Wm. H. Sturtevant, p.	1861	27	42	69	0	35	0	35	0	0	0	0	27	0	75
" Holmes Hole,		*No Report.*															
Tolland,	1797	George Ford, s.s.		30	58	88	25	0	0	0	1	1	0	2	0	0	60
Topsfield,	1663	Anson McLoud, p.	1841	45	110	55	14	0	1	1	5	0	0	5	0	9	220
Townsend,	1734	Vacant.		71	176	247	54	0	0	0	6	3	1	10	0	5	266
Truro, 1st ch.	1711	Edward W. Noble, p.	1849	43	66	109	4	0	0	0	1	1	0	2	0	0	140
" North,	1842	Vacant.															
Upton,	1735	Andrew J. Willard, p.	1857	75	178	253	37	19	0	19	7	3	0	10	13	0	378
Uxbridge, 1st E. C. c.	1731	Vacant.		29	108	137	28	9	4	13	2	3	0	5	6	2	237
Walpole,	1826	Edward G. Thurber, s.s		45	113	158	32	[illegible]	0	0	6	6	0	12	0	6	136
Waltham, Tr. Cong. c.	1820	Richard B. Thurston, p.	1859	29	111	140	53	7	4	11	4	2	0	6	2	4	162
Ware, 1st ch.	1751	William G. Tuttle, p.	1861	41	85	126	26	2	3	5	0	4	0	4	1	6	125
" East,	1826	Ariel E. P. Perkins, p.	1855	85	192	277	42	10	5	15	3	12	0	15	6	9	286
Wareham,	1839	Timothy F. Clary, p.	1859	34	94	128	25	0	1	1	1	0	0	1	0	2	140
Warren,	1742	Edward L. Jaggar, p.	1863	54	115	169	24	4	1	5	7	0	0	7	1	2	125
Warwick, Tr. Con. c.	1829	Edmund H. Blanchard, p.	1860	14	47	61	19	1	2	3	2	0	0	2	1	0	64
Washington.	1772	Moses M. Longley, p.	1859	12	19	31	2	1	1	2	0	0	0	0	0	9	75
Watertown, Phillips c.	1855	Vacant.		31	67	98	24	4	9	13	1	3	0	4	4	6	90
Wayland,	1828	Josiah W. Turner, s.s.		45	85	130	33	6	5	11	4	2	0	6	0	0	140
Webster,	1838	Silvanus C. Kendall, p.	1860														
Wellfleet, 1st ch.	1730	George F. Walker, p.	1863	66	112	178	7	2	0	2	4	2	0	6	5	7	202
" South, 2d ch.	1833	William E. Caldwell, s.s.		35	72	107	4	0	0	0	2	3	0	5	0	0	200
Wendell Center, 1st c.	1774	John H. Dodge, s.s.	1861	14	36	50	4	0	1	1	1	0	4	5	0	2	81
Wenham,	1644	John S. Sewall, p.	1859	31	72	103	18	3	0	3	6	2	0	8	1	2	150
Westboro', Ev. C. ch.	1784	Luther H. Sheldon, p.	1856	109	39	348	50	7	5	12	3	9	0	12	2	0	320
W. Boylston, 1st C.c.	1796	James H. Fitts, p.	1862	59	132	191	23	2	4	6	3	7		10	1	0	153
West Brookfield.	1717	Vacant.		74	157	231	60	0	5	5	3	6	0	9	0	7	217
W. Cambridge, Ev. c.	1842	Daniel R. Cady, p.	1856	36	84	120	16	6	4	10	0	1	1	2	1	4	235
Westfield, 1st ch.	1679	Emerson Davis, D.D., p.	1836	77	23	300	20	4	2	6	6	2	0	8	2	3	310
" 2d ch.	1856	George Bowler, p.	1863	99	140	239	17	11	5	16	4	9	0	13	4	3	330
Westford,	1828	Edwin R. Hodgman, s.s.		46	114	160	45	0	1	1	1	2	0	3	0	2	122
Westhampton,	1779	Edwin C. Bissell, p.	1858	98	132	230	17	4	1	5	5	3	0	8	0	10	150
Westminster,	1844	Milan H. Hitchcock, p.	1862	64	148	212	51	3	5	8	2	8	0	10	2	0	138
W. Newbury, 1st ch.	1698	Charles D. Herbert, p.	1857	41	72	113	18	3	1	4	1	0	0	1	0	12	118
" 2d ch.	1731	Davis Foster, p.	1855	35	109	144	7	1	0	1	4	1	0	5	0	0	333
Westport, Pacific U. c.	1858	Isaac Dunham, s.s.	1858	6	23	29	1	0	0	0	0	0	1	1	0	0	120
W. Roxbury, S. Ev. c.	1835	Thomas Laurie, p.	1851	28	65	93	8	2	7	9	0	6	0	6	0	1	95
" Jamaica Plain,— Mather ch.	1853	Vacant.		46	68	114	31	3	2	5	2	3	0	5	1	1	119
West Springfield, 1st c.	1698	Eden B. Foster, D.D., p.	1861	64	147	211	30	0	10	10	4	5	0	9	0	1	203
" 2d ch.	1850	Henry Powers, p.	1861	16	31	47	7	0	3	3	0	2	0	2	0	1	120
West Stockbridge,	1833	Edward J. Giddings, s.s.	1863	32	55	87	44	1	0	1	2	1	0	3	0	2	60
" Center,	1789	Lewis Pennell, p.	1854	32	46	78	4	1	0	1	1	2	0	3	1	0	70
Weymouth, 1st ch.	1623	Joshua Emery, p.	1838	42	75	117	2	0	0	0	2	0	0	2	0	6	104
" South, 2d ch	1723	James P. Terry, p.	1848	31	82	113	8	12	2	14	1	0	0	1	7	0	183
" Landing, Un. ch. of Braintree and Weymouth,	1811	Lysander Dickerman, p.	1861	53	105	158	13	0	3	3	2	3	0	5	0	4	353

CHURCHES.		MINISTERS.		CHR. MEMBERS. Jan. 1, 1863.				ADDIT'NS. 1862.			REMOVALS. 1862.				BAPTISMS. 1862.		Sab. Scholrs.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Inf.	
Weymouth, So., Un. c.	'42	Stephen H Hayes, p.	1858	19	61	80	2	6	1	7	0	2	0	2	0	3	167
" East. Cong. c.	1843	James P. Lane. p.	1861	54	81	135	8	1	0	1	2	0	0	2	1	3	170
" No., Pilgrim c.	1852	Samuel L. Rockwood, p.	1858	14	47	63	4	0	0	0	1	0	0	1	6	2	150
Whately,	1771	John W. Lane, p.	1860	66	92	158	17	1	1	2	4	6	0	10	1	2	135
Wilbraham,	1741	John P. Skeele, p.	1858	61	114	175	56	0	4	4	2	0	0	2	0	4	120
" South ch.	1785	John Whitehill, p.	1861	33	76	109	15	0	3	3	3	0	0	3	0	1	75
Williamsburg, 1st ch.	1771	Eliphalet Y. Swift, p.	1862	105	152	257	44	0	9	9	6	8	0	14	0	0	175
" Haydenville,	1841	Cyrus Brewster, p.	1858	53	108	161	12	0	0	0	5	2	0	7	0	4	240
Williamstown, 1st ch.	1765	Addison Ballard, p.	1857			250		40	3	43	5	4	0	9	3	0	100
" College ch.	1834	Mark Hopkins, D.D., p.	1836	58	2	60	38	3	6	9	0	3	0	3	1	0	
" 2d. ch.	1836	Calvin Durfee, s.s.		15	22	37		4	2	6	0	0	0	0	2	0	72
Wilmington, Or. c. c.	1733	Samuel H. Tolman, p.	1856	26	65	91	12	3	1	4	1	3	0	4	2	10	134
Winchendon, 1st c.	1762	Benjamin F. Clarke, p.	1855	24	52	76	21	1	1	2	5	2	0	7	1	0	78
" North,	1843	Abijah P. Marvin, p.	1844	41	117	158	17	3	3	6	1	1	0	2	2	0	185
Winchester,	1840	Reuben T. Robinson, p.	1852	124	200	324	24	1	2	3	3	1	0	4	1	4	270
Windsor, Ch. of Chr.	1772	George W. Stimson, s.s.		23	36	59	21	0	0	0	1	0	1	2	0	1	98
Woburn, 1st ch.	1642	Joseph C. Bodwell, p.	1862	187	334	521	95	9	3	12	5	6	2	13	6	2	449
" North,	1849	Vacant.		15	41	56	4	0	0	0	1	0	0	1	0	2	100
Worcester, 1st ch.	1713	Edward A Walker, p.	1833	172	380	552	78	1	4	5	4	13		17	1	7	469
" Calvinist ch.	1820	Seth Sweetser, D.D., p.	1838	104	243	347	50	2	9	11	2	3	0	5	2	2	350
" Union ch.	1836	Ebenezer Cutler, p.	1855	200	357	557	59	6	24	30	6	14	0	20	1	5	626
" Salem st ch	1848	Merrill Richardson, p.	1858	77	145	222	63	2	2	4	4	11	0	15	0	0	565
Worthington,	1771	John H. Bisbee p.	1858	70	117	187	25	0	2	2	4	7	0	11	0	3	310
Wrentham, 1st ch	1762	Charles L Mills, p.	1863	47	157	204	54	1	4	5	6	1	1	8	0	2	226
" No., Union c.	1839	John E. Corey, s.s.		9	25	34	4	0	0	0	2	0	0	2	0	1	65
Yarmouth,	1639	James B. Clark, p.	1861	30	81	111	12	8	5	13	4	1	0	5	3	9	176
" West,	1840	Robert Samuel, s.s.															

SUMMARY.—CHURCHES: 316 with pastors: 113 with stated supplies; 64 vacant. Total, 493.
MINISTERS: 319 in pastoral service: 108 stated supplies: 190 otherwise employed. Total. 617.
CHURCH MEMBERS: 23 312 males: 48,670 females: not reported, 2,102. Total, 73,479. Absent, 11,470.
ADDITIONS: 1,523 by profession: 1,407 by letter. Total. 2.330.
REMOVALS: 1,185 by death; 1.328 by dismission; 94 by excommunication. Total, 2,605.
BAPTISMS: 660 adult; 994 infant. SABBATH SCHOOLS, 83,055.

OTHER MINISTERS.

Cyrus W. Allen, Hubbardston.
George Allen, Worcester.
Geo. E. Allen, Cambridgeport.
William Allen, D.D., Northampton.
Frederick Alvord Bronson.
John W. Alvord, Sec. Amer. Tract Society, Boston.
Marcus Ames, Chaplain Girls' Ref. School, Lancaster.
Rufus Anderson, D.D., Sec. A. B. C. F. M., Boston.
Daniel B. Babcock, Shirleyville.
Abijah R. Baker, West Needham.
Horatio Bardwell, D.D., Oxford.
Samuel W. Barnum, Phillipston.
Elijah P. Barrows, Prof. Andover.
John Bascom, Williams College.
Fred. A. Barton, Indian Orchard.
James Bates, Granby.
William J. Batt, Stoneham.
Spencer F. Beard, Andover.
George C. Beckwith, D.D., Sec. Am. Peace Society, Boston
William H Beecher, No. Brookfield
Zenas Bliss, Amherst.
Milton P. Braman, D.D., Auburndale.
David Brigham, Fall River.
Asa Bullard, Sec. Mass. S. S. Soc'y.
Daniel C. Burt, Berkley. [Boston.
Wm. Bushnell, Physician, Boston.
Daniel Butler, Sec. Ms. Bible Soc'y, Boston.
Hiram Carlton, Teach'r, Fairmount
Ebenezer Chase, Tisbury.
Alexander C. Child, Nantucket.
Ariel P. Chute, Chelsea.
Erastus Clapp, Easthampton.
Dorus Clark, Waltham.
Edward W Clark, Westboro'.
Sumner Clark, South Natick.
John P. Cleveland, D.D., Lowell.
Dana Cloyes, South Reading.
Nath'l Cobb, Kingston.
Nathaniel Coggswell, Yarmouth.
John P. Cowles, Princ. Young Ladies' Sem'y, Ipswich.
John W. Cross, West Boylston.
Preston Cummings, Leicester.
Alfred H. Dashiel, Jr., Stockbridge.
Timothy Davis, Kingston.
Elijah Demond, Westboro'.
Rodney G. Dennis, Southboro'.
Ezekiel Dow, Haverhill.
John Dwight, North Wrentham.
David Eastman, Amherst.
Lucius R. Eastman, Amherst.
John Q. A. Edgell, Ag't for West'n College Soc'y, Andover.
Joseph B. Felt, LL.D., Salem.
David D. Field, D.D., Stockbridge.
Frederick A. Fisk, Teacher, Newton.
George Ford, Lancaster.
Robert W. Fuller, Stowe.
George Gannett, Teacher, Boston.
Ebenezer Gay, Bridgewater.
Alfred Goldsmith, Groton.
William Gould, Pawtucket, R. I.
David Green, Westboro'.
Alfred Greenwood, Natick.
Nathaniel H. Griffin, Williamstown.
Charles Hammond, Princ. Academy Monson.
Roswell Hanks, So. Hadley.
Stedman W. Hanks, Sec'y Am. Seaman's Friend Society, Lowell.
Sewall Harding, Auburndale.
William M. Harding, Chelsea.
William Harlow, Wrentham.
Moody Harrington, W. Springfield.
Henry C. Haskell, Miss'y, Sophia, Turkey.
Roger C. Hatch, Warwick.
Steven R. Haven, Watertown.
Phineas C. Headly, Boston.
C. J. Hinsdale, Blanford.
Calvin Hitchcock, D.D., Wrentham.
Edward Hitchcock, D.D., Prof., Amherst.
David Holman, Postmaster, Douglas.
Sidney Holman, Holyoke.
Henry B. Hooker, D.D., Sec. Ms. H. M. Soc'y, Boston.
Samuel Hopley, Wellfleet.
George L. Hovey, Sec. Am. and For. Chr. Union, Deerfield.
Wm. W. Howland, Miss'y, Ceylon, India.
Samuel C. Jackson, D.D., Assistant Sec. Ms Bd. of Educa'n, Andover.
Horace James, chaplain, supt., &c., Newbern, N. C.
William Jenks, D.D., Boston.
George B. Jewett, Teacher, Salem.
John E. B. Jewett, Pepperell.
Francis Jordan, Chaplain County House, Springfield.
Caleb Kimball, Medway.
Charles B. Kittredge, Westboro'.
Isaac P. Langworthy, Sec. Am. Cong. Union, Chelsea.
John Lawrence, Stoneham.
Henry Loomis, Jr., Andover.
Charles D. Lothrop, Norton.
Leonard Luce, Westford.
Solomon Lyman, Easthampton.
Rodney A. Miller, Worcester.
Cyrus T. Mills, Ware.
David M. Mitchell, S. Natick.
Eli Moody, Montague.
Chas. F. Moore, Miss'y, Bulgaria.
Erasmus D. Moore, Newton.
John Moore, Cambridgeport.
Martin Moore, Boston.
Sardis B. Morley, Williamstown.
Theodore T. Munger, Dorchester.
Charles W. Munroe, E. Cambridge.
Nathan Munroe, Bradford.
E. D. Murphy, chaplain, Monson.
D. B. Nichols, Scituate.

Birdsey G. Northrop, Saxonville.
Samuel Nott, Wareham.
David Oliphant, Andover.
Albert Paine, Chelsea.
Calvin E. Park, West Boxford.
Edwards A. Park, D.D., Prof., Andover.
Abel Patten, Billerica.
Giles Pease, physician, Boston.
S. W. H. Peckham, Westminster.
Henry K. W. Perkins, Medford.
Jonas Perkins, Weymouth.
David Ferry, Teacher, Brookfield.
Austin Phelps, D.D., Prof., Andover.
John C. Phillips, Boston.
Lebbeus R. Phillips, Groton.
Jeremiah Pomeroy, Charlemont.
Rufus Pomeroy, Otis
Charles S. Porter, South Boston.
Dennis Powers, Abington.
Francis G. Pratt, Middleboro'.
Minor G. Pratt, Andover.
Ebenezer Price, Boston.
Alonzo H. Quint, chapl. 12th Army corps.
Asa Rand, Ashburnham.
Stetson Raymond, Bridgewater.
Andrew H. Reed, Mendon.
Nathaniel Richardson, Plymouth.
L. P. Rockwood, Boston.
Augustine Root, chapl., Beaufort, S. C.
William L. Ropes, Cambridge.
John Sandford, Taunton.
Baalis Sanford, East Bridgewater.
Enoch Sanford, Raynham.
William H. Sanford, Worcester.
Marshall D. Saunders, Miss'y, Cey'n
Edwin Seabury, Roxbury.
Richard F. Searle, New Marlboro'.
Samuel Sewall, Burlington.
Charles B. Smith, Boston.
Samuel Souther, Worcester.
Charles V. Spear, Pittsfield.
Cyrus Stone, Boston.
Calvin E. Stowe, D.D. Prof., Andover.
Joseph E. Swallow, Woburn.
Inc. N. Tarbox, Sec. Am. Education Soc'y, Newton or Boston.
John Tatlock, Prof., Williamstown.
John L. Taylor, Treas. Phillips Academy, Andover.
Josiah H. Temple, Framingham.
Calvin Terry, North Weymouth.
Wm. M. Thayer, editor, Franklin.
Joseph Tracy, D.D., Sec. Mass. Colonization Soc'y, Beverly.
Geo. Trask, Anti-Tobacconist, Fitchburg.
Selah B. Treat, Sec. A. B. C. F. M., Boston.
James Tufts, Monson.
Wm. S. Tyler, D.D., Prof., Amherst.
George Uhler, Curtisville.
John A Vinton, Boston City Libr'y.
James G. Vose, Prof., Amherst.
Samuel Ware, Sunderland.
Aaron Warner, Prof., Amherst.
Oliver Warner, Secretary of State, Northampton.
Israel P. Warren, Sec. Am Tract Soc., Boston.
Geo. T. Washburn, Miss'y, Madura, India.
Wm. C. Whitcomb, Hospital Chaplain, Newbern, N. C.
Calvin White, Amherst.
Isaac C. White, Roxbury.
Jacob White, Orleans.
Z. Whitmore, West Springfield.
John Whitney, Waltham.
Daniel Wight, Natick.
Hymen A. Wilder, Miss'y, S. Africa.
W. W. Winchester, Hos'l Chaplain, Washington, D. C.
Horace Winslow, Great Barrington.
Jonathan E. Woodbridge, Teacher, Auburndale.
Henry A. Woodman, Newburyport.
Henry D. Woodworth, W. Needham.
Isaac R. Worcester, Auburndale.
Samuel M. Worcester, D.D., Salem.
Ebenezer B. Wright, Chaplain State Almshouse, Monson.

TOTAL, 190.

RHODE ISLAND.

CHURCHES.		MINISTERS.		CHR. MEMBERS. Jan. 1, 1863.				ADDIT'NS. 1862.			REMOVALS. 1862.				BAPTISMS. 1862.		SAB. SCHOOLS.
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	
Barrington,	1667	Francis Horton, s.s.	1856	38	89	127	17	9		9	2	2		4	5	1	100
Bristol,	1687	Thomas Shepard, D.D.	1835	80	164	244	35	2		2	2			2	2	10	159
Central Falls,	1845	Stewart Sheldon,	1861	42	81	123	36	1	1	2						1	230
Chepachet,	1846	Orin F. Otis,	1846	9	14	23	3									3	69
Elmwood,	1851	James P. Root, s.s.	1861	21	31	52	23	1	3	4	2	5	0	7		1	100
Kingston,	1821	J. H. Wells, s.s.	1861	11	40	51	17				1			1			50
Little Compton,	1704	Nathaniel Beach,	1857	42	109	151	37				7	2		9		3	173
Newport,	1833	Thatcher Thayer, D.D.	1842														
North Scituate,	1834	Vacant.		8	14	22	2					1		1			
Pawtucket,	1829	C. Blodgett, D.D.	1836	72	246	318	65	2	2	4	4	2		6	2	7	320
Peacedale,	1857	Vacant.—*No report.*															
Providence :—																	
Beneficent,	1743	A. Huntington Clapp,	1855	124	334	458	42	3	12	15	9	10	6	25	3	3	356
Richmond street,	1743	Vacant.		85	205	290	45		1	1	5	8	1	14		8	340
High street,	1834	Lyman Whiting,	1859	109	236	345	31	2	3	5	4	3	2	9	1	8	409
Free Evang.,	1843	James C. White,	1861	62	161	223	53	10	7	17	4	6	10	20	4	8	450
Central,	1852	Leonard Swain, D.D.	1852	106	217	323	35	13	12	25	1	6	2	9	4	5	398
Evang. Bethel,		J. M. H. Dow, s.s.	1862			15											150
River Point,	1837	Jerem'h K. Aldrich, s.s.	1863	10	37	47	28				1			1		1	106
Seekonk,	1623	James O. Barney,		61	98	159	17	0	0	0	3	0	2	5	0	3	150
Slatersville,	1836	Edwin A. Buck,	1859	38	105	143	64	7	2	9	1	6		7	4	10	230
Tiverton,	1746	Nelson Clark, s.s.	1858	4	24	28					1			1			75
Westerly,	1843	Alphonso L. Whitman,	1847	22	43	65	6	1		1	1	1		2			68
Woonsocket,	1834	Theodore Cook, s.s.	1857	17	46	63	27				2			2			50

SUMMARY.—CHURCHES: 13 with pastors; 7 with stated supplies; 3 vacant. Total, 23.
MINISTERS: 13 in pastoral service; 7 stated supplies. Total, 20.
CHURCH MEMBERS: 961 males; 2,294 females; 15 not specified. Total, 3,270. Absent, 583.
ADDITIONS: 51 by profession; 43 by letter. Total, 94.
REMOVALS: 50 by death; 52 by dismission; 23 by excommunication. Total, 125.
BAPTISMS: 25 adult; 72 infant. SABBATH SCHOOLS, 3,884.

CONNECTICUT.

NOTE.—In this State, s.p. signifies "acting pastor," and s.p. "stated preacher." In Sabbath schools, the average attendance is given.

[Reported to Jan. 1, 1863.]

Andover,	1749	John R. Freeman, p.	1856	11	27	38	5	0	0	0	1	1	1	3	0	1	50
Ashford,	1718	Thomas Dutton, a.p.	1859	36	62	98	17	1	0	1	2	0	0	2	0	0	50
" Westford,	1768	Ezra D. Kinney, a.p.	1861	12	23	35	5	0	0	0	0	3	0	3	0	0	18
Avon, West,	1751	Vacant.		42	69	111	10	3	2	5	5	0	0	5	0	5	70
" East,	1819	Elijah D. Murphy, p.	1859	48	114	162	10	0	4	4	2	5	1	8	0	2	90
Barkhamsted,	1781	H. N. Gates, p.	1863	22	48	70	12	2	0	2	6	2	11	19	0	1	50
" Hitchcockville,	1842	Vacant.		16	43	59	5	0	1	1	0	1	0	1	0	0	50
Berlin, Kensington,	1712	Elias B. Hillard, p.	1860	36	72	108	12	0	0	0	5	1	0	6	0	7	68

CHURCHES.		MINISTERS.		CHR. MEMBERS. Jan. 1, 1863.				AUDIT'NS. 1862.			REMOVALS. 1862.				BAPTISMS. 1862.		
Place and Name.	Org.	Name.	Com	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	SAB. SCHOOL.
Berlin, Second,	1775	Wilder Smith, p.	1862	99	126	225	29	3	2	5	5	3	0	8	0	5	88
Bethany,	1703	S. C. Brace, p.	1861	14	24	38	7	0	0	0	2	0	0	2	0	0	25
Bethel,	1700	Elijah C. Baldwin, p.	1860	116	193	309	19	6	6	12	5	3	0	8	3	8	180
Bethlem,	1739	Ephraim M. Wright, p.	1861	36	76	112	8	5	0	5	0	3	0	3	3	0	75
Bloomfield,	1738	George B. Newcomb, p.	1861	32	77	109	14	2	10	12	3	1	0	4	1	7	60
Bolton,	1725	Fred W. Chapman, a.p.	1861	38	65	103	29	23	1	24	0	0	0	0	3	2	80
Bozrah,	1739	Nathan S. Hunt, a.p.	1858	28	48	76	17	0	0	0	1	3	0	4	0	0	45
" Bozrahville,	1828	George Cryer, s.p.	1857	14	26	40	20	0	0	0	0	9	0	9	0	0	30
" Fitchville,	1854	Vacant.		11	18	29	21	0	2	2	0	0	0	0	0	0	25
Branford,	1646	{ Timothy P. Gillett, p. / Jacob G. Miller, p.	1868 / 1859	77	156	233	16	5	1	6	4	0	0	4	2	0	158
Bridgeport, 1st ch.	1836	Matson M. Smith, D.D.p.	1852	140	236	326	20	2	11	13	6	7	0	13	1	7	175
" 2d ch.	1839	Francis Lobdell, p.	1863	91	166	257	19	2	2	4	4	3	0	7	1	22	184
Bridgewater,	1869	Lemuel S. Potwin, p.	1860	17	51	68	4	0	0	0	0	0	0	0	0	12	80
Bristol,	1747	Leverett Griggs, p.	1856	152	278	430	35	6	4	10	12	7	0	19	1	5	170
Brookfield,	1757	P. H. Hollister, p.	1862	39	88	127	15	18	0	18	2	0	0	2	11	0	60
Brooklyn,	1734	Charles N. Seymour, p.	1859	49	125	174	31	0	5	5	8	0	0	8	0	1	95
Burlington,	1782	Vacant.		24	48	72	8	0	1	1	5	1	0	6	0	1	75
Canaan,	1741	E. Frank Howe, p.	1862	25	47	72	7	0	1	1	2	1	0	3	0	0	80
" Falls Village,	1858	John Edgar, p.	1860	14	23	37	2	0	0	0	1	6	1	8	0	0	45
Canterbury,	1711	Charles P. Grosvenor, p.	1859	25	54	79	21	0	1	1	2	2	0	4	0	4	87
" Westminster,	1770	Reuben S. Hazen, p.	1849	28	66	94	24	15	2	17	3	3	0	6	0	0	59
Canton,	1739	Charles N. Lyman, p.	1861	60	100	160	22	2	2	4	5	0	0	5	0	2	90
" Collinsville,	1832	Charles B. McLean, p.	1844	80	140	220	50	0	3	3	3	11	0	14	0	0	150
Chaplin,	1810	Francis Williams, p.	1858	44	83	127	17	0	5	5	2	0	0	2	0	1	95
Chatham,—																	
Middle Haddam, 1st.	1740	Benj. B. Hopkinson, a.p.	1858	22	48	70	6	0	0	0	2	0	0	2	0	1	40
Easthampton,	1748	Henry A. Russell, p.	1859	49	80	129	3	0	3	3	1	0	0	1	0	0	150
Mid. Had. Landing,	1855	Elijah B. Smith, s.p.	1863	14	26	40	6	0	0	0	0	0	0	0	0	0	30
Cheshire,	1724	Charles Little, p.	1862	109	192	301	16	4	13	17	11	5	1	17		5	150
Chester,	1742	Edgar J. Doolittle, a.p.	1861	52	97	149	16	0	1	1	5	5	0	10	0	19	100
Clinton,	1667	James D. Moore, p.	1859	73	130	203	19	0	2	2	6	1	0	7	0	0	125
Colchester,	1703	Lucius Curtis, p.	1856	94	189	283	50	4	8	12	2	8	0	10	5	7	145
" Westchester,	1729	S. G. W. Rankin, a.p.	1861	37	72	109	16	14	2	6	0	2	0	2	4	2	72
Colebrook,	1736	Vacant.		27	57	84	8	1	0	1	5	2	0	7	1	0	100
Columbia,	1716	Frederick D. Avery, p.	1850	40	77	117	19	0	0	0	3	1	4	8	0	1	85
Cornwall,	1740	Stephen Fenn, p.	1859	44	94	138	10	8	2	10	5	2	0	7	0	5	85
" North,	1782	Charles Wetherby, p.	1859	88	103	191	20	10	1	11	4	10	0	14	0	3	170
Coventry, South,	1712	Geo. A. Calhoun, D.D., a.p.	1861	29	74	103	19	4	0	4	4	2	0	6	1	0	25
" North,	1745	{ G. A. Calhoun, D.D., p. / Wm. J. Jennings, p.	1819 / 1862	42	86	128	14	0	2	2	5	8	0	13	0	0	88
" Village,	1849	Samuel W. Brown, a.p.	1862	21	47	68	16	1	4	5	0	0	0	0	0	2	95
Cromwell,	1715	James A. Clark, p.	1858	96	122	188	36	1	0	1	1	3	0	4	0	1	100
Danbury, 1st ch.	1836	Samuel G. Coe, p.	1850	101	232	333	15	10	16	26	6	5	0	11	4	10	195
" 2d ch.	1851	James Robertson, a.p.	1861	57	80	137	28	7	2	9	2	5	0	7	2	2	125
Darien,	1744	Jonathan E. Barnes, p.	1860	55	113	168	17	3	1	4	3	4	0	7	1	0	95
Derby,	1677	C. C. Tiffany, p.	1857	52	99	151	30	1	1	2	3	1	0	4	0	4	65
" Birmingham,	1846	C. C. Carpenter, p.	1861	35	69	104	13	2	2	4	2	5	0	7	0	0	90
" Ansonia,	1849	Alvah L. Frisbie, p.	1860	72	114	186	7	5	16	21	1	4	0	5	1	7	135
Durham,	1710	B. St. John Page, a.p.	1863	55	80	135	19	0	1	1	2	2	0	4	0	0	88
" South,	1747	Joseph W. Sessions, a.p.	1863	42	66	108	15	0	1	1	3	0	0	3	0	1	30
Eastford,	1778	Charles Chamberlain, p.	1858	32	71	103	17	2	1	3	7	1	0	8	1	0	60
East Granby,	1737	Noah H. Wells, a.p.	1860	14	33	47	7	0	0	0	1	7	0	8	0	1	30
East Haddam,	1714	Silas W. Robbins, p.	1856	83	162	245	10	0	4	4	2	3	0	5	0	5	80
" Millington,	1736	Aaron C. Beach, p.	1859	21	48	69	1	0	0	0	2	0	0	2	0	0	40
" Hadlyme,	1745	Henry W. Jones, s.p.	1860	28	58	86	5	0	2	2	2	0	0	2	0	0	60
East Hartford,	1635	Theodore J. Holmes, p.	1861	100	308	408	26	3	12	15	5	8	0	13	1	3	198
East Haven,	1711	D. William Havens, p.	1847	85	142	227	0	0	0	0	3	2	0	5	0	6	155
Fair Haven, 2d,	1852	Gurdon W. Noyes, p.	1861	31	70	101	5	1	0	1	0	0	0	0	0	6	100
East Lyme,	1724	Joseph Ayer, p.	1857	21	42	63	6	0	2	2	1	2	0	3	0	1	40
Easton,	1762	Martin Dudley, p.	1851	26	70	96	9	2	0	2	1	2	0	3	0	2	35
East Windsor,	1752	Frederick Munson, p.	1856	68	136	204	18	1	0	1	6	1	0	7	1	8	100
" Broad Brook,	1851	Vacant.		18	42	60	16	3	1	4	1	3	0	4	2	1	78
Ellington,	1730	Thomas K. Fessenden, p.	1855	45	114	159	25	0	3	3	3	6	0	9	0	2	124
Enfield,	1683	Kiah B. Glidden, a.p.	1863	63	124	187	5	1	0	1	3	1	0	4	1	2	100
" North,	1855	C. A. G. Brigham, p.	1855	37	81	118	4	1	2	3	1	3	0	4	1	5	45
Essex, Centerbrook,	1725	John G. Baird, p.	1859	58	57	95	13	1	1	2	2	3	6	11	0	1	50
Essex,	1852	James A. Gallup, p.	1854	50	96	146	28	14	1	15	4	0	0	4	6	2	85
Fairfield, 1st ch.	1650	Alex. McLean, Jr., p.	1857	49	119	168	13	1	0	1	4	3	0	7	0	4	85
" Greenfield,	1726	Thomas B. Sturges, p.	1842	28	78	106	5	1	0	1	2	0	0	2	0	1	75
" Southport,	1843	Charles E. Lindsley, p.	1860	37	85	122	0	0	3	3	1	1	0	2	0	3	70
" Black Rock,	1849	Abraham C. Baldwin, a.p.	1861	18	36	54	6	1	2	3	2	1	0	3	0	2	60
Farmington,	1652	{ Noah Porter, D.D., p. / Levi L. Paine, p.	1806 / 1861	105	183	288	27	2	10	12	7	6	0	13	1	7	142
" Plainville,	1840	Moses Smith, p.	1859	81	180	261	24	12	5	17	5	8	0	13	5	5	230
" Unionville,	1841	Vacant.		37	65	102	10	1	5	6	3	3	0	6	1	3	114
Franklin,	1718	Franklin C. Jones, p.	1863	42	88	130	30	0	3	3	3	4	0	7	0	2	77
Glastenbury,	1692	A. S. Chesebrough, p.	1858	67	160	227	6	2	8	10	5	5	1	11	2	7	180
" Eastbury,	1727	Israel Carlton, p.	1863	47	65	112	18	0	0	0	1	1	0	2	0	0	100
" South,	1836	Thomas Easton, a.p.	1862	38	121	159	76	0	0	0	1	1	0	2	0	1	60

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Goshen,	1740	Vacant		43	97	140	21	24	2	26	2	3	0	5	8	2	175
Granby,	1739	William H. Gilbert, p.	1856	29	65	94	10	3	1	4	4	3	0	7	3	2	80
Greenwich, 1st ch.	1670	William A. Hyde, a.p.	1854	31	86	117	9	0	0	0	1	0	0	1	0	2	70
" 2d ch.	1705	J. H Lindsley, D.D., p.	1847	112	227	339	12	6	4	10	9	2	1	12	2	12	250
" Stanwich,	1735	G. W. Timlow, a p	1863	47	90	137	12	0	2	2	3	0	0	3	0	1	92
" N. Greenwich,	1827	William H. Knouse, p.	1859	50	74	124	14	1	2	3	1	3	0	4	0	4	71
Griswold,	1720	Bennett F. Northrop, p.	1853	41	82	123	16	0	0	0	1	1	0	2	0	1	80
" Jewett City,	1825	Thomas M. Boss, s.p.	1862	29	55	84	10	3	0	3	1	3	0	4	1	4	73
Groton,	1705	Thomas Tallman, a.p.	1861	24	67	91	11	0	1	1	2	0	0	2	0	0	70
Guilford, 1st ch.	1639	William S. Smith, p.	1859	109	181	290	13	33	7	40	7	1	0	8	6	10	140
" North, 2d ch.	1725	Richard Crittenden, p.	1860	40	54	94	4	4	0	4	0	1	0	1	1	1	70
" 3d ch.	1843	George L. Wood, p.	1858	65	116	181	6	15	4	19	5	6	0	11	1	1	80
Haddam,	1675	James L. Wright, p.	1855	46	81	127	14	0	2	2	3	2	0	5	0	0	60
Higganum,	1844	Charles Nichols, a.p.	1857	33	87	120	3	3	1	4	5	2	0	7	2	1	100
Hamden, Mt. Carmel,	1761	D. H. Thayer, p.	1853	28	62	90	8	0	3	3	2	8	0	10	0	1	65
" East Plain,	1795	Austin Putnam, p.	1838	45	92	137	16	0	2	2	3	5	0	8	0	0	80
Hampton,	1723	George Soule, p.	1855	45	118	163	23	0	0	0	6	0	0	6	0	0	65
		Joel Hawes, D.D., p.	1818														
Hartford, 1st ch.	1638	Wolcott Calkins, p.	1862			544		4	16	20	10	13	0	23			170
" 2d ch.	1669	Edwin Pond Parker, p.	1860	143	284	427	40	0	3	3	2	2	0	4	0	8	320
" North,	1824	Vacant.		167	287	454	23	12	6	18	6	24	0	30	4	6	111
" 4th ch.	1832	Nath'l J. Burton, p.	1857	186	361	547	100	0	4	4	2	12	0	14	0	5	112
" 5th ch.	1833	A. N. Freeman, a.p.	1860	20	50	70	12	2	0	2	4	2	4	10	0	3	65
" Pearl st. ch.	1852	Vacant.		170	240	410	4	4	26	30	4	8	3	15	0	8	150
Hartland, 1st ch.	1768	David Beals, Jr., a.p.	1860	16	27	43	2	0	0	0	3	0	0	3	0	0	75
" West, 2d ch.	1780	Charles G. Goddard, p.	1856	17	42	59	9	0	3	3	2	0	0	2	0	2	75
Harwinton,	1737	Vacant.		118	197	315	71	0	4	4	6	1	0	7	0	1	175
Hebron,	1717	Henry B. Woodworth, p.	1862	38	66	104	2	1	4	5	2	1	0	3	1	4	75
" Gilead,	1750	William A. Hallock, p.	1860	37	70	107	9	3	6	9	1	5	0	6	0	2	125
Huntington,	1724	Vacant.		39	66	105	4	0	0	0	3	0	0	3	0	1	55
Kent,	1741	Evarts Scudder, p.	1859	43	88	131	5	0	0	0	3	0	0	3	0	1	75
Killingly, South,	1746	Vacant.		7	11	18	6	0	0	0	2	0	0	2	0	0	20
" West,	1801	Wm. W. Davenport, p.	1861	119	237	356	75	7	10	17	3	12	5	20	3	8	170
" Dayville,	1849	D. W. Richardson, p.	1862	24	55	79	15	0	0	0	2	2	0	4	0	1	59
Killingworth,	1738	Hiram Bell, p.	1850	101	177	278	30	0	1	1	3	5	0	8	0	7	200
Lebanon,	1700	Orlo D. Hine, p.	1856	41	89	130	2	0	1	1	2	3	0	5	0	3	55
" Goshen,	1729	A. R. Livermore, p.	1860	30	55	85	8	1	1	2	1	0	0	1	1	1	90
" Exeter,	1773	John Avery, p.	1848	28	50	78	6	0	1	1	2	2	0	4	0	1	75
Ledyard,	1810	Timothy Tuttle, p.	1811	16	60	76	5	0	1	1	0	0	0	0	0	1	100
Lisbon,	1723	Lewis Jessup, s p.	1861	50	34	84	15	4	0	4	0	1	0	1	1	1	60
Litchfield,	1722	George Richards, a p.	1861	66	161	227	12	8	9	17	6	6	0	12	2	13	77
" Northfield,	1795	Erastus Colton, a.p.	1861	22	44	66	5	0	2	2	1	1	0	2	0	0	65
" Milton,	1798	George J. Harrison, a.p.	1854	17	36	53	4	0	4	4	4	0	0	4	0	0	30
Lyme, Hamburg,	1727	Enoch F. Burr, p.	1850	28	87	115	12	0	2	2	1	2	0	3	0	1	60
" Grassy Hill,	1757	Lorin Rood, s.p.	1863	16	26	42	7	0	0	0	0	2	0	2	0	0	30
Madison,	1707	Samuel Fiske, p.	1857	146	197	343	31	0	3	3	9	0	0	9	0		145
" North,	1757	Samuel Howe, a.p.	1858	40	62	102	19	0	1	1	0	2	0	2	0	1	74
Manchester,	1779	Lester M. Dorman, p.	1860	101	167	268	51	0	4	4	2	2	0	4	0	6	125
" North,	1851	Vacant.		54	87	141	12	1	7	8	1	7	0	8	0	4	102
Mansfield, South,	1710	John W. Salter, s.p.	1862	38	106	144	16	0	2	2	2	7	0	9	0	1	75
" North,	1744	Edward F. Brooks, p.	1860	29	61	90	10	1	2	3	0	1	0	1	1	1	60
Marlborough,	1749	Alpheus J. Pike, p.	1859	18	40	58	3	0	0	0	4	2	0	6	0	6	50
Meriden,	1729	Hiram C. Hayden, p.	1862	133	208	341	37	5	18	23	8	21	21	50	2	8	223
" Center,	1848	Joseph J. Woolley, p.	1862	68	100	168	34	4	7	11	2	2	0	4	1	3	70
" Hanover,	1853	Jacob Eaton, p.	1857	16	34	50	8	0	1	1	1	2	0	3	0	0	50
Middlebury,	1796	Jonathan S. Judd, p.	1856	45	101	146	19	0	2	2	2	2	0	4	0	4	90
Middletown, 1st ch.	1651	Jeremiah Taylor, p.	1856	61	228	289	33	5	0	5	5	2	0	7	1	6	220
" South,	1747	John L. Dudley, p	1854	56	187	243	12	2	6	8	2	1	0	3	0	0	200
" Westfield,	1778	Vacant.		68	90	158	15	0	2	2	6	0	0	6	0	1	70
Middlefield,	1808	Spofford D. Jewett, a.p.	1858	16	56	72	4	1	0	1	1	0	0	1	0	0	75
Milford,	1639	Jonathan Brace, D.D., p.	1845	163	379	542	11	0	3	3	7	3	1	11	0	8	150
" Plymouth,	1741	J. M. Sherwood, s.p.		85	165	250	24	0	2	2	3	1	0	4	0	0	125
Monroe,	1764	T. T. Waterman, a.p.	1863	29	48	77	15	1	0	1	1	2	0	3	0	5	65
Montville,	1721	Walter R. Long, s.p.	1863	40	75	115	10	2	3	5	2	0	0	2	0	2	70
" Mohegan,	1832	Vacant.		7	13	20	3	2	0	2	0	0	0	0	0	0	30
Morris,	1768	David L. Parmelee, p.	1841	43	88	131	5	1	0	1	6	4	2	12	0	1	71
Naugatuck,	1781	Charles S Sherman, p.	1849	54	124	178	38	0	1	1	5	12	0	17	0	9	138
New Britain, 1st ch.	1758	Lavalette Perrin, p.	1858	106	209	315	25	5	11	16	4	5	0	9	2	9	230
" South,	1842	Constans L. Goodell, p.	1859	70	159	229	18	4	15	19	5	1	0	6	1	8	185
New Canaan,	1733	Ralph Smith, p.	1860	48	129	177	25	2	3	5	3	4	0	7	2	1	95
New Fairfield,	1742	Daniel D. Frost, a.p.	1863	12	64	76	5	0	0	0	2	3	0	5	0	0	48
New Hartford,	1828	Franklin A. Spencer, p.	1853	40	103	143	15	2	3	5	1	3	0	4	0	4	100
" South.	1848	Edwin Hall, Jr., p.	1854	40	61	101	9	0	3	3	1	0	0	1	0	1	100
New Haven, 1st ch.	1639	Leonard Bacon, D.D., p.	1825	158	383	541	50	11	11	22	10	40	0	50	1	5	100
" North,	1742	S. W. S. Dutton, D.D., p.	1838	134	326	466	45	20	5	25	8	19	0	27	7		150
" Yale College,	1753	William B. Clarke, p.	1863			169		4		4		23	0	23	1	0	0
" 3d,	1826	E. L. Cleaveland, D.D., p.	1833	114	209	323	40	1	6	7	6	15	0	21	1	3	75
" Temple st.,	1829	Vacant.		10	35	45	0	2	0	2	2	2	1	5	0	0	82
" Fair Haven, 1st,	1830	George D. Folsom, p.	1862	67	188	255	33	1	2	3	6	3	0	9	1	2	108
" College st.,	1831	Wm. Patton, D.D., s.p.	1862	170	373	543	50	5	5	10	4	21	0	25	1	13	164

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chr. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Scholars.
New Haven, Westville,	1832	James L. Willard, p.	1855	52	70	122	0	0	3	3	2	6	0	8	0	8	9
" Howe St.,	1838	John S. C. Abbott, p.	1861	100	248	348	63	5	20	25	4	8	0	7	2	5	150
" Chapel St.,	1838	Wm. T. Eustis, Jr., p.	1848	207	363	570	35	4	12	16	3	10	0	13	2	9	200
" South,	1852	J. Halsted Carroll, a.p.	1862	44	94	138	19	4	4	8	2	10	2	14	2	3	120
" Fair Haven, Cent.	1853	Vacant.		23	64	87	15	2	0	2	0	5	0	5	2	7	60
" Davenport,	1862	Edward E. Atwater, a.p.	1862	16	38	54	2	5	50	55	1	0	0	1	1	4	95
New London, 1st,	1650	Thomas P. Field, D.D., p.	1856	74	155	229	30	0	4	4	6	1	0	7	0	3	200
" 2d,	1835	G. B. Willcox, p.	1859	78	190	268	21	2	4	6	7	6	0	13	0	4	190
New Milford,	1716	David Murdoch, p.	1850	161	299	460	65	4	6	10	10	5	0	15	2	2	200
Newtown,	1715	Wm. T. Arms, p.	1863	18	67	85	6	7	2	9	1	2	1	4	2	3	55
Norfolk,	1760	Joseph Eldridge, D.D., p.	1832	118	154	272	15	1	1	2	7	3	0	10	0	3	150
North Branford,	1724	William B. Curtiss, p.	1859	40	76	116	4	0	1	1	4	0	0	4	0	0	50
Northford,	1750	Asa C. Peirce, p.	1853	36	74	110	9	0	0	0	4	2	0	6	0	1	70
North Canaan,	1769	Edward P. Willard, a.p.	1862	59	98	157	25	3	0	3	3	5	0	8	0	2	75
North Haven,	1718	W. T. Reynolds, a.p.		105	188	293	25	1	1	2	7	5	0	12	0	3	150
North Stonington,	1727	Stephen Hubbell, p.	1853	39	66	105	6	0	0	0	2	0	0	2	0	0	50
Norwalk, 1st,	1652	Joseph Anderson, p.	1861	108	248	356	10	17	19	36	3	12	23	38	3	13	180
" South,	1826	David R. Austin, p.	1851	98	195	293	21	38	19	57	1	8	0	9	14	6	186
Norwich, 1st,	1660	Hiram P. Arms, p	1856	55	176	231	8	4	4	8	2	1	0	3	2	5	150
" 2d,	1700	Alvan Bond, D.D., p.	1835	99	232	331	25	1	11	12	5	4	0	9	0	6	225
" Greeneville,	1833	Robert P. Stanton, p.	1856	57	151	208	24	6	0	6	3	6	0	9	3	5	156
" Broadway,	1842	John P. Gulliver, p.	1846	112	227	339	25	1	17	18	7	4	2	13	0	5	225
Old Lyme,	1693	Davis S. Brainerd, p.	1841	57	115	172	5	6	0	6	2	2	0	4	2	1	100
Old Saybrook,	1646	Salmon McCall, p.	1853	92	151	243	50	0	3	3	8	6	0	14	0	1	75
Orange, West Haven,	1719	George A. Bryan, p.	1858	56	99	155	12	0	0	0	3	0	0	3	0	3	105
Orange,	1805	H. T. Staats, a.p.		42	85	127	7	0	0	0	4	3	0	7	0	2	75
Offord,	1745	Jacob H. Strong, p.		28	52	80	3	0	1	1	0	2	0	2	0	0	60
Plainfield,	1705	Vacant.		18	47	65	17	0	2	2	0	0	0	0	0	4	40
" Central Village,	1846	Geo. Huntington, Lic.		20	47	67	24	1	0	1	1	0	0	1	0	0	42
" Wauregan,	1856	Silenus H. Fellows, a.p.	1859	8	12	20	2	1	2	3	0	0	0	0	1	0	75
Plymouth,	1739	Robert C. Learned, p.	1861	72	120	192	37	3	9	12	2	8	2	12	0	3	87
" Hollow,	1837	James B. Pearson, p.	1863	60	89	149	3	0	0	0	10	5	0	15	0	3	108
" Terryville,	1838	Vacant.		86	128	214	26	0	1	1	0	6	1	7	0	7	158
Pomfret,	1715	Walter S. Alexander, p.	1861	52	112	164	34	14	2	16	6	0	0	6	7	2	105
" Abington,	1753	Vacant.		30	85	115	11	0	0	0	2	2	0	4	0	1	65
Portland, 1st,	1721	Hervey Talcott, p. / Andrew C. Denison, p.	1816 / 1861	22	56	78	2	3	2	5	2	0	0	2	0	3	90
" Central,	1851	John E. Wheeler, s.p.	1861	27	71	98	14	0	1	1	0	1	0	1	0	1	50
Preston,	1698	Elijah W. Tucker, a.p.	1859	24	59	83	13	3	0	3	2	1	0	3	2	0	80
Prospect,	1708	William W. Atwater, p.	1860	32	67	99	27	1	0	1	2	1	0	3	0	0	60
Putnam, East,	1715	John P. Watson, a. p.	1862	35	83	118	41	1	0	1	1	0	0	1	0	3	41
Putnam,	1848	George J. Tillotson, a.p.	1858	41	96	137	17	0	0	0	4	3	0	7	0	0	95
Redding,	1733	William D. Herrick, a.p.	1860	40	82	122	18	13	2	15	2	2	0	4	9	3	72
Ridgfield, 1st,	1712	Clinton Clark, p.	1850	62	141	203	1	0	2	2	6	4	0	10	0	0	100
" Ridgebury,	1768	John E. Elliot, p.	1863	10	20	30	4	0	0	0	3	0	0	3	0	0	40
Rocky Hill,	1727	George M. Smith, p.	1859	41	127	168	25	0	2	2	6	2	0	8	1	8	90
Roxbury,	1744	Vacant.		76	93	169	12	0	0	0	2	0	0	2	0	7	75
Salem,	1793	Nathaniel Miner, a.p.	1857	26	46	72	6	3	0	3	2	3	0	5	2	0	50
Salisbury,	1744	Adam Reid, D.D. p.	1837	59	153	212	16	0	5	5	4	4	0	8	0	1	92
Saybrook, Deep River,	1834	Henry Wickes, p.	1858	72	113	185	14	0	3	3	2	3	1	6	0	1	86
Scotland,	1735	Luther H. Barber, p.	1862	25	83	108	19	0	0	0	0	0	1	1	0	1	75
Seymour,	1817	John L. Mills, s.p.	1863	27	53	80	20	0	0	0	0	0	0	0	0	0	50
Sharon,	1740	D. D. T. McLaughlin, p.	1859	32	87	119	16	0	3	3	2	4	0	6	0	4	55
" Ellsworth,	1862	Robert D. Gardner, p.	1858	20	38	58	6	0	0	0	0	0	0	0	0	2	45
Sherman,	1751	Vacant.		40	77	117	18	6	1	7	3	0	0	3	2	6	60
Simsbury,	1682	Oliver Taylor,	1859	48	127	175	20	1	2	3	3	11	6	20	0	6	75
" Tariffville,	1862	Warren G. Jones, p.	1863	9	25	34	0	22	12	34	0	0	0	0	0	10	90
Somers,	1727	George A. Oviatt, p.	1855	68	192	260	21	1	5	6	4	4	0	8	1	0	160
Southbury,	1733	Asa B. Smith, a.p.	1860	31	58	89	5	0	0	0	0	0	0	0	1	0	60
" South Britain,	1769	John M. Wolcott, p.	1861	50	92	142	36	2	1	3	4	2	0	6	0	4	80
Southington,	1728	Elisha C. Jones, p.	1837	152	326	478	16	1	8	9	7	8	0	15	0	5	200
South Windsor,	1630	Vacant.		20	82	102	8	0	0	0	3	2	1	6	0	2	70
" Buckland,	1830	William Wright, p.	1854	31	70	101	20	0	0	0	1	1	0	2	0	0	60
" Theo. Institute,	1825	Profs in Institute, a.p.		70	19	89	70	0	0	0	3	2	0	5	0	0	23
Sprague,	1766	Vacant.		32	57	89	18	0	0	0	6	0	0	6	0	0	85
Stafford, East,	1723	E. W. Merritt, s.p.	1862	6	18	24	3	0	0	0	0	0	0	0	0	0	26
" West,	1794	Clinton M. Jones, s.p.	1862	25	34	59	0	0	2	2	1	3	0	4	0	0	60
" Springs,	1850	Alexis W. Ide, p.	1859	17	49	66	4	6	2	8	0	0	0	0	3	0	110
" Staffordville,	1853	Henry M. Vaill, p.	1861	7	18	25	3	0	4	4	0	0	0	0	0	3	56
Stamford, 1st,	1641	Leonard W. Bacon, a.p.	1862	60	168	228	15	4	7	11	5	0	0	5	0	3	130
" North,	1782	Vacant.		39	94	133	25	2	1	3	2	2	0	4	0	0	70
" Long Ridge,	1842	"		9	20	29	3	0	0	0	0	2	0	2	0	0	40
Stonington,	1674	"		31	63	94	20	0	0	0	1	3	0	4	0	0	35
" Second,	1833	William Clift, p.	1844	45	147	192	28	13	3	16	4	5	0	9	3	1	98
" Mystic Bridge,	1852	Vacant.		34	74	108	15	4	3	7	2	1	0	3	1	2	90
Stratford,	1640	"		71	167	238	4	2	11	13	5	1	0	6	0	5	160
Suffield,	1698	John R. Miller, p.	1853	76	178	254	20	1	6	7	4	0	0	4	1	6	100
" West,	1744	Henry Cooley, p.	1860	26	44	70	10	0	0	0	3	3	4	10	0	1	50
Thompson,	1730	Andrew Dunning, p.	1860	67	176	243	93	0	2	2	5	3	0	8	0	1	88
Tolland,	1717	Abram Marsh, p.	1831	28	80	108	13	1	0	1	3	1	0	4	1	1	76

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Torrington,	1741	Sylvanus P. Marvin, a.p.	1860	21	35	56	7	2	0	2	4	1	0	5	2	2	75
" Torringford,	1759	Spencer O. Dyer, a.p.	1862	55	88	143	31	1	1	2	2	2	0	4	0	1	95
" Wolcottville,	1832	Fred. W. Osborne, s.p.	1862	33	97	130	45	0	1	1	1	3	0	4	0	0	60
Trumbull,	1730	Louis E. Charpiot, a.p.	1862	55	68	123	8	10	0	10	4	5	0	9	4	16	85
Union,	1738	Samuel I. Curtiss, p.	1843	11	29	40	9	0	1	1	0	1	0	1	0	3	40
Vernon,	1762	Vacant.		59	150	209	32	1	7	8	6	10	0	16	1	1	133
" Rockville, 1st,	1827	Avery S. Walker, p.	1861	58	136	194	50	8	6	14	5	9	0	14	2	6	153
" " 2d,	1849	Charles W. Clapp, p.	1857	78	157	235	63	1	5	6	4	7	0	11	1	3	230
Voluntown & Sterling,	1779	Vacant.		21	46	67	9	0	0	0	1	0	0	1	0	1	40
Wallingford,	1675	Edwin R. Gilbert, p.	1832	73	174	247	16	0	3	3	6	3	1	10	0	6	130
Warren,	1756	Wm. E. Bassett, a.p.	1863	46	78	124	5	0	0	0	7	1	0	8	0	4	127
Washington,	1742	Vacant.		97	144	241	40	2	1	3	3	0	0	3	0	0	125
" New Preston,	1757	"		36	74	110	18	0	0	0	1	0	0	1	0	3	75
" " Hill,	1757	"		13	27	40	6	0	0	0	3	0	0	1	0	0	50
Waterbury, 1st,	1689	George Bushnell, p.	1858	123	275	398	35	4	9	13	9	7	0	16	1	3	152
" 2d,	1852	Seagrove W. Magill, p.	1852	77	115	192	27	1	8	9	4	4	0	8	0	9	153
Watertown,	1738	Samuel M. Freeland, s.p.	1862	64	129	193	31	0	0	0	5	6	0	11	0	1	101
Westbrook,	1726	John H. Pettengill, p.	1863	82	113	195	26	2	1	3	3	0	0	3	0	2	70
West Hartford,	1713	Myron N. Morris, p.	1852	80	147	277	17	4	3	7	8	1	0	9	2	4	120
Weston,	1757	Zalmon B. Burr, a.p.	1850	11	42	53	4	0	2	2	1	1	0	2	0	8	40
Westport, Green's Farms,	1715	Benj J. Relyea, p.	1861	51	85	136	5	3	4	7	1	0	0	1	1	5	55
Westport,	1832	Timothy Atkinson, p.	1856	30	100	130	15	1	3	4	0	2	0	2	0	2	85
Wethersfield,	1641	Willis S. Colton, p.	1854	94	233	327	25	9	2	11	11	2	0	13	3	3	195
" Newington,	1722	Wm. P. Atkin, p.	1857	51	103	154	29	0	0	0	3	0	0	3	0	5	90
Willington,	1728	Charles Bentley, p.	1858	34	70	104	15	0	5	5	2	3	0	5	0	0	50
Wilton,	1726	W. Nye Harvey, p.	1862	67	118	185	12	0	3	3	2	4	0	6	0	0	90
Winchester,	1771	Ira Pettibone, p.	1857	42	59	101	12	6	0	6	5	0	1	6	5	1	90
" Winsted,	1790	M. M. G. Dana, s.p.	1862	53	118	171	10	9	3	12	2	2	0	4	4	1	140
" " West,	1854	Hiram Eddy, p.	1861	59	106	165	5	20	17	37	2	6	0	8	6	2	125
Windham,	1700	Manuel J. Drennan, s.p.		27	74	101	15	1	5	6	2	1	0	3	0	0	45
" Willimantic,	1828	Samuel G. Willard, p.	1849	35	132	167	20	5	14	19	2	4	0	6	0	1	119
Windsor,	1630	Benjamin Parsons, p.	1861	35	89	124	8	0	5	5	1	3	0	4	0	2	66
" Poquonnock,	1841	Charles H. Bissell, a.p.	1861	14	40	54	26	0	8	8	0	0	0	0	0	2	58
Windsor Locks,	1844	Charles C. McIntyre, s.p.	1862	26	69	95	8	1	1	2	1	1	1	3	0	1	94
Woodbury,	1670	Charles E. Robinson, p.	1862	54	119	173	15	8	3	11	5	0	0	5	1	3	89
" North,	1816	John Churchill, p.	1840	79	134	213	10	3	0	3	1	0	0	1	1	3	100
Wolcott,	1773	Lent S. Hough, a.p.	1863	37	73	110	12	1	1	2	2	1	0	3	0	0	52
Woodbridge,	1742	David M. Elwood, a.p.	1860	43	137	180	14	3	0	3	5	0	0	5	2	0	60
Woodstock, South,	1690	Jesse A. Wilkins, Lic.		50	70	120	10	0	3	3	5	1	0	6	0	3	55
" West,	1747	Henry T. Hyde, Lic.		42	60	102	8	9	1	10	2	1	0	3	7	2	55
" East,	1756	Edward H. Pratt, a.p.	1855	64	106	170	35	1	0	1	2	1	0	3	0	0	85
" North,	1831	John White, a.p.	1859	49	113	162	20	10	4	14	0	3	0	3	3	0	105

SUMMARY.—Churches: 174 with pastors; 80 with acting pastors and stated preachers; 30 vacant. Total, 284.

Ministers: 177 in pastoral service; 79 acting pastors and stated preachers; 103 otherwise employed.—Total, 359.

Church Members: 14,865 males; 30,273 females. Total, (sexes not always divided,) 45,950. Absent, 4,990.

Additions: 785 by profession; 890 by letter. Total, 1,675.

Removals: 869 by death; 889 by dismission; 111 by excommunication. Total, 1,869.

Baptisms: 251 adult; 807 infant. Sabbath Schools, (average attendance,) 27,057.

Benevolent Contributions, $116,960 64. Average to each member, $2.55.

Other Ministers.

Sam'l H. Allen, Windsor Locks.
Samuel J. Andrews, Hartford.
Anson S. Atwood, East Hartford.
Jared R. Avery, Groton.
Fred. H. Ayers, Long Ridge.
F. E. M. Batcheller, Lebanon.
William T. Bacon, Woodbury.
N. H. Beardsly, Somers.
Hubbard Beebe, New Haven.
Amos G. Beman, "
Thos. N. Benedict, Brookfield.
William A. Benton, Syria.
Hiram Bingham, New Haven
Isaac Bird, teacher, Hartford.
Samuel B. S. Bissell, Sec. S. F. Soc., Norwalk.
C. H. Bullard, Agent, B. Tr. Soc., Hartford
Horace Bushnell, D.D., Hartford.
Albert B. Camp, Bristol.
F. W. Chapman, Ellington.
R. Manning Chipman, New Haven.
Noah Coe, New Haven.
L. Coleman, D.D., teacher, Middletown.
Augustus B. Collins, Norwalk.
Henry M. Colton, teacher, Middletown.
Nehemiah B. Cook, Ledyard.
C. D. Cowles, Farmington.
Thomas F. Davies, Westport.
Guy B. Day, teacher, Bridgeport.
Hiram Day, East Hartford.
Jeremiah Day, D.D., New Haven.
Joel L. Dickinson, Plainville.
William E. Dixon, Enfield.
John Dudley, New Haven.
Tryon Edwards, D.D., New London.
Edw. B. Emerson, teach., Stratford.
Geo. P. Fisher, Prof. Sem. New Haven.
Eleazar T. Fitch D.D., "
Warren C. Fiske, East Haddam.
Wm. C. Fowler, Durham Center.
Archibald Gelkie, Colebrook.
Chauncey Goodrich, New Haven.
John Greenwood, Bethel.
Fred Gridley, Newington.
Lemuel Grosvenor, Pomfret.
Sylvanus Haight, South Norwalk.
Dan'l Hemenway, teacher, Suffield.
Horace Hooker, Sec. H. Miss'y Soc., Ct., Hartford.
Elijah B. Huntington, teach., Stamford.
Daniel Hunt, Pomfret.
Charles Hyde, Ellington.
Lavius Hyde, Vernon.
Austin Isham, Roxbury.
Henry G. Jessup, Westport.
Henry Jones, teacher, Bridgeport.
Philo Judson, Rocky Hill.
John R. Keep, teacher, Hartford.
Merrick Knight, Somers.
Rodolphus Lanfear, Hartford.
Edw. A. Lawrence, D.D., Prof., East Windsor Hill.
Jonathan Lee, Salisbury.
Ammi Linsley, North Haven.
Aretas G. Loomis, Bethlem.
Ephraim Lyman, Washington.
Joel Mann, New Haven.
Fred'k Marsh, Winchester Center.
Darius Mead, New Haven.
Mark Mead, Greenwich.
Alpha Miller, Andover.
Wm. H. Moore, State miss'y, Berlin.
John H. Newton, Middletown.
John C. Nichols, teacher, Lyme.
James Noyes, teacher, Higganum.
Isaac Parsons, East Haddam.

Whitman Peck, Ridgefield.
Dennis Platt So. Norwalk. [Haven.
Noah Porter, Jr., D.D., Prof., New
Chas T Prentice, teacher, Easton.
Alfred C. Raymond, New Haven.
Ebenezer W Robinson, Bethany.
Henry Robinson Guilford.
Samuel Rockwell, New Britain.
D. S. Rodman, Stonington.
David Root, Cheshire.
James A. Smith, Unionville.
J. Morgan Smith, "
Samuel Spring, D.D., E. Hartford.
Judson B. Stoddard, So. Windsor.
Edward Strong, New Haven.
Benj. L. Swan, Stratford.
Stephen Topliff, Cromwell.
Wm. Thompson, D.D., Prof., East Windsor Hill.
Mark Tucker, D.D., Old Saybrook.
William W Turner, Prin. Deaf and Dumb Asylum, Hartford.
John E. Tyler, East Windsor Hill.
Herman L. Vaill, Litchfield.
R. G. Vermilye, D.D., Prof., East Windsor Hill.
Asahel C. Washburn, Agent Bible Society, Berlin.
Wm. H Whittemore, New Haven.
Joseph Whittlesey, Berlin.
William Whittlesey, New Britain.
Oswell L. Woodward, W. Avon.
Theodore D. Woolsey, D.D., Pres. New Haven.
William S. Wright, Glastenbury.
TOTAL, 103.

NEW YORK.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-63. Prof.	Letter.	Total.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Albany, 1st ch.	1850	Ray Palmer, D.D.	1850	85	197	282	13	5	3	8	3	17	0	20	2	1	390
" 2d ch.	1862	R. B. Stratton,	1862	22	41	63	3	1	2	3	1	0	0	1	1	4	101
Allegany Mission,	1859	N. H. Pierce,	1859	39	41	80		0	0	0	1	0	0	1	0	5	50
Apulia,	1806	C. A. Ruddock,	1861	14	23	37	2	1	4	5	0	0	0	0	1	0	120
Aquebogue,	1854	S. T. Gibbs,	1863	21	34	55	6	0	0	0	1	0	0	1	0	4	
Ashville,	1820	Vacant.		29	37	66	5	2	0	2	0	0	1	1	0	3	50
Augusta, 1st,	1797	Otis Bartholomew,	1836	77	137	214	37	0	1	1	8	2	0	10	0	4	202
Baiting Hollow,	1791	G. Youngs,	1851	23	30	53	5	2	0	2	1	0	1	2	2	6	45
Bangor,	1826	A. B. Dilley,	1853														
Barryville,	1833	Felix Kyte,	1833	6	25	31	5	0	0	0	0	1	0	1	0	0	40
Bell Port,	1836	John Gibbs,	1853	13	20	33		0	0	0	1	0	0	1	0	0	30
Bergen,	1807	J. Butler,	1858	57	123	180	27	1	2	3	2	2	0	4	0	3	200
Binghamton,	1835	Horace Winslow,	1863	35	80	115	15	3	3	6	3	13	0	16	2	3	125
Black Creek,		S. Porter,	1862	17	10	27	0	3	1	4	1	0	0	1	0	3	30
Bloomfield, West,	1843	P. F Sanborn,	1857	43	104	147	30	15	5	20	6	2	0	8	4	5	175
Bridgewater,	1798	William J. Knox,															
Brighton,	1847	C. E. Furman,	1863														
Brooklyn, Welch ch.	1825																
Williamsburg, 1st,	1843	S. S. Jocelyn,	1844	8	16	24										1	75
Ch. of the Pilgrims,	1844	R. S. Storrs, Jr., D.D.	1846	203	326	529		7	26	33		20		20			
Clinton Avenue,	1847	W. I. Budington, D.D.	1855	127	223	350		32	37	69	4	37		41	4	18	566
Plymouth Church,	1847	Henry Ward Beecher,	1847			1476		97	37	134	7	33		40	20	30	850
Bedford,	1849	Richard Gleason Greene,	1862	21	31	52	10	3	8	11	2	1	3	6	2		147
South,	1851	Vacant.		102	190	292		10	8	18	3	20		23			
New England,	1851	W. R. Tompkins,	1856	57	110	167	15	6	11	17	4	13	3	20	3	2	212
Elm Place,	1853	William A. Bartlett,	1858	69	152	221		75	21	96	3	9		12	31	12	330
Park,	1854	C. H. A. Bulkley,	1863	25	54	79	13	5	2	7	3	17		20			150
Central,	1854	Justus Clement French,	1857	52	76	128	7	3	25	28	1	4		5	1	9	275
Warren St. Mission,	1854	Samuel Bayliss,	1853	32	36	68	10	6	1	7	1	4	2	7	1	4	350
St. Paul's, Flatb'sh,	1857	George W Levere,	1857	47	57	104	33	5		5	1			1	2	10	84
Union,	1860	Eli N. Hall,	1862	58	30	88	4	20	4	24	1	2	1	4	2	3	156
State Street,	1861	Newton Heston,	1861	94	170	264	69	105	33	138		4		4	39	15	421
Burrville,	1834	R. Keyes,	1862	11	16	27	1	0	0	0	0	0	0	0	0	0	35
Cambria,	1818	J. R. Bradnack,	1863	37	62	99	12	0	0	0	2	4	0	6	0	1	160
Canaan,	1783	A. V. H Powell,															
Canandaigua,	1799	O E. Daggett, D.D.	1845	102	260	362		15	15	30	5	15	0	20	5	9	220
Candor,	1808	G. N. Todd,	1863	40	61	101	1	2	0	2	3	3	0	6	0	3	150
Canoe Place,	1862	James E. Carter,	1862	9	11	20	0	12	0	12	0	0	0	0	10	7	20
Castile,	1834	T. Lightbody,	1861	49	75	124	30	1	2	3	1	2	0	3	0	0	80
Center Lisle,	1828	Vacant.		26	35	61	4	0	0	0	2	3	1	6	0	0	63
Champion,	1805	R. Osborn,	1863	21	29	50		0	0	0	1	0	0	1	0	0	60
Chenango Forks,	1821	Samuel Johnson,	1850	33	80	113	6	37	10	47	5	1	0	6	15	10	250
China, Wyoming,	1813	J. Dodd,	1862	31	53	84	9	0	4	4	1	3	0	4	0	0	130
Chippewa Street,	1852	Samuel Young,	1852	23	47	70	5	0	0	0	2	1	0	3	0	3	55
Churchville,	1852	C. Kidder,	1862	33	58	91	7	0	8	8	1	2	1	4	0	1	125
Clinton,	1791	Vacant.						3	3	6	5	14	0	19	1	0	150
Clymer,	1847	"		5	6	11	2	0	0	0	0	0	0	0	0	0	
Collins,	1817	"		4	19	23	1	0	0	0	0	1	1	2	0	1	40
Columbus,	1806	"															
Comac,	1857	J. A. Woodhull,	1859	11	19	30	2	1	2	3	0	0	0	0	0	0	55
Crown Point, 1st,	1804	J. Bradshaw.	1853	52	86	138		3	2	5					2	2	75
" 2d,	1845	Vacant.															
Deer River,	1826	R. A. Wheelock,	1856	15	38	53	11	0	0	0	0	0	0	0	0	0	160
De Peyster,	1822	Judson G. Spencer,	1862	18	30	48	0	0	0	0	0	0	0	0	0	0	50
East Ashford,	1854	W. D. Henry,	1861	19	25	44	3	0	2	2	1	1	3	5	0	1	100
East Pharsalia,	1850	Charles S. Marvin,	1862	24	31	55	2	0	0	0	4	0	0	4	0	4	80
East Pitcairn,	1844	Vacant.		9	12	21	1	0	0	0	0	0	0	0	0	0	22
Eaton Village,	1831	Samuel Miller,	1862	15	70	85	7	0	0	0	2	0	0	2	0	0	
Elizabethtown,	1821	Vacant.		6	25	31	4				3			3			45
Ellington,	1858	W. I. Hunt,	1860	33	65	98	4	0	3	3	2	3	0	5	0	1	150
Elmira,	1846	T. K. Beecher,	1854	54	167	221	0	0	8	8	4	3	0	7	0	0	
Evans, East,	1818	Vacant.		17	32	49		20	0	20	4	0	0	4	10	1	7
" Center,	1835	S. D. Taylor,	1857	33	47	80	6	5	1	6	3	2	0	5	3	1	70
" North,	1834	J. S. Barris,	1860	29	42	71		1	0	1	1	1	0	2	1	0	40

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1863. Male.	Female.	Total.	Absent.	Additions. 1862-63. Prof.	Letter.	Total.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Fairport, Monroe,	1824	N. Bosworth,	1857	60	94	154	5	36	1	37	2	2	0	4	24	1	125
Farmingville,	1858	A. Downs,	1859	17	13	30	1	0	0	0	1	0	0	1	0	3	40
Fire Place Neck,	1848	John Gibbs,	1859	6	9	15	5	0	0	0	0	4	0	4	0	0	
Flushing,		*No report.*															
Folly Wood,	1863	Robert S. Armstrong,	1863			19		4	0	4	0	0	0	0	0	2	18
Fowlerville,		N. T. Yeomans,	1863														
Franklin, 1st,	1792	T. S. Potwin,	1860	115	177	292	30	0	3	3	3	6	0	9	0	2	200
Frewsburg,	1856	W. D. Henry,	1862	8	19	27	0	2	0	2	1	0	0	1	1	0	
Galnes,	1847	Vacant.		23	45	68	6	10	0	10	2	0	0	2	5	0	100
Gainesville,		J. Cunningham,	1856	39	60	99	0	0	1	1	1	5	0	6	0	0	100
Georgetown,	1810	*No report.*															
Gloversville,	1852	H. N. Dunning,	1852	92	166	258	10	1	6	7	5	5	0	10	0	4	325
Greece, West,	1819	L. P. Atwood,	1863	24	46	70	1	0	0	0	0	0	0	0	0	0	48
Green Port, Suffolk,	1848	S. Orcutt,	1863	30	35	65	5	1	4	5	2	0	0	2	1	0	50
Hamilton,		M. S. Platt,	1856	0	0	110	20	6	0	6	2	2	0	4	1	0	50
Henrietta,	1816	Byron Bosworth,	1859	30	68	98	8	3	4	7	0	2	0	2	2	4	175
Hopkinton,	1808	Simeon Gilbert,	1861	20	33	53	0	8	0	8	2	0	0	2	2	0	90
Howells,	1787	Moses H. Wilder,	1859	42	73	115	3	1	0	1	0	2	3	5	0	1	100
Jamestown,	1816	T. H. Rouse,	1856	75	97	172		0	11	11	11	1	0	12	0	7	140
Java, Wyoming,	1854	J. Dodd,	1862	16	26	42	4	0	0	0	1	0	0	1	0	0	35
" North,	1847	William Hall,	1862	4	12	16	0	0	0	0	0	3	0	3	0	3	30
Joy,		*No report.*															
Kinstone,	1815	N. H. Barnes,	1863	23	42	65	5	0	0	0	0	0	0	0	0	2	70
Kirkland,		*No report.*															
Lawrenceville,	1826	Rufus R. Deming,	1862	28	41	69	20	1	0	1	0	0	0	0	0	0	40
Leroy and Bergen,		*No report.*															
Lewis,	1812	T. Watson,	1862	25	56	81	9	24		24	3			3	2	3	65
Linklaen,	1859	E. N. Ruddock,	1862	7	12	19	3	0	0	0	0	0	0	0	0	0	50
Lisbon,	1842	Morgan L. Eastman,	1847	60	80	140	10	0	0	0	0	0	0	0	0	0	80
Little Valley,	1840	Vacant.		13	25	38	0	0	0	0	0	1	0	1	0	2	15
Lockport,	1838	J. L. Bennett,	1858	100	138	238	0	1	6	7	2	2	0	4	1	3	200
Lumberland,	1799	Felix Kyte,	1832	36	59	95	29	0	0	0	0	2	0	2	0	0	40
Macomb,	1857	Samuel Young,	1863	11	9	20	0	0	0	0	0	0	0	0	0	0	15
Madison,	1796	D. W. Sharts,	1861	51	94	145	4	3	2	5	2	0	0	2	3	1	90
Madrid,	1807	Rufus Pratt,	1857	61	90	151	20	0	0	0	0	0	0	0	0	0	100
Mannsville,	1833	Charles Jones,	1863	28	48	76	5	2	1	3	2	1	0	3	2	6	35
Marion, Wayne,	1808	H. N. Short,	1854	20	46	66	0	3	1	4	1	0	0	1	1	1	15
Marshall,	1798	Vacant.		16	38	54	20	0	0	0	0	0	0	0	0	0	25
Massena, 1st ch.	1819	B. Burnap,	1860	14	24	38	11	0	0	0	0	0	0	0	0	0	50
" 2d ch.	1834	B. Burnap,	1860	18	42	60	0	0	0	0	0	0	0	0	0	0	60
Meredith,	1828	G. R. Entler,	1862	13	31	44	3	5	1	6	1	0	0	1	0	1	112
Middletown,	1785	Jonathan Crane,	1860	44	89	133	19	14	7	21	3	1	0	4	4	4	150
Moravia,	1806	C. A. Conant,	1863	35	71	106	2	1	0	1	3	0	0	3	1	6	80
Morish,	1808	C. Ransom,	1863	45	64	109	25	2		2		1		1	1	2	70
Morrisania, 1st ch.	1851	Washington Gladden,	1861	28	74	102	14	5	7	12		5		5	1	3	226
Morrisville,	1805	Wm. B. Hammond,	1855	40	104	144	24	17	0	17	3	0	0	3	9	3	75
Mt. Sinai,	1789	A. Snow,	1862	39	103	142		1	1	2	2	1	0	3	1	2	125
Munnsville,	1820	E. S. Barnes,	1859	26	41	67	1	1	4	5	0	0	0	0	1	1	110
Napoli,	1821	L. Newcomb,	1862	29	42	71	13	1	0	1	1	0	0	1	1	0	100
New Village,	1815	Vacant.		12	18	30	7	0	0	0	1	0	0	1	0	0	50
New York.—																	
Broadway Tab. ch.	1840	J. P. Thompson, D.D.,	1845	190	330	520	4	28	26	54	9	30	1	40	5	19	500
Ch. of the Puritans,		George B. Cheever, D.D.,															
Center st. Mission,	1859	Amzi Camp,	1859	22	25	47	8	3	1	4		1	2	3	1	13	260
Harlem,	1862	S. Bourne, Jr.,	1862	19	29	48	1	5	43	48					2		69
Niagara City,	1855	Robert McGonegal,	1863	8	22	30	4	0	4	4	1	4	0	5	0	2	70
North East Center,	1829	Geo. R. Ferguson, a.p.	1860	8	29	37	6	1	1	2	0	0	0	0	0	0	42
North Elba,		*No report.*															
Norfolk,	1817	J. H. Beckwith,	1863	25	42	67	10	0	0	0	1	4	0	5	0	0	
North Lawrence,	1853	Vacant.		5	20	25	5	0	0	0	0	0	0	0	0	0	30
North Pitcher,	1827	J. H. Nason,															
North Potsdam,	1858	Philo J. Sheldon,	1863	17	22	39	10	1	1	2	2	0	0	2	0	0	100
Northville, Suffolk,	1758	F. Harries,	1861			150	30	2	2	4	1	3	0	4	0	4	150
Ontario, Wayne,	1844	C. Manley,	1860	11	27	38	8	0	0	0	1	1	0	2	0	0	50
Orient,	1735	A. F. Fitch,	1856	38	70	108	0	15	1	16	0	0	0	0	2	2	80
Oriskany Falls,		Charles Barstow,	1863	10	25	35	0	0	0	0	1	1	0	2	0	0	60
Orwell,	1858	Vacant.		11	17	28	3	0	0	0	0	0	0	0	0	0	140
Oswego,	1857	H. G. Ludlow,	1858	71	131	202	0	7	3	10	1	8	0	9	4	4	282
Otto,	1828	W. W. Norton,	1857	27	57	84	3	5	3	8	0	2	0	2	3	1	60
" East,	1836	W. W. Norton,	1856	8	16	24	1	1	0	1	1	1	0	2	1	0	25
Owego,	1850	C. H. Everest,	1862	96	107	203	4	62	17	79	2	6	0	8	38	1	350
Paris Hill,	1791	Archibald Crawford,		35	55	90	0	2	1	3	1	13	0	14	1	0	35
Parishville,	1823	Frederick A. Chase,	1863	25	41	66	2	0	1	1	1	2	0	3	0	0	78
Patchogue,	1783	C. Hoover,	1860	45	87	132		5	3	8	4	2	0	6	2	0	132
Perry Center,	1814	G. J. Means,	1858	33	65	98	3	8	3	11	2	1	0	3	1	3	151
Phoenix,		*No report.*															
Pierrepont,	1820	Philetus Montague,	1863	8	16	24	1	0	0	0	0	0	0	0	0	0	30
Pine Grove,	1854	J. G. Cordell,	1854	5	12	17	4	0	0	0	0	0	0	0	0	2	47
Plymouth,		*No report.*															
" West Brook,	1857	G. C. Judson,	1862	12	17	29	2	0	1	1	0	2	0	2	0	2	60

Churches.		Ministers.		Chh. Members. May 1, 1863.				Addit'ns. 1862–63.			Removals. 1862–63.				Baptisms. 1862–63.		Sab. Schools.
Place and Name.	Org.	Name.	Com.	Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	
Poolville.		*No Report.*															
Poospatuc, Ind. ch.	1750	James E. Carter,	1861	7	13	20	0	0	1	1	1	0	0	1	0	3	13
Port Leyden & Grieg,	1854	J. B. Fisher,	1862	10	19	29	0	2	0	2	0	0	0	0	2	0	110
Poughkeepsie,	1837	J. L. Corning,	1863	64	125	189	6	11	9	20	3	3	0	6	6	0	162
Pulaski,	1808	L. W. Chaney,	1858	51	97	148	25	0	5	5	0	5	0	5	0	0	160
Randolph,	1826	S. Cowles,	1861	21	32	53	0	0	2	2	0	2	0	2	0	0	60
Raymondville,	1828	J. H. Beckwith,	1863	6	22	28	4				2	0	0	2	0	0	40
Reed's Corners,	1851	Vacant.		12	23	35	6	13	6	19	0	0	0	0	2	1	
Rensselaer Falls,	1845	"		20	29	49	8	0	0	0	0	0	0	0	0	0	30
Richville,	1828	Goram Cross,	1839	22	34	56	7	0	3	3	1	0	0	1	0	0	55
Riga,	1809	C. Machin,	1861	16	32	48	0	2	0	2	0	4	0	4	0	1	
River Head,	1834	Henry Clark,	1861	30	57	87	14	1	4	5	1	2	0	3	0	7	85
Rochester, Plymouth,	1855	Vacant.		88	156	244		3	10	13	3	9	0	12	4	8	170
Rodman,	1805	D Spear,	1808	30	70	100	43	0	2	2	3	0	0	3	0	1	123
Royalton,	1814	Vacant.		8	16	24	0	0	0	0	0	0	0	0	0	0	
Rushville,	1804	S. S Houghton,	1854	62	125	187	6	1	0	1	1	3	0	4	1	4	500
Russell,	1856	Vacant.		12	18	30	0	0	0	0	0	0	0	0	0	0	
Rutland,	1808	James Douglas,	1853	28	75	103	9	1	0	1	1	0	0	1	0	3	98
Sand Bank,	1852	H. H. Butterworth,	1862	11	20	31	8	0	0	0	0	0	0	0	0	0	60
Sandy Creek,	1817	I. R. Bradnack,	1860	43	72	115	13	0	0	0	1	2	0	3	0	0	50
Sangerfield,		*No Report.*															
Saugerties,	1853	G. H. Coffey,	1861	38	72	110	4	15	3	18	1	1	0	2	2	5	100
Sayville,	1858	Charles Hoover,	1860	28	24	52		0	0	0	1	0	0	1	0	0	45
Schenectady,	1861	Vacant		20	35	55	2		1	1	2	5	0	7			60
Schroon,		*No Report.*															
Sherman,	1827	H. M. Hazeltine,	1859	46	77	123		15	4	19	5	2	0	7	9	7	70
Shinnecock. Ind. ch.	1751	James E Carter,	1861	11	23	34	0	0	0	0	4	0	0	4	0	2	20
Sidney Center,	1851	S. S. Goodman,	1861	21	26	47	6	1	3	4	0	0	0	0	1	0	31
Sinclairville,	1842	E. D. Chapman,	1858	27	67	94	5	11	0	11	4	0	0	4	8	1	85
Smithville,	1824	J. D. Houghton,	1861	16	18	34	15	1	0	1	1	0	0	1	0	0	0
Smyrna,	1824	Vacant:		35	57	92	3	4	2	6	1	1	0	2	0	0	170
South Canton,	1824	Elijah W. Plumb,	1863	28	32	60	8	0	0	0	0	0	0	0	0	0	45
South Colton,	1862	Robert S. Armstrong,	1862	5	8	13	0	2	0	2	2	0	0	2	0	0	20
Speedsville,	1819	Joel Jewel,	1863	5	14	19	4	0	0	0	1	1	0	2	0	0	0
Spencer,	1815	Ezra Scovel,	1863	63	91	154	10	5	0	5	2	3	0	5	4	1	75
Spencerport,	1850	S T. Richards,	1859	44	92	136	2	1	9	10	1	5	1	7	1	2	175
Stockbridge,	1834	*No Report.*													0	0	0
Stockholm,	1807	S. W. Pratt,	1863	35	51	86	34	1	2	3	3	1	0	4	0	0	80
" West,	1823	Harvey Miles,	1861	12	16	28	0	0	0	0	0	0	0	0	0	0	26
Strykersville,	1825	J. A. Allen,	1861	22	42	64	0	0	4	4	2	0	0	2	0	0	65
Syracuse, Plymouth,	1853	M. E. Strieby,	1853	90	202	292		4	10	14	0	10	0	10	0	0	323
Ticonderoga,	1860	Vacant.		9	38	47			1	1	2	3		5			37
Union Center,	1841	W. W. Collins,	1863	37	51	88	9	0	0	0	1	0	0	1	0	0	90
Upper Aquebogue,	1758	Vacant.		62	109	171	21	2	0	2	3	3	2	8	1	4	50
Waddington,	1828	I. W. Whitfield,	1862	16	61	77	18	8		13	2	0	0	2	1	8	48
Wadham's Mills,		Vacant.		16	31	47					1			1			55
Wading River,	1782	L. B. Marsh,	1862			87	20	0	0	0	4	0	0	4	0	0	45
Walton, 1st ch.	1793	J. S. Pattengill,	1848	100	181	281	22	11	1	12	6	6	0	12	8	6	250
" 2d ch.	1816	G. C. Judson,	1861	41	53	94	2	0	1	1	2	1	0	3	0	4	60
Warsaw,	1840	E E Williams,	1859	77	122	199	25	4	5	9	3	3	3	9	2	0	250
Wellsville, Alleghany,	1856	E. Hale,	1860	23	34	57	4	4	5	9	0	0	0	0	2	2	80
West Carthage,	1835.	*No Report.*															
Westmoreland,	1792	L. S. Sawyer,	1863			152	0	2	6	8	3	4	1	8	0	2	0
West Newark,	1823	Joel Jewel,	1863	9	15	24	0	0	0	0	0	0	0	0	0	0	0
Whitney's Point,	1854	W. H. Gay,	1862	35	48	83	9	1	0	1	5	4	0	9	0	2	130
Willsborough,	1833	S. A. Barnard,	1853	30	64	94	12	2		2	1	1		2	1		48
Wilmington,	1834	*No Report.*															
Winfield,	1791	W J. Knox,	"														
Woodhaven,	1863	Vacant.		6	5	11									1		52
Woodville,	1836	H. S. Redfield,	1862	20	19	39	5	0	0	0	0	0	0	0	0	0	75

SUMMARY.—CHURCHES: 162 with pastors and stated supplies; 41 vacant. Total, 203.
MINISTERS: 112 in pastoral service and stated supplies; 34 otherwise employed. Total, 146.
CHURCH MEMBERS: 5,827 males: 10,382 females. Total, 17,885. Absent, 1,176.
ADDITIONS: 932 by profession: 569 by letter. Total, 1,501.
REMOVALS: 273 by death; 471 by dismission; 30 by excommunication. Total, 774.
BAPTISMS: 344 adult; 373 infant. SABBATH SCHOOLS, 18,403. BENEV. CONTRIBUTIONS, $41,331 56.

OTHER MINISTERS.

Milton Badger, D.D., Sec. Am. Home Miss Soc, New York.
Henry Belden, City miss., Brooklyn.
Wm. Bement, School Sup't, Elmira.
Silas C. Brown, West Bloomfield.
Jedediah Burchard, Evang., Adams.
H. L. Calder, Bethel Chapl., Albany.
Axel Camp, City miss., New York.
S. Carver, DeKuyter.
David B. Coe, Sec. A. H. M. So., New York.
Chester Dewey, D.D., Prof., Rochester.
David Dyer, City miss'y, Albany.
Henry B. Elliott, New York.
Luther C. Hallock, Wading River.
Joseph Harrison, Brooklyn.
Wm. D. Henry, Miss'y, Jamestown.
L. Smith Hobart, Agt. A. H. M. Soc., Syracuse.
Alfred Ingalls, Smithville.
Daniel Lancaster, New York.
Henry D. Lowing, chap.
John Marsh, D.D., Sec., Am. Temp. Union, New York.
Benj. N Martin, Prof., New York.
Simeon North, D.D., Clinton.
Dan'l P. Noyes, Sec. A. H. M. Soc., New York.
Josiah Peabody, Miss. Erzroom, Pur.
Thos. R Rawson, City Miss. Albany.
E. P. Stimpson, Chaplain.
Ephraim Taylor, Ashville.
Richard Tremain, Sandy Creek.

Daniel Waldo, Sprague.
George Whipple, Sec. Am. Miss. Association, New York.
John Wickes, Brighton.
E. Willoughby, Little Valley.
Sam'l Young, No. Hammond.
Total, 33.

NEW JERSEY.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-63. Prof.	Letter.	Total.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Chester,	1741	L. I. Stoutenburgh,	1841	54	111	165	44	2	1	3	5	0	1	6	1	6	150
Jersey City,	1858	John M. Holmes,	1861	43	75	118	5	19	22	41	0	11	2	13	3	3	268
Lodi,	1846	S. B. Holliday,	1863	16	24	40	5	1	4	5	1	10	0	11	0	0	160
Newark,	1851	Wm. B. Brown,	1855	160	276	436	30	6	8	14	8	13	0	21	2	7	350
Orange Valley,	1861	George B. Bacon,	1861	32	50	82	1	5	10	15	1	4	0	5	2	9	130
Paterson,	1836	James A. Little,	1863	60	80	140	0	13	0	13	6	8	0	14	2	13	150
Summary.—6 churches;		6 pastors;		365	616	981	85	46	45	91	21	46	3	70	10	38	1208

Other Ministers.—Andrew Huntington, Freehold; Almon Underwood, Evangelist, Irvington.

PENNSYLVANIA.

[Reported to May 1, 1863.]

Bradford,	1839	Vacant.		12	23	35	2	1	0	1	0	0	0	0	0	0	
Cambrige,		William Irons,				40											
Centerville,		U. T. Chamberlain,				50											
Corydon,	1853	Vacant.		3	4	7	0	0	0	0	0	0	0	0	0	0	
Farmer's Valley,	1859	"		15	14	29	1	10	7	17	0	5	0	5	4	3	
Farmington,	1831	C. S. Shattuck,	1861	19	20	39	0	0	0	0	1	1	1	3	0	1	48
Hawley,	1860	H. Frankfurth,	1862	37	43	80	0	0	0	0	1	0	0	1	0	6	0
La Fayette,	1858	*No report.*															
Leraysville,	1803	J. G. Sabin,	1858	42	53	95	17	1	2	3	3	4	0	7	0	3	64
Lawrenceville,	1826	Rufus R. Deming,	1862	28	41	69	20	1	0	1	0	0	0	0	0	0	40
Mercer,		Vacant.				40											
Millbrook,		"				23											
Pittsburgh,	1859	James H. Lyon,				60											
" Welsh,		R. R. Williams,															
Potterville,	1851	J. C. Wilhelm,	1861	20	34	54	0	0	21	21	0	0	0	0	0	2	50
Prentiss' Vale,	1851	Vacant.		11	17	28	4	0	0	0	1	0	0	1	0	5	
Randolph,		L. Reed,				105											
Riceville,		*No report.*															
Steretania,		William Irons,				20											
Stuben,		L. Reed,				15											
Sugar Grove,	1838	Sherman D. Taylor,		8	23	31	0	0	0	0	0	2	0	2	0	0	
Wilmington,		Vacant.				15											
Summary.—22 churches,		With supplies, 13; Vacant, 7; not reported, 2		195	272	745	44	13	30	43	6	12	1	19	4	20	202

OHIO.

[Reported to Jan. 1, 1863.]

Akron, 2d ch.,	1842	Carlos Smith, p.	1832	25	65	90		8	11	19	1	2		3	2	4	80
Alexandria,	1838	Horace C. Atwater, a.p.	1849	13	34	47			5	5	1	3		4		2	90
Andover Center,	1832	L. B. Beach,	1842	11	27	38		3		3	1			1		3	30
" West,	1818	L. B. Beach,		15	26	41											40
Ashtabula, 1st,	1860	Rob't Conklin, s.s.	1832	27	51	78		6	4	10	3	1		4	1	1	80
Aurora,	1809	J. S. Graves, s.s.	1843	21	40	61		1	3	4		2		2	1		30
Austinburg,	1801	A. D. Barber,	1841	61	97	158		2	6	8	3	1		4	5	2	120
Bainbridge,	1819	Vacant.		7	7	14						1		1			100
Bellevue,	1836	John Safford, s.s.	1862	36	95	131		1	4	5	2	2		4	1		161
Belpre,	1827	Chas. D. Curtis, s.s.	1856	29	67	96					2	3		5		6	125
Berea,	1855	Ed. P. Clisbee, s.s.	1856	12	23	35			4	4	1	2		3			50
Bloomfield,	1821	D. L. Hickok, p.	1860	21	30	51		2	3	5				0	1	0	100
Brecksville,	1816	Vacant.		50	70	120						3		3			
Brighton,	1836	"		13	19	32		2	5	7	2	3		5			25
Bristol,	1817	D. L. Hickok, s.s.	1860	13	35	48			1	1	3	1		4	0	1	70
Bronson, 1st,	1835	James L. Patton, p.	1862	19	26	45		1		1	1	1		2			
Brown Township,	1859	John H Jones, s.s.		13	8	21		3		3	1			1	1	1	50
Brownhelm,	1819	C. C. Baldwin, s.s.	1855	32	66	98		2	4	6		1		1		4	100
Brunswick,	1820	J. N. Whipple, s.s.		13	26	39											
Bucyrus,	1841	I. C. Kingsley, s.s.	1839	17	31	48		6	7	13					3		75
Burton,	1808	Dexter Witter, s.s.	1829	43	78	121			3	3	2	1	1	4	3	2	100
Canfield,	1804	S. W. Pierson, s.s.	1844	11	25	36					1	4		5	0	0	30
Center,	1846	G. W. Wells, s.s.		8	8	16					1	2	1	4			
Centerville,	1840	Eben D. Jones, p.	1860	19	29	48		1	3	4	1	1		2	5		50
Charlestown,	1811	John C. Hart, s.s.	1835	14	27	41					1			1			
Chatham,	1836	J. E. Vance, s.s.		62	90	152		20	2	22	3			3	7		75
Cincinnati, 1st,	1843	H. M. Storrs, p.	1855	101	164	265		3	10	13	4	4		8	18	1	493
" Vine st.	1840	Thomas Edwards, p.	1834	46	80	126		4	17	21	2	18	1	21			80
Claridon,	1827	E. D. Taylor, s.s.	1847	42	68	110			2	2	2	1		3	0	0	125
Clarksfield,	1822	James L. Patton, p.	1862	14	36	50											40

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Cleveland, 1st ch.		James A. Thome, p.	1836	107	169	276		12	7	19	2	2		4		9	275
" Plymouth,	1852	Samuel Wolcott, p.	1839	86	204	290		26	32	58	2	14		16	9	13	612
" East,	1843	A. M. Richardson, s.s.	1847	38	61	99		5	5	10	1	4	1	6	2	2	225
Collamer, Free ch.	1852	Andrew Sharpe, p.	1840	32	40	72					2	3		5			75
Columbia,	1852	Abner F. Jones, s.s.	1861	7	12	19		1	1	2		2	1	3	4		50
Columbus,	1837	Rees Powell, s.s.	1829	10	20	30		2	4	6		4		4	3		20
" 2d ch.	1852	Edward P. Goodwin, p.	1859	48	130	178		8	17	25	3	8		11	4	4	450
Conneaut,	1819	Alex. Bartlett,	1860	33	71	104		1	2	3	1			1			80
Coolville,	1841	Francis Bartlett, s.s.	1828	18	43	61		1	3	4		2		2		4	217
Crab Creek,		E. M. & D. R. Lewis, s.s.	1860	31	61	92		2	7	9		6	5	11	20		78
Cuyahoga Falls, 1st c.	1834	T. S. Clark & H. B. Hosford.		26	55	81			4	4	1	6		7		2	100
Dayton, 1st ch.	1854	J. E. Twitchell, p.	1861	21	53	74		8	5	13		6	2	8		2	94
Delaware,	1842	John H Jones, s.s.		10	14	24			1	1	1	2		3			29
Dover, 2d ch.	1847	Lucius Smith, s s.	1841	39	51	90					3	1		4		3	80
Edinburg, 1st ch.	1823	J. C. Hart, s.s.	1835	17	34	51			3	3	1			1		6	100
Fairfield, 1st ch.	1841	C. Moore, s s.	1842	32	60	92			5	5		4		4			
Farmington,	1817	Vacant.		16	29	45		16	8	24	2			2	2	8	50
Fearing,	1851	"		10	34	44						6		6			
Fitchville, Cong. ch.	1818	J. C. Thompson, s.s.	1845	20	30	50					2	2	1	5		2	50
" Evan. ch.	1855	J. C. Thompson, s.s.	1845	23	26	49						1		1			60
Four Corners,	1846	D. H. Coyner,		17	17	34											75
Fowler,	1818	A. A. Whitmore, s.s.	1846	6	7	13											
Franklin Mills, 1st ch.	1819	Marshall Terry, s.s.	1862	21	42	63					2	2		4			80
Freedom, 1st ch.	1828	William Potter, s.s.	1820	27	58	85					1			1		2	120
Garretsville, 1st ch.	1834	Robert Hovenden, p.	1860	11	24	35		1	1	2					1	2	35
Geneva, 1st ch.	1810	J. F. Boughton,	1860	23	26	49					2		1	3			45
" Free ch.	1859	E. Gale,	1859	14	29	43			3	3	1	3		4			
Gomer & Leatherwood,	1840	John Parry, p.	1838	11	115	226		8	24	32	6	9	4	19	9		140
Granville,		Jacob Little, D.D.,				302											
" 2d ch.	1840	David Price, p.	1829			78		5	4	9					4		80
Gustavus,	1852	Johnson Wright, s.s.	1859	35	59	94			1	1	1	3		4			80
Hambden,	1809	P. A. Beane. p.	1851	25	36	61		6	1	7	3			3	3	1	100
Harmar,	1840	Wm. Wakefield. p.	1846	22	54	76					2			2		1	100
Harrisville,	1817	Q. M. Bosworth, s.s.	1856	11	23	34						2		2			40
Hartford,		Elias Thompson,				40											
" 2d ch.	1823	A. A. Whitmore, s.s.	1846	15	31	46											50
Hinckley,	1828	G. W. Palmer, s.s.		10	16	26		1		1							25
Hudson,	1802	George Darling, p.	1850	42	105	147		3	4	7	2			2		4	160
Huntsburgh,	1850	Vacant.		24	45	69			1	1	1	2		3			54
Ironton,	1854	George M. Jones, p.		22	40	62			2	2		2	8	10			83
Jefferson,	1859	Vacant.		6	20	26			2	2		3		3			45
Jerome,		W. H. Brinkerhoff,				20											
Johnson,		Vacant.															
Kirtland,	1819	George F. Bronson, p.	1851	36	50	86					3	1		4	0	0	104
Lafayette,	1834	L. W. Brintnall, s.s.	1855	19	42	61		10		10		5		5	6	2	50
Lagrange, 1st ch.	1834	E. H. Fairchild, s.s.		11	17	28			1	1	1			1			30
Laporte,	1822	E. H. Fairchild, s.s.		17	17	34					2	2		4			
Lawrence,	1846	Levi L. Fay, p.	1849	24	42	66		1		1	1	7		8	1		75
Lebanon, 1st ch.	1807	John F. Smith, s s.	1862	17	37	54		5	3	8						4	100
Lenox, Union ch.		Vacant.		41	72	113		4	6	10	3	8	1	12		2	116
Lexington,	1844	Samuel Kelso, a.p.	1853	14	34	48		1	1	2		1		1	1		100
Litchfield,	1832	T. H. Delamater, s.s.	1856	19	44	63		6	4	10	2			2		4	60
Little Muskingum,	1845	George V. Fry, s.s.	1847	6	10	16											20
Lock,	1834	William C. Condit, s.s.	1862	2	3	5											50
Lowell and Rainbow,	1858	George V. Fry, s.s.	1847	7	13	20					1	1	2	4			
Madison (Central)	1830	C. W. Torrey, s.s.	1845	65	100	165		6	2	8	3	3		6	3	2	100
Mansfield, 1st ch.	1835	J. G. W. Cowles, p.	1859	59	112	171		3	7	10		7	1	8	4		183
Marietta,	1796	Thomas Wickes, p.	1839	94	162	256		2	8	10	5	6		11		1	229
" 2d ch.	1859	George V. Fry, s.s.	1847	12	16	28			1	1							36
McConnelsville,		Vacant.															
Medina,	1819	"		37	55	92		6	4	10	2			2	1	4	110
Mesopotamia,		"		20	40	60		4	3	7					3	1	100
Mineral Ridge,	1856	John P Thomas, p.	1855	53	70	123		6	28	34	1	15		16	16		70
Minersville,	1853	Vacant.		14	17	31		1	1	2		4		4	2		60
Monroe,	1829	H. Jones,	1860	12	15	27			4	4	1	4		5	3		80
Morgan,	1840	A. S. Shafer,	1859	17	41	58					2			2	1		50
Mount Carmel,	1848	Eben D. Jones, p.	1860	15	15	30		8	3	11	2	2		4	4		38
Mount Vernon,	1834	Thomas E. Monroe, p.	1857	76	178	254		7	5	12	4	3		7	12	5	172
Nebo,		Evan Davies,															
Nelson,	1813	Vacant.		16	42	58		1	1	2							22
New Albany,	1848	Abner F. Jones, a.p.	1861	17	32	49		11	1	12	1			1	1	3	60
Newark,	1840	David Price, p.	1829	40	73	113		5	4	9	1			1	5		95
Newburgh,	1859	R. Richards, p.	1862	24	28	52		8	10	18		7	3	10	10	1	110
Newbury.	1832	Vacant.		12	30	42		11		11	2	1		3	9	0	80
North Amherst,	1840	H. C. Hitchcock, s.s.	1860	18	53	71						2		2			125
North Ridgeville,	1822	Gideon Dana, s.s.	1838	12	23	35		1	2	3					1		131
Oak Hill,		William Thomas, p.		30	30	60			2	2	3	2	3	8	7		30
Oberlin, 1st ch.	1834	Chas. G. Finney, John Morgan, D.D., a.p.	1837	391	491	882		29	22	51		34		34			400
" 2d ch.	1860	M. W. Fairfield, p.	1848	138	157	295		36	21	57	6	12		18	16	2	200

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Jan. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862. Prof.	Letter.	Total.	Removals. 1862. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862. Adult.	Infant.	Sab. Schools.
Olive Green,	1861	William C. Condit, a.p.	1862	5	7	12			1	1	1		1				
Olmsted Falls,	1835	Ed. P. Clisbee, s.s.	1856	15	19	34					1	2		3			30
Orwell,	1831	S. J. Buck,	1863	13	24	37		3		3	2			2	0	1	50
Paddy's Run,	1803	D. M. Wilson, s.s.	1861	47	103	150		5	7	12	3	14		17	2	4	120
Painesville,	1810	N. P. Bailey, p.	1849	61	154	215		2	4	6	1	8	2	11	1	6	150
Palmyra,	1835	John Lloyd, p.	1852	24	46	70		4	2	6		6		6	4	2	50
Paris,	1850	David Davies, p.	1852	23	31	54						2		2	1		40
Parkman,	1823	H. B. Dye, s.s.	1861	5	15	20									0	0	60
Penfield,	1829	John H. Prentice, s.s.	1825	20	30	50		1	1	2	2			2			50
Pierpont,	184	D. F. Beckwith,	1861	7	17	24		2	1	3						1	50
Pittsfield,	1826	Otis B. Waters, s.s.	1861	23	40	63		2		2	1	3		4	2		60
Plymouth, 1st ch.	1854	J. S. Edwards, s.s.		16	15	31											
Pomeroy,		Vacant.															
Providence,	1860	Wm. H. Brinkerhoff, s.s.	1830	6	8	14					1			1			40
Radnor,	1821	James Davies,		30	44	74		2	2	4		1		1			30
Randolph,	1812	Joseph Merriam, p.	1822	14	30	44			1	1	1			1		1	40
Ravenna, 1st ch.	1822	E. B. Mason, s.s.	1862	27	72	99		4	2	6	1	2		3		2	130
Rawsonville,		Vacant.		3	13	16		1	1	2					1		
Richfield, 1st ch.	1818	Reuben Hatch, s.s.		16	39	55					1			1			87
Ripley, Free ch.	1854	C. Moore, s.s.	1842	11	14	25					3	1		4			
Rootstown,	1810	Edward E. Lamb, p.	1859	44	60	104		3		3	1	1		2	1	5	150
Sandusky, 1st ch.	1819	J. B. Walker, p.	1837	60	90	150		1	6	7		2		2			110
Saybrook,	1849	L. S. Atkins,	1860	9	28	37											75
Seville,	1838	William Russell, s.s.	1859	25	25	50		10	3	13							40
Sheffield,		Vacant.															
Siloam,	1860	John A. Davies, p.	1836	7	17	24						1		1	5		30
Southington,	1822	H. B. Dye, s.s.	1861	13	25	38		1	4	5		1		1	0	2	40
Springfield, 1st ch.	1850	E. W. Root, p.	1859	36	62	98		4	4	8	2	4		6	1		191
Storrs Township,	1832	Horace Bushnell, p.	1834	13	27	40						1	2	3	5		59
Strongsville,	1842	O. W. White, s.s.	1854	29	39	68					1			1			50
" E.				25	42	67		3		3	2	4		6		4	50
Syracuse,	1859	William Edwards, p.	1857	6	14	20			3	3		7	2	9	8		50
Talmadge,	1847	David Davies, p.	1852	22	43	65		4	1	5		1		1	4	1	60
Thompson,	1820	H. B. Hall, s.s.	1851	25	48	73		1		1	1			1	0	3	60
Troedrhiwdalar,	1848	Rees Powell, p.	1829	28	40	68			3	3					1		60
Troy,	1832	J. M. Fraser, s.s.		10	26	36					1			1	0		50
Twinsburgh,	1822	Sydney Bryant, p.	1840	34	51	85			1	1	4	3		7			110
Tyn Rhos,		Evan Davies,															
Unionville,	1834	E. Gale,	1860	16	31	47		3	2	5	1			1			80
University Heights,	1859	W. H. Brewster, s.s.	1838	18	37	55		1	9	10		1		1	1		275
Vermillion,		Vacant.		10	22	32											50
Wadsworth,	1819	"		7	17	24		4		4		1		1	2	1	
Wakeman, 2d ch.	1844	"		40	68	108			3	3	3	3	2	8	1		40
Wayne,	1832	H. Geer,	1856	53	74	127		9		9	2	1		3	1	3	200
Waynesville,		Vacant.															
Wellington,	1822	Fayette Shipherd, s.s.	1826	32	65	97		3	6	9	3	3		6	3	1	150
West Farmington,	1834	Robert Page, s.s.		20	31	51			1	1	1	1		2	0	0	30
Westfield,	1830	William Russell, s.s.	1859	8	14	22					1			1			45
West Newton,	1861	Simeon Brown, s.s.	1835	9	14	23			12	12						7	
West Williamsfield,	1816	Amos Dresser, s.s.	1841	41	66	107		19	6	25	1	2	1	4	8	4	125
Weymouth,	1835	Vacant.		17	29	46		1		1		2		2	3		105
Willoughby,	1833	J. E. Tinker, s.s.	1860	9	47	56					1			1			
York,	1833	L. W. Brintnall, s.s.	1855	24	41	65		11	7	18		2		2	5	1	100
Youngstown,	1846	Thomas W. Davies, p.	1854	45	35	80		11	14	25					6	1	68

SUMMARY.—Churches: 45 with pastors, 58 with stated supplies; 58 vacant. Total, 161.
Ministers: 45 in pastoral service; 58 stated supplies; 16 otherwise employed. Total, 119.
Church Members: 4,560 males: 7,302 females. Total 11,962. Absent, not reported.
Additions: 448 by profession; 492 by letter. Total, 940.
Removals: 169 by death; 363 by dismission 45 by excommunication. Total, 577.
Baptisms: 143 adult; 312 infant. Sabbath Schools, 12,901. Benevolent Contributions, $14,460.

INDIANA.

[Reported to May 1, 1863.]

Adams County,	1857	Joseph H. Jones, s.s.	1857	3	3	6	0	1	0	1	0	1	0	1	0	0	30
Bethlehem,		Vacant.		11	9	20	0	0	0	0	0	0	0	0	0	0	
Beesville,		"		5	7	12	0	0	0	0	0	0	0	0	0	0	
Buena Vista,		Marshall W. Diggs, s.s.	1858	6	7	13											
Cool Spring Township,	1863	Lay preaching.		18	25	43	0										125
Elkhart,	1856	O. P. Hoyt, Pres.—*No report.*															
Francisco,	1862	Lewis Wilson, s.s.	1862	5	4	9	0	0	0	0							25
Gilead,		*No report.*															
Hart Township,	1857	Lewis Wilson, s.s.		3	5	8	0	0	0	0							
Hopewell,	1859	Levin Wilson, s.s.	1859	6	10	16											28
Indianapolis, Plym. c.	1857	Nathaniel A. Hyde, p.	1858	28	48	76	12	6	6	12	2	8	0	10	0	0	115
Liber,	1854	Ebenezer Tucker, p.	1859	7	6	13	0	0	0	0	0	0	0	0	0		35
Lignaier,		Vacant.		0	1	1	0	0	0	0	0	0	0	0	0	0	0

CHURCHES.		MINISTERS.		CHR. MEMBERS. May 1, 1863.				ADDIT'NS. 1862-63.			REMOVALS. 1862-63.				BAPTISMS. 1862-63.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.	Sab. Scholrs.
Michigan City,	1841	Edward Anderson, s.s.	1862	42	96	138	35										200
Montgomery,	1850	Lewis Wilson, p.	1857	15	25	40	0	0	0	0	0	0	0	0	0	0	
New Corydon,	1848	Joseph H. Jones, s s.	1854	4	10	14	0	0	0	0	0	0	0	0	0	0	45
Ohio Township,		*No report.*															
Ontario,		B. Farran, s.s.	1859	40	64	104											90
Orland,	1836	J. Parch, Pres., s.s.	1846														
Pisgah,	1854	M. W. Diggs, s s.	1856														
Pleasant Grove,		Levin Wilson, s.s.		6	14	20	0	0	0	0	0	0	0	0	0		
Terre Haute,	1834	Lyman Abbott, p.	1860	53	132	185	19	4	10	14		3	1	4	0		150
Vigo, South,	1854	Dean Andrews, s s.	1858	8	12	20	0	0	0	0	0	0	0	0	0		24
" West,	1849	Dean Andrews, s.s.		8	13	21	1	0	0	0	0	0	0	0	0		25
Westchester,	1854	Joseph H. Jones, s.s.		5	10	15	3										
Westfield,	1855	Vacant.		12	18	30	0	0	0	0	0	0	0	0	0		80
SUMMARY.—26 churches; 4 pastors; 8 stated supp'ls; 4 with pastors; 18 with s.s. 5 otherwise employed. Tot. 17. 6 vacant. Total, 25.				285	519	804	62	11	18	29	2	12	1	15	0	0	972

OTHER MINISTERS.—Merrick A. Jewett, D.D., Terre Haute; John G. Brice, Winchester; James McCoy, Indianapolis; James M. McFarland, Boonville; Wallace Patterson, Francisco.—Total, 5.

ILLINOIS.

[Reported to April 1, 1863.]

Abingdon,	1859	Andrew L. Pennoyer,		13	23	36	5	0	4	4	2	3	1	6	0	0	60
Albany,	1842	Charles Hancock,	1862	16	17	33	4	3	1	4	1	1	0	2	0	3	100
Albion,		Vacant.		17	25	42	0	0	2	2	0	0	0	0	0	0	40
Algonquin,	1850	"		8	9	17											
Altona,	1857	Henry C. Abernethy,	1859	21	32	53	6	11	11	22	1	3	0	4	3	2	unr.
Amboy,	1854	L. J. White,	1862	37	60	97	20	3	5	8	1	11	0	12	2	1	143
Annawan,	1853	Addison Lyman,	1859	3	8	11	2	0	0	0	0	3	0	3	0	2	unr.
Arispe,	1858	David Todd.	1858	10	18	28	5	0	1	1	0	3	0	3	0	0	20
Atlanta,	1854	Samuel Penfield	1862	14	21	35	8	0	3	3	0	0	0	0	0	2	101
Aurora, 1st ch.	1848	William L. Bray,	1861	65	136	201	23	0	4	4	1	5	0	6	0	9	261
" New England ch.	1858	George B. Hubbard,	1858	18	37	55	7	0	4	4	0	3	0	3	0	0	75
Avon,	1855	Andrew L. Pennoyer,		6	9	15	5	0	0	0	0	4	0	4	0	0	50
Barrington,	1853	George W. Wainwright,	1861	11	15	26	0	2	2	4	0	0	0	0	0	1	40
Barry,	1846	George W. Williams,	1862	11	14	25	4	0	0	0	0	3	0	3	0	0	
Batavia,	1835	George C. Partridge,	1840	42	62	104	9	7	1	8	0	2	0	2	0	2	151
Beardstown,	1850	William Twining,	1859	42	79	121	12	1	4	5	4	0	0	4	0	5	200
Beverly,	1859	George W. Williams,	1859	14	25	39	4	2	1	3	1	0	0	1	2	0	60
Big Grove,	1834	Vacant.		4	4	8	0	0	0	0	0	0	0	0	0	0	0
Big Rock,	1854	"		13	17	30	0	0	0	0	0	0	0	0	0	0	0
Big Woods,	1842	"		3	5	8	0	0	0	0	0	0	0	0	0	0	0
Bloomingdale,	1840	D. Chapman,	1860	19	38	57	16	0	0	0	4	8	0	12	0	0	100
Bloomington,	1843	Vacant.		31	44	75	12	0	0	0	1	9	0	10	0	0	
Blue Island,	1860	L. Foster,	1863	1	4	5	2	0	0	0	0	0	0	0	0	0	60
Brimfield,	1839	Lewis Benedict,	1859	52	55	107	20	12	0	12	3	2	0	5	6	2	60
Bristol,	1836	James Brewer,	1862	29	41	70	9	4	0	4	3	1	3	7	2	0	65
Bruce,	1855	Vacant.		31	25	56	3	2	0	2	0	0	0	0	0	2	36
Buda,	1856	J. J. A. T Dixon,	1863	15	18	33	6	4	2	6	0	3		3	3	0	45
Bunker Hill,	1838	James Weller,	1856	44	62	106	5	8	5	13	0	0	0	0	1	3	140
Burlington,	1850	Vacant.		5	5	10	0										
Burritt,	1856	"		18	19	37	18										
Byron,	1837	James P. Stoddard,	1861	34	41	75	10	9	3	12	0	0	2	2	3	5	117
Cambridge,	1851	Joseph D. Baker,	1852	29	45	74	9	2	2	4	0	1	0	1	1	3	90
Canton,	1842	Edward Marsh,	1850	48	84	127	12	1	3	4	1	2	0	3	0	4	125
Carthage,	1836	Vacant.		2	7	9	5										
Chandlerville,	1847	O. C. Dickerson,	1861	20	35	55	18	16	0	16	1	6	0	7	8	8	40
Chesterfield,	1848	Henry D. Platt, D.D.,	1858	17	35	52	9	2	1	3	0	1	0	1	2	1	50
Chicago, 1st ch.	1851	W. W. Patton,	1857	182	281	463	50	9	42	51	9	23	0	32	2	7	1183
" Plymouth ch.	1852	J. R. Shipherd,	1862	75	124	199	27	11	38	49	2	14	1	17	7	8	200
" New Eng. ch.	1853	S H. Nichols,	1862	68	96	164		0	7	7	2	18	0	20	0	7	
" South ch.	1853	William B. Wright,	1862	18	32	50	8	2	10	12	3	2	0	5	1	1	100
" Salem ch.	1857	W. A. Nichols,	1856	13	26	39	6	0	3	3	0	2	2	4	0	2	70
" Union Park ch.	1860	Professors in Seminary.		17	30	47	5	0	8	8	2	5	0	7	0	8	140
Chill,	1856	Samuel Dilley,	1858	15	20	35	2	0	6	6	0	3	0	3	0	1	37
Clifton,	1860	Edward Hildreth,	1862	6	15	21	3	0	4	4	0	0	0	0	0	3	45
Clyde,	1859	John W. White,	1859	13	13	26	2	1	0	1	0	0	0	0	0	1	70
Collins,	1859	Joseph A. Bent,		9	8	17		0	0	0	1	5	0	6	0	1	40
Como,	1851	John W. Cass,	1863	16	35	51	1	10	5	15	0	1	1	2	3	0	75
Concord,	1848	Rufus Nutting,	1861	39	56	95	9	0	4	4	2	7	0	9	0	0	65
Cornwall,	1857	W. F. Vaill,	1858	5	8	13	2	0	0	0	0	0	0	0	0	0	0
Crete,	1853	E P. Dada.	1862	14	27	41	6	0	1	1	1	2	0	3	0	0	50
Crystal Lake,	1842	James H. Harwood,	1862	28	44	70	7	15	5	20	1	1	1	3	9	0	65
Dallas City,	1859	F. A. Armstrong,	1863	18	27	45	15	0	1	1	0	0	0	0	0	2	92
Danby,	1862	Edwin N Lewis,	1862	6	14	20	1	4	6	10	2	0	0	2	0	0	90
Danvers,	1862	D. Jerome Jones,	1861	9	11	20	1	3	1	4	0	0	0	0	1	3	28
Deer Park,	1857	Charles A. Harvey,	1856	30	53	83	13	2	0	2		2	0	2	2	0	40
DeKalb,	1854	Francis L. Fuller,	1862	13	28	41	5	0	0	0	2	0	2	4	0	1	80
Dement,	1856	Henry Buss,	1859	10	16	26	2	0	2	2	1	3	0	4	0	0	[illegible]
Dover,	1838	Flavel Bascom,	1856	56	62	118	8	0	3	3	1	2	1	4	0	1	90

Churches.		Ministers.		Chr. Members. Apr. 1, 1863.				Addit'ns. 1862-3			Removals. 1862-3				Baptisms. 1862-3.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	Sab. Schools.
Dundee,	1841	Geo. W. Wainwright,	1861	15	34	49	4	5	5	10	0	1	1	2	2	3	40
Durand,	1858	James Hodges,		6	11	17	2	0	0	0	0	0	0	0	0	0	35
Earl,	1848	Vacant.		10	14	24	12	0	0	0	0	0	0	0	0	0	56
Elgin,	1836	Frederic Oxnard,	1862	50	80	130	0	2	2	4	1	1	0	2	0	0	130
Elk Grove.	1836	D. H. Kingsley,	1855	30	46	76	10	1	5	6	6	0	0	6	0	3	50
Elk Horn Grove,	1854	Milo N. Miles,	1862	12	17	29	2	3	1	4	0	2	0	2	1	3	
Elmwood,	1854	William G. Pierce,	1861	58	66	124		3	19	22	3	2	0	5	0	0	100
El Paso,	1859	Joseph A. Johnson,	1860	15	16	31	1	0	0	0	0	0	0	0	0	0	129
Evanston,	1859	Vacant.		1	0	1	0	0	0	0	0	0	0	0	0	0	0
Fall Creek, (German,)	1860	Charles E. Conrad,		10	13	23	3	5	0	5	0	0	0	0	0	2	50
Farmington,	1849	John M. Williams,	1855	60	80	140	15	2	5	7	1	10	0	11	0	2	250
Fremont,	1838	Calvin C. Adams,	1856	25	41	66	3										
Fulton,	1839	Vacant.		17	17	34											
Galena,	1860	"		19	44	63	19	1	4	5	2	4	0	6	0	0	155
Galesburg. 1st ch.	1837	Frederic T. Perkins,	1860	130	150	280		8	1	9	3	4	0	7	3	6	210
" 1st Cong. Ch.	1855	Edward Beecher, D.D.,	1855	95	146	241		6	15	21	3	15	0	18	0	0	243
Galva,	1855	Samuel G. Wright,	1857	42	59	101	17	4	15	19	0	9	0	9	1	0	156
Gap Grove,	1839	Uriel W. Small,	1860	10	7	17	1	0	0	0	1	0	0	1	0	0	75
Garden Prairie,	1858	Benj. M. Amsden,	1862	10	16	26	3	1	2	3	0	0	0	0	1	1	40
Geneseo,	1847	Joseph T. Cook,	1861	101	158	259		32	15	47	1	5	0	6	8	12	150
Geneva,	1849	Larmon B. Lane,	1862	31	44	75	6	0	3	3	3	3	0	6	0	0	90
Granville,	1851	William Porter,	1860	57	59	116	18	3	1	4	0	2	0	2	0	1	200
Griggsville,	1837	William W. Whipple,	1861	66	102	168	24	1	9	10	4	9	1	14	0	1	160
Hamilton,	1859	Enoch N. Bartlett,	1861	5	15	20	1	1	8	9	0	1	0	1	0	1	113
Hampton,	1852	Vacant.		1	5	6											
Harvard,		Francis Lawson,	1861	9	10	19	1	0	6	6	0	0	0	0	0	1	
Henry,	1850	Vacant.		12	15	27	11	0	0	0	1	2	0	3	0	0	
Hillsboro',	1859	James G. Roberts,	1861	22	37	59	4	18	2	20	0	0	0	0	4	0	65
Homer,	1860	George Schlosser,	1860	36	45	81	6	3	1	4	3	0	2	5	1	3	37
Hoyleton,	1858	J. Scott Davis,	1861	19	20	39	5	2	2	4	0	10	0	10	1	6	48
Huntley,	1852	Vacant.		26	35	61	5										
Jacksonville,	1833	"		47	88	135	17	18	3	21	0	10	0	10	1	1	85
Jefferson,	1861	Lemuel Jones,	1860	12	19	31	8	1	0	1	1	2	0	3	0	0	105
Jericho,	1839	Vacant.		8	9	17	4	0	0	0	0	2	2	4	0	0	31
Kaneville,	1857	"		7	9	16	0										
Kankakee,	1854	Fred. W. Beecher,	1862	11	18	29	1	1	11	12	0	0	0	0	0	1	40
Kewanee,	1855	Hiram Freeman,	1861	44	75	119	12	6	13	19	4	0	0	4	1	0	125
Knoxville,	1850	Vacant.		17	33	50		0	0	0	0	0	0	0	0	0	
Lafayette,	1847	Samuel G. Wright,		10	18	28	2	2	0	2	0	1	0	1	0	1	86
LaHarpe,	1848	Vacant.		8	23	31	2	0	1	1	0	0	0	0	0	0	71
Lamoille,	1840	Darius Gore,	1860	32	33	65	5	0	2	2	2	0	0	2	0	5	100
LaSalle,	1852	Henry Durham,	1863	15	41	56	6	1	4	5	5	0	0	5	0	3	113
Lanark,	1859	O. W. Cooley,	1862	16	25	41	5	0	11	11	0	1	0	1	0	0	100
Lawn Ridge,	1845	Frederic Wheeler,		26	34	60	5	8	2	10	1	3	0	4	0	0	65
Lee Center,	1843	S. Wallace Phelps,	1852	15	31	46	13	0	5	5	1	3	0	4	0	1	100
Lincoln,	1859	Robert L. McCord,	1862	10	17	27	5	0	4	4	0	1	0	1	0	0	69
Lisbon,	1851	Charles H. Pratt,	1862	70	92	162	18	0	0	0	3	5	0	8	0	2	167
Lisle,	1860	J. G. Porter,	1860	12	25	37	1	0	0	0	1	0	0	1	0	0	40
Lockport,	1838	A. L. Riggs,	1862	19	58	77	17	6	3	9	1	3	0	4	1	4	228
Lodi,	1854	Vacant.		6	14	20	6										
Lyndon,	1836	Wilson D. Webb,	1863	25	55	80	10	3	0	3	0	1	0	1	2	3	82
Lyonsville,	1843	R. B. Guild.		36	41	77	8	0	3	3	0	4	0	4	0	12	95
Macomb,	1858	Zersh K. Hawley,	1859	9	18	27	2										
Malden,	1857	Stephen S. Morrill,	1859	34	40	74	16	2	3	5	1	8	0	9	1	5	80
Malta,	1858	Francis L. Fuller,	1862	4	9	13	1	0	0	0	0	0	0	0	0	0	25
Marengo,	1858	Vacant.		10	25	35	10										
Marseilles,	1860	Phineas Biskeman,	1862	9	16	25	3	2	5	7	0	3	0	3	1	0	36
Marshall,	1841	Jacob Chapman, p.	1852	14	51	65	8	3	0	3	3	5	0	8	2	6	90
McLean,	1858	Samuel Penfield,	1859	12	15	27	7	2	3	5	0	0	0	0	1	0	UN.
Mendon,	1833	Alex. B. Campbell,	1855	54	64	118	12	5	0	5	5	3	0	8	0	0	120
Mendota,		Wm. B. Christopher,	1862	27	27	54	0	3	11	14	0	0	0	0	2	5	70
Metamora,	1844	James J. A. T. Dixon,	1856	22	26	48	5	0	0	0	2	1	0	3	0	3	UN.
Merriam, at Loda,	1857	Ewing O. Tade,	1862	12	19	31	9	3	3	6	0	0	0	0	0	0	43
Middlesex,		Vacant.		2	2	4	0										
Milburn,	1841	William B. Dodge,	1847	23	48	71	4	2	0	2	3	0	1	4	0	10	190
Milo,	1849	Vacant.		8	18	26	1	3	2	5	0	3	0	3	2	0	UN.
Mineral,	1858	Addison Lyman,	1860	5	4	9	2	0	0	0	0	0	0	0	0	0	0
Moline,	1844	Silas F. Milliken,	1862	44	85	129	22	16	5	21	1	4	0	5	4	0	185
Montebello,	1849	Enoch N. Bartlett,	1861	17	35	52	7	3	4	7	0	1	1	2	0	0	105
Morris,	1848	Edwin B. Turner,	1855	35	61	96	10	0	5	5	2	6	0	8	0	0	112
Morrison,	1858	John W. White,	1858	13	33	46	1	2	5	7	1	0	0	1	0	0	50
Morton,	1851	Edwin G. Smith,	1867	12	28	40	7	0	3	3	0	0	0	0	0	0	UN.
Munro,	1843	Vacant.		6	10	16	2										
Naperville,	1833	"		20	47	67	11										
Nebraska,	1858	"		7	10	17	2	0	0	0	0	2	0	2	0	4	
Neponset,	1855	Charles M. Barnes,	1861	9	12	21	3	0	3	3	0	1	0	1	0	0	50
Nettle Creek,	1850	Lucien Farnham,	1862	5	8	13	0	0	0	0	0	0	0	0	0	0	42
Newark,	1843	Robert Rudd,	1862	31	58	89	11	2	0	2	2	[illegible]	2	6	1	0	134
New Berlin,	1859	O. C. Dickerson,	1862	5	6	11	4	0	0	0	0	0	0	0	0	0	50
New Rutland,	1858	Charles C. Breed,	1862	5	5	10	0	0	0	0	0	2	0	2	0	0	34

CHURCHES. Place and Name.	Org.	MINISTERS. Name.	Com	CHH. MEMBERS. Apr. 1, 1863. Male.	Female.	TOTAL.	Absent.	ADDIT'NS. 1862-3. Prof.	Letter.	TOTAL.	REMOVALS. 1862-3. Deaths.	Dism.	Excom.	TOTAL.	BAPTISMS. 1862-3. Adult.	Infant.	SAB. SCHOOLS.
Newtown,	1852	Vacant.		14	14	28	5										
Nora,	1853	Jno. C. Cunningham,		17	29	46	4	1	1	2	4	3	0	7	0	3	60
Onarga,	1858	Alpheus Winter,	1862	21	28	49	13	0	3	3	0	4	0	4	0	0	45
Oneida,	1855	Henry C. Abernethy,	1857	33	56	89	10	1	6	7	4	5	3	12	1	0	
Ontario,	1848	Charles E. Blood,	1861	20	31	51	3	0	3	3	2	3	0	5	0	0	65
Osceola,	1860			6	14	20	1	0	0	0	1	0	0	1	0	0	un.
Oswego,	1846	Robert Brown,	1862	23	52	75	0	2	0	2	1	12	0	13	2	0	130
Ottawa, 1st ch.	1839	M. K. Whittlesey,	1848	52	107	159	11	3	4	7	1	5	0	6	0	1	245
" Plym. ch.	1858	William C. Scofield,	1859	30	64	94	4	0	0	0	1	5	2	8	0	2	301
Owen,	1857	William Jessup,	1861	10	11	21	8	0	0	0	0	1	0	1	0	0	
Paxton,	1860			5	7	12											
Payson,	1836	Cephas A. Leach,	1856	28	47	75	7	1	1	2	2	3	4	9	0	0	93
Pecatonica,	1854	Edward Morris,	1862	20	40	60	13	3	2	5	2	1	0	3	0	4	
Peoria,	1847	Asahel A. Stevens,	1856	34	56	90	8	4	6	10	0	4	0	4	0	0	125
Peru,	1853	Charles F. Martin,	1859	18	36	54	4	5	2	7	0	2	0	2	2	2	148
Pittsfield,	1841	William Carter,		96	122	218	22	0	1	1	0	0	2	2	0	0	227
Plainfield,	1834	Josiah A. Mack,	1862	38	84	122	12	8	3	11	2	2	1	5	0	1	60
Plano,	1858	Vacant.		3	4	7	0	0	0	0	0	0	0	0	0	0	0
Plymouth,	1836	William A. Chamberlin,	1861	45	51	96	10	7	6	13	4	1	0	5	2	3	160
Poplar Grove,		S. W. Champlin,															
Port Byron,	1849	Almar Harper,		18	31	49		0	0	0	1	2	0	3	0	0	40
Prairie City,	1842	Benjamin F. Worrell,	1857	12	27	39	1	2	1	3	0	2	0	2	2	0	un.
Princeton,	1831	D. Hoyt Blake,	1862	56	114	170	12	4	7	11	1	2	0	3	0	3	191
Providence,	1841	David Todd,	1849	9	19	28	2	1	3	4	1	2	0	3	0	0	50
Quincy, 1st ch.	1833	S. Hopkins Emery,	1855	85	118	203	40	4	7	11	4	4	0	8	2	1	200
" Center ch.	1847	Norman A. Millard,	1862	48	89	137	17	1	5	6	0	4	3	7	0	0	80
" German Cong.	1858	Charles E. Conrad,	1858	25	28	53	6	11	0	11	0	7	0	7	0	5	90
Riley,	1860	Lot Church,	1847	18	20	38	1	2	4	6	0	4	0	4	0	2	69
Ringwood & McHenry,		N. Catlin Clark,	1862	12	24	36	5	1	5	6	0	2	0	2	0	0	40
Rockford, 1st ch.	1837	Henry M. Goodwin,	1850	71	147	218		6	15	21	2	9	0	11	5	3	185
" 2d ch.	1849	Jeremiah E. Walton,	1860	74	141	215		11	12	23	0	11	0	11	4	9	281
Rockport & S. Hill,	1844	Samuel R. Thrall,	1859	20	55	75	25	8	0	8	2	0	0	2	2	1	70
Rockton,	1838	Vacant.		40	65	105		0	5	5	1	8	0	9	0	1	100
Roscoe,	1843	Eugene H. Avery,	1863	17	33	50		1	0	1	1	7	0	8	0	3	75
Rosefield,	1859	James D. Wyckoff,	1859	22	28	50	6	1	0	1	1	2	0	3	0	0	75
Rosemond,	1856	Timothy Hill,	1861	36	36	72	5	1	1	2	0	8	0	8	0	2	100
Roseville,	1851	Alfred Morse,	1861	22	31	53	11	0	1	1	0	0	0	0	0	3	60
Salem,	1860	E. Parmelee,	1863	6	10	16	2										
Sandoval,	1859	Joseph A. Bent,	1863	7	12	19	4	0	2	2	0	0	0	0	0	0	
Sandwich,	1853	James Kilbourn,	1857	34	44	78	12	8	3	11	2	2	1	5	0	1	60
Saunamin,	1861	C. B. Church,	1861	7	6	13	1	0	0	0	1	0	0	1	0	0	37
Sheffield,	1854	A. Lyman,	1854	9	15	24	3	0	4	4	0	2	0	2	0	1	100
Shirland,	1847	James Hodges,		16	24	40	8	2	4	6	0	0	0	0	1	0	
Sparta,	1860	Vacant.		6	3	9	0	0	0	0	0	0	0	0	0	0	0
Spoon River,	1847	Benjamin F. Haskins,		7	8	15	1	0	0	0	0	2	1	3	0	0	un.
St. Charles,	1837	William A. Lloyd,	1862	74	128	202	37	4	4	8	0	8	0	8	1	6	150
Sterling,	1857	Uriel W. Small,	1859	27	47	74	18	0	6	6	2	5	1	8	0	2	75
Sycamore,	1840	E. Judson Alden,	1861	30	79	109	25	0	5	5	1	0	0	1	0	3	90
Tonica,	1857	William McConn,	1859	29	38	67	0	0	2	2	1	0	0	1	0	1	90
Toulon,	1846	Richard C. Dunn,	1856	43	48	91	14	4	1	5	0	0	0	0	1	2	60
Tremont,	1843	Edwin G. Smith,	1857	17	26	43	1	1	0	1	0	3	0	3	1	1	58
Turner,	1856	Vacant.		4	6	10	0										
Twelve Mile Grove,	1841	Porter B. Parry,	1857	28	34	62	12	3	2	5	2	0	2	4	2	1	125
Twin Grove,		Vacant.		10	7	17	3	0	0	0	0	0	1	1	0	0	
Udina,	1848	Raswill R. Snow,		18	25	43	5	0	1	1	1	2	0	3	0	0	50
Urbana,	1853	Samuel A. Vandyke,	1857	28	53	81	22	1	1	2	1	0	0	1	1	6	122
Vermillion,	1834	Vacant.		75	83	158	0	10	16	26	2	41	0	43	0	0	169
Vermont,	1861	D. B. Eells,	1861	13	19	32	8	4	3	7	3	0	0	3	2	0	70
Victoria,	1849	Benjamin F. Haskins,	1862	6	11	17		0	7	7	1	0	0	1	0	0	
Vienna,	1858	Vacant.		4	8	12	2										
Viola,	1858	Cyrus H. Eaton,	1862	10	22	32	3	11	4	15	0	4	0	4	4	3	50
Wataga,	1855	Charles E. Blood,	1861	28	49	77	7	4	4	8	0	2	0	2	1	1	75
Waukegan,	1844	B. C. Ward,	1863	13	22	35	2	0	0	0	1	3	0	4	0	0	75
Waverly,	1836	Henry M. Tupper,	1859	61	71	132	10	0	14	14	5	5	3	13	0	3	200
Wayne,	1844	Sylvanus H. Kellogg,	1863	17	38	55	8	7	4	11	4	0	0	4	2	2	85
Wethersfield,	1835	Lemuel Pomeroy,	1861	45	55	100	10	8	1	9	3	7	1	11	2	0	80
Wheaton,	1860	E. N. Lewis,		74	95	169	16										
Winnebago,	1846	Henry M. Daniels,	1861	46	67	113	24	0	3	3	0	9	2	11	0	4	110
Woodburn,	1838	Charles B. Barton,	1853	7	41	68	3	0	4	4	0	4	0	4	0	0	30
Wythe,	1851	Nathaniel P. Coltrin,	1863	15	23	38	3	0	0	0	0	2	0	2	0	0	60

The following were obtained too late for insertion in the proper place in the above table:

Dunleith,		J. D. Parker,	1863	3	9	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0	25
Richmond,	1843	Chris. C. Cadwell, s.s.	1854	11	23	34	1	4	0	4	0	1	0	1	3	2	3	2	1	3	80

SUMMARY.—CHURCHES: 133 supplied in full; 41 supplied in part; 37 vacant. Total, 211.
MINISTERS: 120 supplying churches; 58 otherwise employed. Total, 178.
CHURCH MEMBERS: 5,274 males; 8,263 females. Total, 13 537. Absent, 1,462.
ADDITIONS: 491 by profession; 639 by letter. Total, 1,140.
REMOVALS: 192 by death; 548 by dismission; 51 by excommunication. Total, 791.
BAPTISMS: 143 adult; 301 infant. SABBATH SCHOOLS, 16,146.

Other Ministers.

Elihu Barber, Lake Forest.
William Barnes, Jacksonville.
Sam'l C. Bartlett, Prof., Chicago.
E. B. Baxter, Chicago.
William Beardsley, Wheaton.
Jos. A. Bent, Academy, Hoyleton.
Jonas Blanchard, Pres. Wheaton Coll.
Wm. S. Blanchard, Chicago.
Chas. C. Breed, New Rutland.
James Brewer, Bristol.
Hope Brown, Agt. Female Seminary, Rockford.
Stephen W. Champlin, Turner.
A. W. Chapman, Minooka.
Wm. B. Christopher, Mendota.
Samuel Day, chaplain.
C. E. Dickinson, Chicago.
E. F. Dickinson, City missionary, Chicago.
Eli C. Fisk, Havana.
F. W. Fisk, Prof., Chicago.
Horatio Foote, Quincy.
Lemuel Foster, Blue Island.
Joel Grant, chaplain.
Henry L. Hammond, Chicago.
Joseph Haven, D.D., Prof., Chicago.
H. H. Hinman, Mendi, Africa.
Allen B. Hitchcock, Washington.
Wm. Holmes, Du Quoine.
William E. Holyoke, Polo.
Elbridge G. Howe, Waukegan.
E. P. Ingersol, Galva.
E. Jenney, Agt. A. H. M. So., Galesburg.
Geo. S. Johnson, Rockford.
Lyman Leffingwell, Ontario.
James Loughead, Morris.
Reuben T. Markham, Wheaton.
Israel Mattison, Sandwich.
William C. Merritt, Rosemond.
Daniel R. Miller, Lisbon.
Obed Miner, Hoyleton.
John Morrill, Pecatonica.
M. N. Niles, Eagle Point.
Samuel Ordway, Lawn Ridge.
Alva C. Page, Elgin.
Lucius Parker, Chicago.
Lucius H. Parker, Galesburg.
Henry G. Pendleton, Henry.
S. W. Phelps, Lee Center.
Reuel M. Pierson, Polo.
Samuel F. Porter, Malta.
A. L. Rankin, chapl. 113 Illinois.
J. L. Richards, Big Rock.
Loren Robbins, Kewanee.
Jos. E. Roy, Agt. A. H. M. So., Chicago.
George S. F. Savage, Chicago.
Julian M. Sturtevant, D.D., Pres. Illinois College, Jacksonville.
Wilson D. Webb, Lyndon.
John Wilcox, Rockford.
Alonso D. Wyckoff, Vienna.
Total, 58.

MICHIGAN.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Apr. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-3. Prof.	Letter.	Total.	Removals. 1862-3. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-3. Adult.	Infant.	Sab. Schools.
Ada,	1849	James Ballard,	1859	6	18	24	3	0	0	0	0	2	0	2	0	0	80
Adams,	1847	E. M. Lewis,	1860	31	46	80	7	0	1	1	0	0	1	1	0	2	0
Adrian,	1854	E. P. Powell,	1861	67	137	204	24	33	8	41	3	4	0	7	18	1	184
Algonac,	1841																
Allegan,	1858	Levi F. Waldo,	1861	15	21	36	1	2	1	3	1	0	0	1	1	0	60
Ann Arbor,	1847	A. E. Baldwin,	1862	73	89	162	41	6	5	11	4	8	0	12	3	0	152
Almont,	1848	E. W. Borden,	1861	41	75	115	20	0	0	0	1	0	0	1	0	1	75
Armada,	1853	R. G. Baird,	1862	14	35	49	5	1	5		1	0	0	1	0	0	100
Atherton,		A. Sanderson,	1862	10	7	17	3	0	0	0	1	0	0	1	0	0	0
Augusta,	1849	Thomas W. Jones,	1859	40	57	97	5	1	1	2	2	1	0	3	1	1	60
"	1854	S. D. Breed,	1862	19	18	37	7	4	2	6	0	0	0	0	1	3	55
Barry,	1834	Vacant.		5	7	12	0	0	0	0	0	0	0	0	0	0	0
Battle Creek,	1836	E. L. Davies,	1859	95	159	254	39	11	9	20	0	5	0	5	4	8	210
Bedford,	1848	L. H. Jones,	1860	30	37	67	11	0	0	0	3	4	4	11	0	0	50
Benton,	1844	Vacant.		6	9	15	6	0	0	0	1	1	0	2	0	0	0
Benzonia,		C. E. Bailey,	1860	17	14	31	4	0	0	0	0	1	0	1	0	5	30
Boston,	1848	G. C. Strong,	1860	12	23	35	2	0	3	3	0	1	0	1	0	2	20
Bowne,	1844	J. W. Kidder,	1862	6	11	17	2	3	0	3	0	0	0	0	1	0	30
Brady,	1856	Vacant.		7	8	15	0	0	0	0	0	5	0	5	0	0	40
Bridgehampton,	1862	Daniel Berne,	1862	6	8	14	0	14	0	14	0	0	0	0	1	0	20
Bruce,	1833	R. G. Baird,	1862	8	11	19	7	1	2	3	0	0	0	0	1	0	40
Canandaigua,	1859	S. S. Hyde,	1859	13	32	45	3	0	0	0	0	0	0	0	0	2	40
Cannon,	1846	James Ballard,	1859	26	27	53	8	0	2	2	1	0	0	1	0	1	40
Casco,	1854																
Charlotte,	1851	W. B. Williams,	1854	13	27	40	4	0	0	0	1	0	1	2	0	0	61
Chelsea,	1849	James F. Taylor,	1860	83	44	77	18	0	0	0	4	7	0	11	0	1	100
Chesterfield,	1847	O. C. Thompson,	1861	16	24	40	8	3	0	3	1	0	0	1	0	0	45
China,																	
Clinton,	1833	H. Elmer,	1860	116	168	284	46	3	9	12	4	8	2	14	1	3	140
Columbus,	1851	W. P. Russell,	1851	16	27	43	0	1	12	13	0	0	0	0	0	0	45
Cooper,	1843	Vacant.		36	54	90	10	0	2	2	4	6	0	10	0	1	70
Delta,	1852	J. D. Millard,	1862	17	22	39	0	0	0	0	3	4	0	7	0	1	40
Detroit,	1844	H. D. Kitchel, D.D.,	1848	113	202	15	11	11	36	47	4	16	2	22	5	11	160
De Witt,	1851	O. M. Goodale,	1858	3	13	16	3	0	0	0	0	0	0	0	0	0	0
Dexter,	1839	R. J. Williams,	1861	18	32	50	8	3	6	9	3	6	0	9	1	2	45
Dorr,	1857	N. K. Evarts,	1862	17	24	41	6	3	0	3	0	0	0	0	0	0	40
Dowagiac,	1850	E. H. Rice,	1861	29	46	75	14	0	4	4	1	9	0	10	0	0	108
Dundee,	1837	William Hall,	1862	9	16	25	0	0	0	0	0	0	0	0	0	0	50
East Saginaw,	1857	W. C. Smith,	1857	21	42	63	6	0	2	2	2	7	0	9	0	4	125
Eastmanville,	1859	Vacant.		3	9	12	0	0	0	0	0	0	0	0	0	0	0
Easton,	1851	H. Lucas,	1861	20	29	49	5	0	0	0	1	0	0	1	0	0	45
Eaton Rapids,	1843	J. R. Stevenson,	1859	22	36	58	8	0	0	0	1	0	0	1	0	0	60
Elk Rapids,	1863	Leroy Warren,	1862	3	7	10	0	5	5	10	0	0	0	0	1	2	35
Essex,	1863	G. Hitchen,	1862	11	9	20	0	0	20	20	0	0	0	0	0	0	40
Farmers' Creek,	1848	Vacant.		8	12	20	3	0	0	0	0	0	0	0	0	0	0
Flatrock,	1858	James Nall,	1858	11	26	37	3	0	0	0	0	0	0	0	0	4	0
Franklin,	1848	J. W. Allen,	1861	21	29	50	1	3	3	6	0	0	0	0	0	2	125
Fredonia,	1863	J. S. White,		9	16	25	0	0	0	0	0	0	0	0	0	0	30
Galesburgh,	1852	Edmund Gale,	1863	67	90	157	27	0	2	2	5	4	0	9	0	0	100
Genesee,	1849	A. B. Pratt,	1862	29	52	81	5	0	3	3	1	2	0	3	0	1	50
Goodrich,	1855	D. B. Campbell,	1861	12	26	38	2	2	0	2	1	6	0	7	2	0	65
Grand Blanc,	1853	A. Sanderson,	1862	14	29	43	2	0	0	0	2	0	0	2	0	1	50
" Haven,	1858	Joseph Anderson,	1858	11	27	38	10	1	4	5	1	0	0	1	0	0	70
" Rapids,	1836	W. L. Page,		111	208	319	0	8	5	13	0	4	0	4	1	4	200
Grandville,	1839	J. A. McKay,	1861	17	32	49	8	17	3	20	0	0	0	0	6	0	40
Grass Lake,	1835	M. Gelston,	1861	47	98	145	10	13	9	22	1	1	0	2	5	1	100

Churches.		Ministers.		Chr. Members. Apr. 1, 1863.				Addit'ns. 1862-3.			Removals. 1862-3.			Baptisms. 1862-3.		Sun. Schools.
Place and Name.	Org.	Name.	Com.	Male.	Female.	Total.	A'sent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	
Greenville,	1852	Chas. Spooner,	1854	35	53	88	10	1	6	7	2	3	0	5	0	3	50
Hancock,	1862	Vacant.		0	0	32	0	0	0	0	0	0	0	0	0	0	
Hartland,	1854	W. W. Robson,	1861	6	13	19	0	1	2	3	0	0	0	0	0	0	25
Hopkins,	1857	D. W. Comstock,	1861	20	31	51	1	3	1	4	1	2	0	3	2	0	50
Howell,	1849	J. J. Gridley,	1862	6	7	13	0	0	2	2	0	0	0	0	0	0	75
Hubbardton,	1855	G. W. Walker,		14	15	29	11	0	0	0	0	0	0	0	0	0	50
Hudson,	1836	H. Judd,	1862	43	106	149	16	4	6	10	2	2	0	4	1	0	146
Jackson.	1841	Vacant.		83	177	260	15	12	11	23	7	4	3	14	12	6	210
Kalamazoo,	1836	"		137	236	373	54	4	12	16	7	7	1	15	2	11	260
Keeler,	1850	W. M. Campbell,	1861	9	21	30	0	9	3	12	0	0	0	0	5	0	
Lamont,	1849	David Wirt,	1860	27	38	65	13	4	0	4	1	2	0	3	1	0	60
Laphamville,	1847	James Ballard,	1862	10	14	24	10	0	0	0	0	0	1	1	0	0	25
Lapeer.		*No report.*															
Lawrence,	1852	M. M. Porter,	1863	13	26	39	0	0	3	3	0	3	0	3	0	5	
Leroy,	1837	J. Scotford,	1861	22	37	59	13	0	2	2	1	0	0	1	0	0	50
Lima,	1830	R. J. Williams,	1861	15	33	48	7	6	1	7	2	3	0	5	4	2	35
Litchfield,	1839	G. W. Newcomb,	1859	30	51	81	0	0	4	4	0	3	0	3	0	0	30
Lodi,	1854	John Patch n,	1855	31	52	83	15	9	3	12	1	0	0	1	5	0	50
London,	1838	William Hall	1860	6	20	26	3	0	0	0	2	0	0	2	0	0	50
Lowell,	1856	James Ballard,	1862	4	15	19	2	0	0	0	0	0	0	0	0	0	35
Manistee,		J. M. McLain,	1862	5	11	16	0	14	2	16	0	0	0	0	5	0	30
Memphis,	1840	W. P. Russell,	1848	22	46	68	14	0	1	1	2	1	0	3	0	0	100
Mendon,	1858	Vacant.															
Middleville,		J. W. Kidder,	1857	11	22	33	9	0	1	1	1	2	0	3	0	1	60
Morenci,	1859	S. S. Hyde,	1859	7	12	19	2	0	0	0	0	2	0	2	0	0	un.
Monroe's,	1863	George Thompson,		2	3	5	0	0	5	5	0	0	0	0	0	0	
Muskegon,	1859	S. Norton,	1863	12	31	43	4	19	6	25	0	0	0	0	6	6	85
Nankin and Livonia,	1843	Vacant.		3	14	17	2	0	0	0	0	0	0	0	0	0	0
Napoleon,	1855	"		9	12	21	2	0	0	0	0	0	0	0	0	0	0
Newaygo,	1855	A. St. Clair,	1863	3	7	10	3	0	5	5	0	0	0	0	0	0	34
New Baltimore,	1856	O. C. Thompson,	1861	7	25	32	12	15	2	17	0	0	0	0	9	8	50
New Buffalo,	1848	Vacant.		4	12	16	2	0	0	0	1	0	0	1	0	2	50
New Hudson,	1859	R. G. McCarthy,		3	12	15	0	0	0	0	0	0	0	0	0	0	40
Niles,	1845	Vacant.		35	65	100	33	0	0	0	0	1	0	1	0	0	35
Northport,	1863	George N. Smith,	1863	4	4	8	0	3	5	8	0				0	0	35
Oakwood,	1848	Vacant.		20	38	58	6	2	5	7	1	1	1	3	1	0	60
Oceola,	1843	W. W. Robson,	1861	5	12	17	2	1	0	1	0	0	0	0	0	0	30
Ojibwa and Ottawa,	Miss.	George N. Smith,	1849	25	26	51	16	2	0	2	1	1	0	2	2	6	25
Olivet,	1845	N. J. Morrison,	1860	60	96	156	28	15	13	28	4	8	0	12	7	0	108
Orion,	1853	William E. Stickland,	1863	9	20	29	15	0	0	0	0	1	0	1	0	0	65
Otisco,	1845	H. Lucas,	1861	6	7	13	0	1	0	1	0	0	0	0	0	0	75
Otsego,	1837	Charles Temple,	1862	16	28	44	8	0	3	3	0	0	0	0	0	0	80
Otto,	1863	John Vetter,	1862	2	2	4	0	0	4	4	0	0	0	0	0	0	32
Owosso,	1853	H. Cherry,	1863	26	48	74	12	0	1	1	0	2	0	2	0	0	80
Paris,	1860	N. K. Evarts,	1860	3	14	17	4	0	0	0	0	0	0	0	0	0	30
Parma,	1830	*No report.*															
Pentwater,	1863	John Vetter,	1862	2	2	4	0	2	2	4	0	0	0	0	1	0	32
Pinkney,	1859	J. J. Gridley,	1862	10	20	30	2	0	0	0	1	0	0	1	0	0	40
Pontiac,	1831	George M. Tuthill,	1858	62	114	176	14	2	4	6	4	8	1	13	1	2	79
Port Huron,	1840	J. S. Hoyt,	1858	34	88	122	21	44	7	51	3	2	3	8	20	6	225
Portland,	1843	S. Sessions,	1859	17	38	55	3	0	0	0	1	2	2	5	0	0	60
Port Sanilac,	1854	David Birney,	1861	7	17	24	4	0	0	0	0	0	0	0	0	0	50
Raisinville,	1849	W. Hall,	1862	10	17	27	5	1	0	1	1	3	0	4	0	0	0
Ransom,	1848	G. Barnum,	1861	20	27	47	7	8	0	8	2	0	0	2	3	0	70
Ray and Lenox,	1838	Vacant.		12	21	33	0	0	0	0	0	0	0	0	0	0	50
Rochester,	1827	William E. Stickland,	1863	17	49	66	1	7	4	11	2	1	4	7	4	2	65
Romeo,	1829	P. R. Hurd,	1849	39	85	124	5	3	3	6	0	2	0	2	0	2	122
Royal Oak,	1842	James Nall,	1861	18	27	45	5	0	0	0	1	0	0	1	0	1	65
Salem,	1844	Vacant.		23	59	82	17	0	0	0	1	0	0	1	0	0	80
Saugatuck,	1860	John C. Myers,	1862	10	16	26	2	1	3	4	1	1	0	2	0	2	65
Sharon,	1850	Benjamin Russell,	1858	24	17	41	4	1	1	2	1	0	0	1	1	0	30
Sherwood & Leonidas,	1861	N. D. Gilliden,	1859	6	10	16	1	0	2	2	2	0	0	2	0	1	40
Somerset,	1858	A. S. Kedzie,	1862	11	18	29	1	0	3	3	1	1	1	3	0	0	40
South Haven,	1856	W. Pattinson,	1862	5	13	18	3	1	1	2	1	2	0	3	0	1	40
St. Clair,	1841	L. P. Spelman,	1863	25	59	84	12	0	0	0	0	2	0	0	0	1	75
St. John,	1860	R. Apthorp,	1863	13	18	31	4	1	0	1	0	19	0	19	1	0	75
St. Joseph,	1854	George H. Miles,	1863	20	26	46	11	0	2	2	1	2	0	3	0	0	115
Summit,	1851	Samuel Phillips,	1860	31	37	68	4	5	2	7	0	0	0	0	4	0	50
Sylvania,	1834	S. M. Judson,	1862	24	38	62	16	0	0	0	2	2	0	4	0	0	35
Three Oaks,		Vacant															
Traverse City,	1863	John H. Crumb,	1862	5	8	13	0	6	7	13	0	0	0	0	1	0	40
Utica,	1855	William Platt,	1854	7	39	46	7	0	2	2	0	1	0	1	0	4	66
Union City,	1837	S. W. Streeter,	1860	67	115	182	20	0	5	5	1	2	0	3	0	0	121
Vermontville,	1838	O. H. Spoor,	1861	42	54	96	14	0	8	8	5	0	0	5	0	0	75
Vernon,	1853	E. T. Branch,	1862	9	16	25	0	3	6	9	0	0	0	0	1	1	22
Victor,	1845	Vacant.		10	20	30	7	0	0	0	0	0	0	0	0	0	50
Vienna,	1844	Jones Denton,	1862	21	27	48	8	0	0	0	1	1	0	2	0	0	60
Watervliet,	1853	W. M. Campbell,	1861	16	16	32	12	0	0	0	2	3	0	5	0	0	un.
Wayland,	1860	D. W. Comstock,	1861	13	26	39	3	17	5	22	0	2	0	2	15	8	45
Wayne,	1848	John D. Pierce,	1862	10	25	35	1	11	3	14	1	2	3	6	3	0	40

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Apr. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-3. Prof.	Letter.	Total.	Removals. 1862-3. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-3. Adult.	Infant.	Sab. Schools.
Wayne, 24 ch.	1859	*No Report.*															
Webster,	1860	Vacant.		23	27	50	12	2	3	5	1	0	0	1	1	1	90
Wheatland,	1843	E. M. Lewis,	1860	19	32	51	7	1	3	4	0	0	0	0	1	1	60
Windsor,	1846	J. S. Kidder,	1859	9	14	23	5	0	0	0	0	0	0	0	0	1	65
Worth,	1859	David Birney,	1861	9	7	16	0	5	0	5	1	0	0	1	0	4	30

SUMMARY.—Churches: 118 supplied wholly or in part; 23 vacant. Total, 141.
Ministers: 83 preaching as pastors or stated supplies; 35 otherwise employed. Total, 118.
Church Members: 2,930 males; 5,063 females; 32 not specified. Total, 8,045.
Additions: 395 by profession; 349 by letter. Total, 744.
Removals: 131 by death; 218 by dismission; 30 by excommunication. Total, 379.
Baptisms: 78 adult; 152 infant. Sabbath Schools, 7,948.

Other Ministers.

Elnur Andrews, Niles.
Isaac Barker, Laphanville.
John M. Barrows, Olivet.
Henry Bates, Ypsilanti.
Danforth L. Eaton, Lowell.
Wm P. Eder, Eagle.
Joseph Estabrook, Ypsilanti.
John B. Fiske, Dexter.
Harvey Gratton, Green Oak.
J. H. Hard, Grand Rapids.
Reuben Hatch, Richfield.
Riley J. Hess, Grand Rapids.
Truman C. Hill, Ceresco.
Oramel Hosford, Olivet.
Diodate Jeffers, Kalamazoo.
Thos. Jones, Olivet.
S. M. Judson, Sylvania.
Asa Mahan, Adrian.
Stephen Mason, Marshall.
David S. Morse, Otsego.
Henry C. Morse, Union City.
Rufus Nutting, Lodi.
Roswell Parker, North Adams.
John D. Pierce, Ypsilanti.
Michael M. Porter, Lawrence.
Herbert A. Read, Marshall.
Wm. W. Robson, Hartland.
Aaron Rowe, Renton.
Edwin W. Shaw, Leslie.
Joseph W. Smith, Eaton Rapids.
George Thompson, Bengonia.
Talmadge Waterbury, Port Sanilac.
Warren Waters, Three Oaks.
Ervin Wilder, Flint.
William Wolcott, Kalamazoo.
Total, 35.

WISCONSIN.

[Reported to Aug. 1, 1863.]

Albany,	1853	Vacant.		8	10	18	7	0	0	0	0	0	0	0	0	0	100
Allen's Grove,	1845	Ebenezer P. Salmon, s.s	860	73	102	175	4	26	4	30	2	14	1	17	2	5	100
Alto,	1849	Vacant.		18	20	38	1	0	0	0	0	3	0	3	0	0	0
Appleton,	1850	Franklin B. Doe, s.s	1858	48	104	152	10	3	12	15	2	6	0	8	6	1	200
Auroraville,	1857	D. A. Campbell, s.s.	1861	5	8	13	3	0		0	0	2	0	2	0	0	50
Avoca,	1858	A. D. Laughlin, s.s.	1863	15	20	35		19	4	23		3		3		15	60
Bangor, Welsh,	1855	John Davis, s.s.	1860	18	18	36		2	6	8		6	1	7	3		31
Baraboo,	1857	E. D Seward, s.s.	1862	25	41	66	9	7	6	13	0	2	2	4	4	3	120
Barre,	1828	John C Sherwin, s.s.	1862	7	11	18	1	2	2	4	1			1	1		40
Beetown,	1847	N Mayne, s.s.	1860	10	13	23		9		9	1			1	6	3	100
Beloit, 1st ch.	1838	Simon J. Humphrey, p.	1861	125	203	328	0	31	12	43	5	12	0	17	1	11	
" 2d ch.	1859	Nathaniel D. Graves, s.s.	1860	36	64	100	3	16	4	20	0	6	0	6	1	11	130
Black Earth,	1856	A. S. Allen, s.s.	1855	7	18	25	2	10	0	10	0	0	0	0	2	5	100
" Rock Falls,	1858	Vacant.															
Blake's Prairie,	1847	A. M. Dixon, s.s.	1856	36	48	84	6	13	5	18	2	5	1	8	4	4	100
Blue Mound, W.	1847	E. Owen, s.s.	1863	9	15	24	2	1		1		2	1	3	3		
Boscobel,	1860	C. T. Melvin, s.s.		4	10	14					2			2			90
Bristol and Paris,	1851	John Keep, s.s.	1861	13	34	47	8	0	3	3	0	2	0	2	4	0	82
Brodhead,	1857	James W. Strong, s.s.	1862	21	45	66	6	6	11	17	1	5	0	6	2	3	170
Brookfield,	1848	James Hall, s.s.	1860	17	27	44	7	0	4	4	0	0	0	0	0	0	128
Burlington,		P. C. Pettibone, s.s.															
Burns,	1858	Edward Brown, s.s.	1862	16	22	38	4		6	6		1		1	3		50
Caldwell's Prairie,	1840	Vacant.		6	11	17	0	0	3	3	0	0	0	0	0	0	0
Caledonia,	1853	J. P. Richards, s s.	1861	4	5	9	0	0	0	0	0	0	0	0	0	0	65
Center,	1847	Oscar M. Smith, s.s.	1862	20	35	55	3	0	0	0	1	1	0	2	0	0	50
Charlestown,	1861	Levi P. Sabin, s s.	1863	5	9	14	0	1	0	1	0	1	0	1	1	0	40
Clinton,	1858	Wm. H. Burnard, s.s.	1858	25	50	75	2	15	4	19	2	2	0	4	12	8	100
Darlington,	1856	Hall, s.s.		26	44	70	13				2			2	7		
Dartford,	1849	William Catlin, s s.	1862	20	28	48	3	5	6	11	0	0	0	0	1	3	75
Delafield, Wel.	[illegible]	*No Report.*															
Delavan,	1841	Joseph Collie, p.	1854	69	126	195	19	37	16	53	4	8	0	12	9	19	197
De Soto,	1856	Alexander Parker, s s.	1862	4	7	11		1	1	2					1		40
Dodgeville,	1847	Vacant.		3	27	30											150
" W.	1853	"		17	26	43	6										
Dover,	1854	A. S. Allen, s.s.	1855	5	7	12	18										18
East Ithica,	1859	Vacant.		4	10	14	3	1	0	1	1	2	0	3	1	0	55
East Troy,	1837	Charles Morgan, s.s.	1850	31	54	85	6	2	9	11	2	5	0	7	0	1	120
Eau Claire,	1856	B. A. Spaulding, s.s.	1863	23	33	56	4		2	2		3		3	[illegible]		70
Elk Grove,	1846	C. Warner, p.	1846	44	60	104	6	18	6	24	1	1	0	2	2	3	100
Elkhorn,	1843	John B L. Soule, s s.	1860	12	47	59	3	10	7	17	1	1	0	2	0	7	80
Emerald Grove,	1846	Calvin S. Shattuck, p.	1863	50	77	127	14	22	6	28	0	6	0	6	2	7	100
Emmett,		David S. Davis, s.s.	1862	17	16	33	1	7	1	8	0	0	0	0	0	0	65
Evansville,	1851	James Watts, s.s.	1862	16	36	52	0	1	4	5	0	0	0	0	0	1	65
Fish Creek, W.	1859	John Davis, s.s.	1862	8	9	17			2	2		2			3		28
Fond du Lac,	1860	Robt. H. Williamson, s s.	1860	54	127	181	6	11	7	18	3	5	0	8	4	9	260
Fort Atkinson,	1841	D. C. Curtiss, s.s.	1855	19	48	67	4	1	0	1	2	2	0	4	6	0	110
" Howard,	1855	Vacant.		6	6	12	4	0	0	0	0	0	0	0	0	0	0

CHURCHES.		MINISTERS.		CHR. MEMBERS. Aug. 1, 1863.				ADDIT'NS. 1862-3.			REMOVALS. 1862-3.				BAPTISMS. 1862-3.	
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Dism.	Excom.	TOTAL.	Adult.	Infant.
Fox Lake,	1853	*No report.*														
Fulton,	1851	Vacant.		26	34	60	8	0	0	0	0	0	0	0	0	0
Genesee,	1842	W. J. Monteith, s.s.	1858	11	29	40	2	1	1	2	3	0	0	3	0	0
Genoa,	1846	Chris. C. Cadwell, s.s.	1854	20	25	45	10	3	0	3	1	2	0	3	1	1
Grand Rapids,	1849	J. W. Harris, s.s.	1862	6	12	18	1	6	7	13	0	1	0	1	5	0
Green Lake,	1851	Henry M. Chapin, s.s.	1862	4	8	12	3	0	0	0	0	0	0	0	0	0
Hartford,	1847	Anson Clark, s.s.	1856	25	43	68	7	0	2	2	0	3	0	3	1	0
Hartland,	1842	M. Wels, s.s.	1863	20	50	70	4	7	1	8	3	3	0	6	0	5
Hortonville,	1851	Levi P. Sabin, s.s.	1862	5	9	14	0	0	0	0	0	0	0	0	0	0
Hudson,		*No Report.*														
Hustisford,	1857	Vacant.		4	4	8	0	0	0	0	0	0	0	0	0	0
Jacksonville,		*No Report.*														
Janesville,	1845	Martin P. Kinney, p.	1859	89	247	336	18	50	22	72	1	14	0	15	15	19
Johnstown,	1845	Jacob K. Warner, s.s.	1862	20	37	57	3	9	2	11	2	12	0	14	0	1
Ironton,	1839	S. A. Dwinnell, s.s.	1858	2	7	9	0	2	1	3	0	2	0	2	0	0
Ixonia, Welsh,	1852	D. P. Davis, s.s.	1862	8	17	25	1	7	2	9	0	1	1	2	4	2
Kenosha,	1838	James T. Matthews, p.	1860	66	127	193	60	4	8	12	2	4	0	6	2	2
Kewaunee,	1861	John W. Donaldson, s.s.	1861	10	21	31	0	0	0	0	0	0	0	0	0	0
Koshkonong,	1846	S. S. Bicknell, s.s.	1858	17	21	38	2	3	1	4	1	1	0	2	0	0
La Crosse,	1852	Nathan C. Chapin, s.s.	1857	18	61	79	20		3	3	1	7		8	4	
Lafayette,	1855	Charles Morgan, s.s.	1863	15	19	34	4	0	0	0	0	2	0	2	1	0
Lake Mills,	1847	A. A. Young, s.s.	1863	24	53	77	3	4	0	4	0	0	0	0	4	2
Lancaster,	1843	S. W. Eaton, s.s.	1847	15	35	50	8				4	1		5		
Lawrence,	1856	*No report.*														
Leeds,	1852	Richard Hassell, s.s.	1860	7	10	17	0	0	4	4	0	0	0	0	0	0
Leon,	1860	Edward Brown, s.s.	1862	11	16	27	5						1	1		
Liberty,	1840	J. H. Payne, s.s.	1858	15	25	40	4	0	0	0	1	0	0	1	0	61
Madison,	1841	L. Taylor, s.s.	1861	31	69	100	12	2	18	20	2	8	0	10	1	0
Magnolia,	1851	James Watts, s.s.	1862	5	10	15	2	2	0	2	0	4	0	4	1	1
Malone,		*No report.*														
Mauston,	1858	"														
Mazomanie,	1859	A. S. Allen, s.s.	1862	2	3	5	2	0	0	0	0	0	0	0	0	0
Menasha,	1851	Henry A. Miner, p.	1857	38	53	91	16	2	9	11	1	5	0	6	0	1
Metomen,	1857	Norman McLeod, s.s.	1862	22	28	50	0	20	3	23	0	0	0	0	3	4
Middleton,		*No report.*														
Milton,	1838	Berlan King, s.s.	1860	26	40	72	2	0	1	1	1	2	0	3	2	0
Milwaukee, A st.	1842	James McLean, p.	1862	22	37	59	0	29	33	62	0	3	0	3	8	9
" Hanover st.	1860	James W. Healy, s.s.	1862	33	105	138	7	60	31	91	0	4	0	4	20	17
" Plymouth,	1862	C. D. Helmer, p.	1859	162	290	452	21	49	25	74	2	25	0	27	18	19
" Spring st.	1847	Wm. DeLoss Love, p.	1858	97	162	259	54	32	13	45	3	15	12	30	11	10
" Tab., Welsh,	1857	G. Griffiths, p.	1860	12	28	40	3	6	10	16	0	14	0	14	4	0
Minonoule,	1861	Vacant.				10		6		6						
Mondovi,	1861	J. M. Hayes, s.s.	1861	9	9	18		3		3					1	2
Monroe,	1854	John B. Fairbank, s.s.	1862	18	36	54	6	13	5	18	0	1	0	1	2	7
Mukwanago,	1857	Vacant		4	4	8	1	0	0	0	0	0	0	0	0	0
Necedah,	1858	*No Report.*														
New Chester,	1858	James W. Perkins, s.s.	1857	9	14	23	4	1	0	1	0	0	0	0	0	0
New Lisbon,	1857	Vacant.		10	19	29	10	2	3	5	0	1	1	2	0	0
New London,	1857	Levi P. Sabin, s.s.	1862	12	28	40	10	0	0	0	2	1	0	3	0	0
North La Crosse,	1859	Vacant.		5	9	14	5				1			1	1	
Oakfield,	1848	"		3	13	16	2	0	0	0	0	0	0	0	0	0
Oak Grove,	1849	H. M. Parmelee, s.s.	1850	24	30	54	10	0	3	3	1	4	1	6	2	0
Oconomowoc,	1841	E. J. Montague, p.	1846	40	83	123	12	0	2	2	4	5	0	9	3	0
Onalaska,	1859	Vacant.		4	3	7						2		2		
Oshkosh,	1849	H. G. McArthur, s.s.	1862	79	184	263	34	4	16	20	4	5	0	9	6	2
" Welsh,	1859	Humphrey Parry, s.s.	1845	15	16	31	0	0	2	2	0	0	1	1	7	0
Oxford,	1861	A. C. Lathrop, s.s.	1861	8	14	22	5	4	2	6	0	0	0	0	3	0
Palmyra,	1847	Vacant.		11	30	41	17	0	4	4	1	3	0	4	0	0
Paris,	1844	D. S. Dickinson, s.s.	1861	17	30	47	6	2	3	5	2	0	0	2	1	1
Pewaukee,	1840	M. Wells, s.s.	1863	11	16	27	2	0	0	0	1	1	1	3	0	0
Pike Grove, Welsh,	1849	C. D. Jones, p.	1863	16	17	33	3	7	0	7	1	2	0	3	0	0
Platteville,	1839	J. Evatts Pond, p.	1862	59	93	152	27	30	7	37	3	2	0	5	1	15
Pleasant Prairie,		Vacant.														
Plover,		*No report.*														
Plymouth,	1848	Henry Avery, s.s.	1863	17	21	38	3	0	0	0	2	3	0	5	0	0
Poynette,	1862	R. Hassell, s.s.	1862	5	8	13	0	0	2	2	0	0	0	0	3	0
Prairie du Chien,	1856	*No Report.*		13	34	47										
Prescott,		"														
Princeton,	1852	Lucius Parker, s.s.	1862	7	13	20	6	3	3	6	2	2	0	4	0	2
Quincy,	1858	Vacant.		5	7	12	4	2	0	2	0	0	0	0	0	0
Racine,	1851	Lewis E. Matson, s.s.	1861	30	62	92	9	24	2	26	0	6	0	6	3	12
" Welsh,	1848	C. D. Jones, s.s.	1863	35	45	80	0	2	5	7	1	0	0	1	50	0
Raymond,	1840	Theron Loomis, s.s.	1861	20	32	52	7	1	0	1	0	0	0	0	1	1
Reedsburg,	1851	S. A. Dwinnell, p.	1853	15	22	47	6	5	0	5	0	1	0	1	0	3
Richford,	1858	R. Everdell, s.s.	1861	12	18	30	5	0	0	0	1	0	0	1	0	0
Ridgeway, Welsh,	1853	E. Owen, s.s.	1863	26	38	64		9	4	13	5	0	0	5	2	
Ripon,	1850	James A. Hawley, s.s.	1861	71	115	186	20	0	17	17	5	6	1	12	3	0
River Falls,		*No report.*														
Roche a Cree,	1858	"														
Rochester,	1840	Sydney H. Barteau, s.s.	1862	6	14	20	3	3	0	3	0	1	0	1	0	0

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Aug. 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-3. Prof.	Letter.	Total.	Removals. 1862-3. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-3. Adult.	Infant.	Sab. Schools.
Rockville,	1853	N. Mayne, s.s.	1863	3	5	8	1										120
Rosendale,	1848	Isaac N. Cundall, p.	1854	47	60	107	5	0	2	2	3	3	0	6	7	0	137
Royalton,	1863	Levi P. Sabin, s. s.	1862	5	11	16	2	6	10	16	0	0	0	0	4	2	20
Saxville & Leon,	1856	D. A. Campbell, s. s.	1861	6	11	17	5	0	0	0	1	2	0	3	0	0	30
Sheboygan,	1852	Chas. W. Camp, p.	1858	17	43	60	20	1	1	2	1	2	0	3	4	0	180
Sheboygan Falls,	1847	T. A. Wadsworth, s s.	1860	25	40	65	7	2	4	6	2	1	0	3	0	2	63
Shopiere,	1844	Wm. H. Burnard, s.s.	1857	42	73	115	14	10	2	12	4	3	2	9	2	8	110
Shullsburg,	1848	J. Reynard, s.s.	1850	17	35	52		20		20	1	1		2	2	5	50
Sparta,	1855	Wallace W. Thorp, s.s.	1862	23	59	82		6	9	15		4		4	1	4	150
Spring Green, West,		Vacant.		19	27	46	9	0	0	0	1	6	13	20	7	0	55
" "	1859	J. Silsby, s.s.	1862	4	12	16	1	2	0	2	0	3	0	3	1	0	43
Spring Prairie,	1852	Philo C. Pettibone, s.s.		7	11	18	0	1	1	2	0	1	0	1	0	0	40
Springvale,	1853	J. D. Todd, s.s.	1861	24	30	54	14	0	0	0	1	4	0	5	0	0	80
Sterling,	1859	Alex. Parker, s.s.	1862	14	15	29	1	16	1	17		7		7		11	30
Stockbridge,	1860	Levi P. Sabin, s.s.	1863	9	15	24	6	3	1	4	1	2	0	3	0	2	50
Stoughton,	1851	Robt. Sewall, s.s.	1855	13	24	37	2	2	0	2	0	0	0	0	2	0	150
Sun Prairie,	1846	C. M. Morehouse, s. s.	1862	9	14	23	7	0	0	0	0	1	0	1	0	0	30
Tomah,	1859	F. M. Iams, p.	1859	16	26	42	5	1	18	19	0	0	0	0	2	0	100
Trempeleau,	1857	Geo. L. Tucker, s.s.	1860	7	23	30	1	5	2	7						1	75
Two Rivers,	1851	Vacant.		10	10	20	0	0	0	0	0	0	0	0	0	0	0
Vineland,	1860	"		6	13	19	0	0	1	1	0	0	0	0	0	0	75
Viroqua,	1855	B. S. Baxter, s.s.	1842	8	15	23	1	8		8						5	60
Waterford,	1861	Sydney H. Barteau, s.s.	1862	8	22	30	3	0	3	3	0	2	0	2	0	0	100
Waterloo,	1845	Vacant.		5	4	9	3	0	0	0	0	0	0	0	0	0	0
Watertown,	1845	Chas. Boynton, p.	1860	37	103	140	36	1	2	3	4	13	0	17	2	1	175
Waukesha,	1838	Hiram Foote, s.s.	1859	48	107	155	18	8	5	13	1	6	0	7	3	2	121
Waupan,	1845	Wm. H. Marble, s.s.	1863	14	38	52	14	0	1	1	1	1	2	4	1	0	75
Wautoma,	1853	R. Everdell, s.s.	1861	7	8	15	2	0	0	0	0	0	0	0	0	0	60
Wauwatosa,	1842	Luther Clapp, p.	1845	33	69	102	1	3	2	5	2	2	0	4	0	1	125
Westfield,	1852	A. C. Lathrop, s.s.	1859	14	24	38	4	2	0	2	0	0	0	0	5	0	40
West Salem,	1860	J. C. Sherwin, s.s.	1862	4	9	13		2	1	3							25
Whitewater,	1840	Edward G. Miner, s.s.	1858	54	136	190	22	28	9	37	3	5	0	8	3	12	200
Wilmot,	1851	J. H. Payne, s.s.	1858	34	8	12	0	1	0	1	0	1	2	3	0	0	50
Wyalusing,	1854	Vacant.		4	9	13											
Wyocena,	1853	"		13	17	30	17	0	0	0	1	0	0	1	0	0	110
Wyoming Valley,	1846	A. D. Laughlin, s.s.	1863	28	29	57	9	4	0	4	2			2	1	10	

SUMMARY.—Churches: 21 with pastors; 102 with stated supplies; 40 vacant. Total, 163.
Ministers: 21 in pastoral service; 59 stated supplies; 30 otherwise employed. Total, 110.
Church Members: 3,107 males; 5,712 females. Total, 8.819. Absent, 926.
Additions: 828 by profession; 505 by letter. Total, 1,333.
Removals: 128 by death; 357 by dismission; 44 by excommunication. Total, 529.
Baptisms: 327 adult; 359 infant. **Sabbath Schools**, 12,710. **Benevolent Contributions**, $11,260 76.

PRESBYTERIAN CHURCHES.—WISCONSIN.

Alto, Holland ch.,	1858	Frank Schroeck, s.s.	1858	37	27	64	0	5	1	6	2	0	0	2	12	0	50
Apple River,	1862	J. Reynard, s.s.															
Ashippun,	1857	Vacant.															
Beaver Dam,	1843	J. J. Miter, s.s.	1856	61	136	197	25	27	15	42	0	7	0	7	3	10	250
Buena Vista,	1860	Vacant.		13	18	31					0	0		0	0		
Dayton,	1858	"		7	7	14						0		0			
Fairplay,	1842	Wm. Stoddart, s.s.	1857	14	25	39	1	3	4	7	1	3	0	4	4	0	80
Geneva,	1839	Peter S. Van Nest, s.s.	1861	52	120	172	35	20	9	29	4	8	0	12	4	11	120
Green Bay,	1836	Vacant.		36	69	105	30	1	4	5	3	2	2	7	6	0	132
Greenwood, Ill.,	1842	C. N. Clark, s s.	1862	13	26	39	5	0	0	0	2	0	0	2	0	0	50
Hazel Green,	1845	Vacant.		4	11	15											
Markesan,	1847	Henry M. Chapin, s s.	1862	9	12	21	1	0	5	5	0	0	0	0	1	6	80
Menekaunee,	1857	— Fairchild, s.s.	1863	2	1	3	0	0	0	0	0	0	0	0	0	0	30
Mineral Point,	1839	H. H. Benson, p.	1860	27	45	72	22		2	2	2	2	0	4	2		
Montello,		Lucius Parker, s.s.	1862	5	8	13	0	6	2	8	0	11	0	11	0	4	38
Monticello,	1851	J. Reynard, s.s.	1851	6	12	18											
Neenah,	1847	James Bassett,	1863	34	81	115	15	5	4	9	0	12	0	12	5	2	130
Oconto,	1858	Jasper N. Ball, s.s.	1862	7	11	18	5	0	0	0	0	2	0	2	0	0	0
Orion,	1857	J. Conly, s.s.		5	9	14											
Pleasant Hill,	1853	J. Conly, s.s.	1863	21	41	62	1	0	5	5					5	0	40
Potosi,	1840	N. Mayne, s s.	1863	3	7	10					1			1			
Prairie du Sac,	1841	Rufus P. Wells, s.s.	1863	17	37	54	1	5	27	32	0	0	0	0	8	1	79
Racine,	1839	C. J. Hutchings, p.	1860	77	167	244	34	38	8	46	5	25	0	30	7	14	188
Somers,	1839	John Gridley, s.s.	1855	19	30	49	8	7	0	7	1	2	0	3	5	1	70
Stone Bank,	1852	Wm. Drummond, s.s.	1863	10	22	32	2	0	2	2	0	1	0	1	1	0	60
Summary:—25 churches;		2 pastors; 17 s s.; 4 vacant.		479	922	1410	155	117	88	205	21	75	2	98	63	39	1347

Other Ministers, (*Cong. & Pres.*)
Dr. McGee Bardwell, Agt. A. B. Soc.
R. Bascom, Beloit. [Waukesha.
James J. Blaisdell, Prof., Beloit.
Thomas Borland, Eau Claire.
H N. Brinsmade, D.D., Beloit.
A. L. Chapin, Pres. Beloit Col.
Dexter Clary, Agt. A. H M., Beloit.
O. P. Clinton, chapl. R. I. Reg.
Otis F. Curtis, Emerald Grove.
Samuel D. Darling, Oakfield.
Warren Day, Wauwatosa.
Hiram H. Dixon, Alto.
C. B. Donaldson, Beaver Dam.
Joseph Emerson, Prof., Beloit.

[illegible] L. Rogers, Lynn.
[illegible] Grove. Avelyn Sedgwick, East Troy.
[illegible] Grove. J. D. Stevens, Waterford.
[illegible] Sam'l H. Thompson, Pleasant Prairie.
[illegible] La Crosse. TOTAL, 30.

IOWA.

[illegible]	[illegible]	Name.	Time.	Members May 1, 1863. Male	Female	Total	Absent	Additions 1862–63. Prof.	Letter.	Total.	Removals 1862–63. Deaths.	Dism.	Excom.	Total.	Baptisms 1862–63. Adult.	Infant.	Sab. Schools.
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	4	1	5	0	0	0	0	0	1	0
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	0	0	0	0	2	0	2	0	0	20
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	24	5	4	9	1	2	8	11	5	3	75
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	5	0	0	0	0	0	0	0	0	45
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	2	4	2	0	0	2	3	2	50
[illegible]	[illegible]	[illegible]		[illegible]	4	[illegible]	[illegible]	5	5	0	1	0	0	1	0	0	35
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	5	1	3	2	4	0	6	0	0	30
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	3	0	3	0	1	0	1	3	0	75
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	0	[illegible]	1	2	0	4	6	2	0	60
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	4	5	[illegible]	[illegible]	2	1		3	2	2	70
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	17	[illegible]	1	1	0	0	0	0	0	0	35
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	14	2	2	4	1	1	0	2	2	1	50
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1		3	3	0	0	0	0	0	0	20
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	4		5	5					1		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	5	6	1	0	0	1	0	0	50
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	22	3	13	16	2	16	2	20	12	0	175
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	5								2		50
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	0	2	2	1	5	0	6	1	0	30
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	3	2	3	5	0	5	0	5	1	2	25
[illegible]				[illegible]	[illegible]	[illegible]	[illegible]	0	0	0	0	0	0	0	9	0	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	14	[illegible]	[illegible]	4	9	13	0	0	0	0	1	1	25
[illegible]	[illegible]	[illegible]		[illegible]	12	[illegible]	6										30
[illegible]	[illegible]	[illegible]		[illegible]	12	[illegible]		1	8	9					2		38
[illegible]	[illegible]	[illegible]		12	16	28	4	10	2	12	0	1	0	1	0	0	45
[illegible]	[illegible]	[illegible]		[illegible]	54	94	5	17	3	20	2	0	2	4	3	6	80
[illegible]	[illegible]	[illegible]	1862	[illegible]	31	47	7	8	4	12	0	0	0	0	4	1	55
[illegible]	[illegible]	[illegible]		[illegible]	35	54	5	1	2	3	1	0	0	1	2	0	40
[illegible]	[illegible]	[illegible]		6	14	20	1	0	0	0	0	0	0	0	0	0	
[illegible]	[illegible]	[illegible]	1862	8	12	20	0	0	0	0	1	0	0	1	0	0	
[illegible]	[illegible]	[illegible]		[illegible]	37	67	14	0	0	0	1	3	0	4	0	0	60
[illegible]	[illegible]			4	5	9	0				0	0	0	0	0	0	50
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	77	3	1	2	3	0	0	0	0	0	0	50
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	41	6	5	11	16	1	9	0	10	3	2	120
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	52	5	3	0	3	0	0	1	1	5	0	70
[illegible]	[illegible]	[illegible]		2	[illegible]	70	6	12	3	15	1	3		4	2	4	125
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	215	25	18	0	18	2	6	1	9	1	4	125
[illegible]	[illegible]	[illegible]	[illegible]	18	34	52	8	5	9	14		2		2		3	50
[illegible]	[illegible]	[illegible]	[illegible]	18	45	63	10	7	6	13	1	0	0	1	2	3	60
[illegible]	[illegible]	[illegible]	1842	[illegible]	[illegible]	223	37	15	9	24	2	6	1	9	13	4	110
[illegible]	[illegible]	[illegible]		[illegible]	17	21	4	0	0	0	0	0	0	0	0	0	30
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	46	11	1	0	1	2	3	0	5	1	1	40
[illegible]	[illegible]	[illegible]	[illegible]	4	7	11	7	0	0	0	0	0	0	0	0	0	37
[illegible]	[illegible]	[illegible]	[illegible]	17	[illegible]	[illegible]	7	0	3	3	3	3	0	6	0	0	90
[illegible]	[illegible]			5	[illegible]	11											
[illegible]	[illegible]	[illegible]		13	18	31	0	0	0	0	1	1	0	2	2	0	50
[illegible]	[illegible]			7	5	12	2		2	2	0	2	0	2	0	0	
[illegible]	[illegible]	[illegible]	[illegible]	17	24	41	5	11	1	12	1	4	5	10	0	3	85
[illegible]	[illegible]			5	17	22	0	15	4	19	0	0	0	0	1	18	40
[illegible]	[illegible]	[illegible]		8	9	17			4	4	1			1			70
[illegible]	[illegible]	[illegible]	1842	9	25	34	8	2	1	3	0	3	2	5	10	0	60
[illegible]	[illegible]	[illegible]		9	12	21	1	2	0	2	0	2	0	2	0	0	50
[illegible]	[illegible]			6	8	14	0				0	0	0	0	0	0	
[illegible]	[illegible]	Vacant		2	2	4	0	0	0	0	0	2	0	2	0	0	
[illegible]	[illegible]	[illegible]		5	7	12	3		2	2					2		50
[illegible]	[illegible]	[illegible]		4	4	8	0	0	0	0	0	0	0	0	0	0	60
[illegible]	[illegible]	Geo. French,		17	14	31	10	0	5	5	0	0	0	0	1	0	35
[illegible]	1844	G. M. Porter,		13	30	43	11		1	1		6	1	7			
[illegible]	[illegible]	Luther Jones,	1862	19	22	41	2	14	9	23	0	0	0	0	4	0	60
[illegible]	[illegible]	J. J. Hill,		9	11	20	1	2	3	5					7		40
[illegible]	1856	A. V. House,		7	9	16	1	1	4	5	0	1	0	1	0	0	102
[illegible]	1857	F. W. Judisch,	1860	14	19	33	0	0	0	0	0	2	3	5	11	0	36
[illegible]	1857	Robert Stuart,		11	8	19	2				1				1		70
[illegible] Mountain,	1855	L. C. Rouse,		108	115	221	67	3	5	8	2	3	1	6	1	1	128
[illegible]	1858	W. P. Avery,		1	6	7	2								2		
[illegible]	1859			8	3	6	0				0	0	0	0	0	0	
[illegible]	1860			5	8	13	2				0	0	0	0	0	0	
[illegible]	[illegible]	S. Hemenway,		15	23	38	4	13	1	14	1	4	2	7	0	13	140

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 1, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862–63. Prof.	Letter.	Total.	Removals. 1862–63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862–63. Adult.	Infant.	Sab. Schools.
Indiantown,	1855	Robert Stuart,		17	25	42	5								2		75
Inland,	1855	Vacant.		8	6	14	1	0	0	0	0	0	0	0	0	0	
Iowa City,	1856	W. W. Allen,	1856	21	34	55	11	4	3	7	1	8	1	10	0	3	100
" Falls & Ellistown,	1856	A. Graves,		21	27	48	4	7	5	12	0	2	0	2	2	5	100
Irving,	1859	Vacant.		5	9	14	3				1			1			50
Jefferson,	1851	E. P. Smith,		3	9	12	0	2	0	2	1	1	0	2	0	0	35
Keokuk,	1854	George Thacher, p.	1861	40	77	117	51	4	5	9	1	5	0	6	0	1	
Keosauqua,	1844	J. D. Sands,	1856	20	58	78	20	11	0	11	0	10	2	12	0	2	130
Knoxville,	1852	Vacant.		9	19	28	0	0	0	0	0	0	0	0	0	0	
Lafayette,	1859	O. French,	1862	5	10	15	2	2	0	2	2	1	0	3	0	0	25
Lakin's Grove,	1858	Vacant.		1	2	3	0	0	0	0	0	0	0	0	0	0	0
Lansing,	1853	J. B. Gilbert,		5	25	30	3	4	4	8	1			1		1	75
Le Claire,	1849	A. Harper,	1853	9	12	21	7	3	2	5	0	0	0	0	1	2	50
Lewis,	1855	Vacant.		21	34	55	13				1	1	0	2	0	0	
Lima,	1857	*No report.*															
Long Creek, Welsh,	1846	David Knowles,		22	25	47	4				1	1	0	2	6		
Lucas Grove,	1858	Thomas H. Canfield,		11	17	28	4	0	3	3	0	0	0	0	0	0	61
Lyons,		George F. Magoun,		48	87	135	52	15	7	22	3	7	0	10	5	6	
Magnolia,	1855	H. D. King,	1859	17	26	43	8				2	0	0	2	0	0	60
Manchester,	1856	A. T. Loring,		9	24	33	4	6	3	9	0	1	0	1	3	3	85
Maquoketa,	1843	C. S. Cady,		13	18	31	5	2	0	2	0	0	0	0	0	0	50
Martinsburgh,	1860	Vacant.		5	11	16	0	0	0	0	0	0	0	0	0	0	
Marion,	1848	John H. Windsor,	1858	15	36	51	9	1	4	5	2	5	0	7	5	0	75
Mason City,	1858	S. P. LaDow,		7	8	15											
Mitchell,	1857	W. L. Coleman,		12	26	38		11	5	16	1	2	3	6	1	5	35
McGregor,	1857	S. P. Slown,		24	50	74	11	4	11	15	1	8		9		2	156
Monticello,	1861	Edward P. Kimball,	1852	4	6	10	1	1	1	2	0	2	0	2	0	0	60
Monona.	1855	J. R. Upton,		9	14	23	2								2		140
Mount Pleasant,	1841	Andrew J. Drake,		25	45	70	20	11	3	14	0	1	0	1	0	1	50
Muscatine,	1843	A. B. Robbins, p.		66	101	167	38	0	8	8	0	7	0	7	4	0	270
" German,	1854	F. W. Judisch,	1860	11	8	19	0	0	2	2	0	0	0	0	4	0	16
New Hampton,	1858	T. N. Skinner,		8	14	22			2	2		2		2	4		25
New Liberty,	1858	S. N. Grout,	1850	10	14	24	3	0	2	2	0	6	1	7	1	0	25
New Oregon,	1856	John W. Windsor,		11	17	28	7	1	1	2							30
Nevin,	1858	I. S. Davis,		9	16	25	8	3	4	7	0	4	0	4	2	0	70
Newton,	1856	Vacant.		26	50	76	1	5		5		1		1	13	2	100
Nottingham,	1859	A. T. Loring,		8	26	34	8	3	3	6	1	0	0	1	0	3	70
Old Man's Creek, W.,	1846	E. Griffiths,	1859	16	17	33	0	6	2	8	0	2	1	3	10	0	25
Onawa,	1858	Vacant.		5	8	13	3			0	0	0	0	0	0	0	
Osage,	1858	W. J. Smith,		8	16	24	2	1		1	1	2		3	1	1	
Oskaloosa,	1844	C. H. Gates,	1862	21	33	54	8	8	7	15	0	2	0	2	5	0	85
Otho,	1855	Vacant.		9	7	16	5	0	0	0	0	0	0	0	0	0	30
Ottumwa,	1846	B. A. Spaulding, p.	1851	15	36	51	0	2	0	2	0	3	0	3	0	0	
Pine Creek, German,	1858	F. W. Judisch,	1860	21	21	42	0	16	0	16	2	0	1	3	5	0	26
Plymouth,	1858	*No report.*															
Polk City,	1858	W. P. Apthorp.		6	9	15	1		3	3		1	2	3			40
Postville,	1856	Chas. French, N. S. Pr.,		5	6	11		1	3	4							
Quasqueton,	1853	Vacant.		12	29	41	4	1	2	3	0	2	2	4	0	0	100
Tipton,	1844	M. K. Cross,	1842	22	43	65	7	4	1	5	0	1	1	2	5	3	80
Rock Creek,		*No report.*															
Rockford,	1858	S. P. LaDow,		13	16	29	5	3	2	5		4		4			40
Rock Grove,	1860	S. P. LaDow,		5	4	9											35
Rockville,	1860	J. D. Sands,	1860	4	7	11	3	0	0	0	1	0	0	1	3	0	35
Sabula,	1845	O. Emerson, Jr.	1841	8	25	33	8	0	0	0	0	0	0	0	0	0	110
Salem,	1853	Samuel Hemenway,		12	20	32	6	1	1	2	0	3	1	4	0	1	124
Salina,	1860	R. Wilkinson,	1860	7	10	17	5	0	2	2	0	1	0	1	0	0	40
Saratoga,	1861	Vacant.		5	8	13											
Sherrod's Mound, Ger.	1849	C. F. Veitz,	1852	30	40	70	1	2	0	2	2	2	0	4	8	0	60
Sioux City,	1857	M. Tingley,		5	13	18	3	2	1	3	0	0	0	0	4	1	40
Sioperville,		Vacant.		3	8	11		0	0	0	0	0	0	0	0	0	
Staceyville,	1857	W. L. Coleman,		23	20	43	2	1	6	7		3		3	5	1	42
Sterling,	1854	O. Emerson, Jr.,	1841	5	12	17	3	0	0	0	0	0	0	0	0	0	40
Summit,		*No report.*															
Tabor,	1852	J. Todd.		63	83	146	20	1	4	5	1	3	0	4	0	0	80
Toledo,	1854	G. H. Woodward,		23	32	55	6	1	2	3	1			1	1	1	60
Ulster,	1861	S. P. LaDow,		6	7	13	1										30
Wapello,	1853	*No report.*															
Warren,	1849	A. R. Mitchell,		7	9	16	1	6	0	6	0	0	0	0	0	0	44
Washington,	1855	A. B. Hitchcock,		26	37	63	15	0	1	1	1	5	0	6	0	0	30
Waterford,	1859	O. Littlefield,	1839	5	5	10	2	0	0	0	0	0	1	1	0	0	
Waterloo, *	1856	S. B. Goodenow,	1843	23	44	67	15	1	5	6	0	0	1	1	0	0	65
Wayne,	1854	Elijah P. Smith, p.	1857	19	18	37	2	0	0	0	1	4	0	5	2	0	36
Webster City,	1855	William H. Osborne,		12	22	34	0	23	5	28	0	2	0	2	3	18	0
West Union,	1854	*No report.*															
Williamsburg,	1858	Vacant.		2	5	7						1					20
Wilton,	1856	E. Cleveland,	1837	9	16	25	1	0	2	2	0	2	0	2	0	0	60
York, and Yankee Settlement and Strawberry Pt.		L. P. Matthews,	1853	18	27	45	4	0	0	0	1	1	0	2	0	0	40

[illegible] — churches [illegible] wholly or in part: [illegible] vacant. Total, 148.
Ministers: [illegible] Total, 16.
Church Members: [illegible] Total, [illegible]
Additions: [illegible] Total, [illegible]
Removals: [illegible] Total, [illegible]
Baptisms: [illegible] Sabbath Schools, [illegible] Benevolent Contributions, $2,305 02.

Other Ministers.

[illegible] Beecher, Leavenworth.
[illegible] Boston, Atchison.
[illegible] Jones, Atchison.
[illegible] Davidson, Hiawatha.
[illegible] Bissell, Topeka.
[illegible] Lawrence, Agt. A. H. M. Soc., Topeka.
[illegible] Jamison, Topeka.
[illegible] Jones, Baldwin.
[illegible] Brown, Newton.
[illegible] Bennett, Lawrence.
[illegible] Longshore, Lawrence.
D. N. Jones, Bible Agent, Newton.
William Kent, Fort Dodge.
J. S. Worthen, Newton.
J. A. Reed, Agt. A. H. M. Soc., Burlingame.
D. Worcester, chaplain.
A. Wright, Burlingame.
Total, 17.

MISSOURI.

Presbyteries.	Churches.				Ch. Members Jan. 1, 1862.				Admitted 1862-3.			Removals 1862-3.				Baptisms 1862-3.		Sab. Scholars.
Presbyteries.	No.	Churches.	Pastors.	Ordained.	Male.	Female.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dism.	Excom.	Total.	Adult.	Infant.	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	1	2	0	0	0	0	0	0	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	15	1	16	2	3	0	5	13	4	200
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	40	20	27	47	4	23	2	31			200
Synod of [illegible]					[illegible]	[illegible]	[illegible]	44	15	28	43	6	26	2	36	13	4	400

Other Ministers.—[illegible] St. Louis. [illegible] Treasury, Supt. Soldiers' Home, St. Louis.

KANSAS.

[Reported to May 1, 1863.]

Achison	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]						1	25
Atchison,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	8	10		3		3			75
Centralia	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										
Clinton,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]					5	2	7			22
Council Grove,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]								1		60
Emporia,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]					2		2			
Eureka,	[illegible]	Vacant.											5		5			
Geneva,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]				2			2			30
Grasshopper Falls,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	6	8	3	3		6		1	60
Hampden,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]				1			1			35
Hiawatha,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		2	2		1		1			
Kanwaka,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										65
Lawrence, Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	6	12	18		1		1	2		150
" Union, colored	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	17		17							100
Leavenworth,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										75
Manhattan,	[illegible]	[illegible]	[illegible]	[illegible]	2	[illegible]	[illegible]	[illegible]		3	3			2	2		2	40
Mapleton,	[illegible]	Vacant.																
Minneola,	[illegible]	[illegible]																
Mount Gilead,	[illegible]	[illegible]			2	[illegible]	[illegible]	[illegible]										
Neosho Falls,	[illegible]	[illegible]																
Osawatomie,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	5	7	1	1		2		3	35
Quindaro,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]										25
Ridgeway,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		2	2	1			1	1		
Rochester,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	4	[illegible]	[illegible]										45
Superior, Burlingame,	[illegible]	[illegible]	[illegible]	[illegible]	17	24	41		9		9	3	2	1	6	1	1	60
Topeka, 1st ch.	[illegible]	[illegible]	[illegible]	[illegible]	22	34	56			7	7	1	5	1	7			120
" Freedmen's.	[illegible]	[illegible]			1	4	5											40
Troy,	[illegible]	[illegible]	[illegible]	[illegible]	1	5	[illegible]			1	1						1	
Wabaunsee,	[illegible]	[illegible]			29	33	[illegible]										7	80
Wakarusa,	[illegible]	[illegible]	[illegible]	[illegible]	4	[illegible]	[illegible]			2	2					3	3	30
White Cloud,	[illegible]	[illegible]	[illegible]	[illegible]	5	5	[illegible]			2	3							
Wyandot,	[illegible]	[illegible]	[illegible]	[illegible]	12	[illegible]	32						1		1		1	75

SUMMARY.—Churches: 24 supplied wholly or in part: 8 vacant. Total, 32.
Ministers: 14 pastors and stated supplies: 11 otherwise employed. Total, 25.
Church Members: 277 males: 365 females: not specified, 151. Total, 773.
Additions: 40 by profession: 46 by letter. Total, 86.
Removals: 16 by death: 23 by dismission: 6 by excommunication. Total, 44.
Baptisms: 8 adult; 19 infant. Sabbath Schools, 1,293. Benevolent Contributions, $421 90.

Other Ministers.—S. S. Adair, Hospital Chaplain, Leavenworth. George L. Becher, Powhattan. Lewis Bodwell, Agent A. H. M. S., Topeka. J. H. Bird, Leavenworth. J. H. Carruth, Professor Natural Sciences, Baker University. J. G. Fullmer, 1st Kansas Battery. W. A. McCollum, Wabaunsee. G. S. Northup, Geneva. Joseph Power, Albany. Ira H. Smith, Atchison. Moses C. Welch, Chaplain 6th Connecticut Volunteers.—[illegible]

MINNESOTA.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. Sept. 1, 1863. Male.	Female.	Total.	Absent.	Additions. 1862-3. Prof.	Letter.	Total.	Removals. 1862-3. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-3. Adult.	Infant.	Sab. Schools
Alton,	1858	S. Putnam,	1855	11	16	27	6	2	0	2	0	0	0	0	1	0	40
Albert Lea,	1859	J. C. Strong,	1862	2	10	12	3	0	0	0	0	2	0	2	0	2	30
Anoka,	1855	A. K. Packard, p.	1860	16	28	44	9	4	4	8	1	4	0	5	2	0	55
Austin,	1857	Vacant.		14	22	36	5	1	5	6	2	4	0	6			UN.
Bristol,	1859	E. Teele,	1860	2	4	6	0	0	0	0	0	0	0	0	0	0	20
Cannon Falls,	1856	J. N. Williams,	1863	4	10	14	7	2	3	5	0	3	0	3	0	0	50
Carimona,	1858	Edwin Teele,	1862	3	2	5		0	0	0	0	0	0	0	0	0	16
Claremont,	1860	C. Shedd,	1860	3	6	9	2	0	0	0	0	0	0	0	0	0	20
Clearwater,	1859	W. B. Dada,	1862	8	20	28	4	2	3	5	1	0	0	1	1	2	80
Cottage Grove,	1858	G. S. Biscoe, p.	1861	18	22	40	5	6	0	6	0	0	0	0	2	3	20
Elgin,	1858	Jonathan Cochran,	1858	12	15	27	3	4	1	5	1	1	0	2	2	0	
Excelsior and Chanhassan,	1853	C. B. Sheldon,	1855	35	46	81	9	2	0	2	2	8	0	10	0	4	62
Faribault,	1856	Lauren Armsby,	1856	39	62	101		34	8	42	3	0	0	3	8	17	100
Gilford,	1860	W. S. Clark,	1863	6	8	14	4	0	0	0	0	0	0	0	0		25
Glencoe,	1857	Vacant.															
Hamilton,	1860	J. S. Rounce,	1863	9	10	19	1	6	1	7	0	2	0	2	0	0	40
High Forest,	1860	J. S. Rounce,	1863	9	13	22	0	4	4	8	0	0	0	0	2	0	30
Lake City,	1856	D. C. Sterry,	1856	25	42	67	9	5	2	7	2	1	0	3	1	0	100
Lakeland,	1858	S. Putnam,	1862	6	12	18	6	0	0	0	0	0	0	0	0	1	
Lenora,	1857	G. Benr,	1861	6	7	13	1	0	0	0	0	3	0	3	0	0	20
Lewiston,	1859	J. N. Williams,	1863	5	3	8	5	0	0	0	0	0	0	0	0	0	40
Mantorville,	1858	C. Shedd,	1858	6	12	18	2	0	4	4	1	3	0	4	0	0	70
Marine,	1858	J. R. Barnes,	1862	2	4	6	1	0	0	0	0	0	0	0	0	0	35
Mazeppa,	1863	W. Bigelow,	1862	5	14	19	3	0	2	2	1	0	0	1	0	0	UN.
Medford,	1856	O. A. Thomas,	1855	18	24	42	6	0	3	3	2	0	0	2	0	0	30
Minneapolis,	1857	C. C. Salter,	1862	37	65	102	11	11	19	30	1	2	0	3	3	6	110
Monticello,	1856	A. K. Fox,	1860	24	33	57	18	0	2	2	1	3	0	4	0	2	80
Northfield,	1856	Vacant.		19	26	45	5	1	6	7	1	3	0	4			60
Orono,	1861	A. K. Fox,	1860	5	3	8	1	0	0	0	0	0	0	0	0	1	40
Owatonna,	1857	O. A. Thomas,	1858	11	19	30	6	1	0	1	0	2	0	2	1	0	UN.
Plainview,	1863	H. Willard,	1863	11	17	28											
Prairieville, East,	1860	B. F. Haviland,	1858	21	23	44	1	2	2	4	0	1	0	1	2	2	UN.
Preston,	1858	E. Newton,	1863	5	3	8	0	0	3	3	0	1	0	1	0	1	5
Princeton,	1856	L. C. Gilbert,	1859	10	15	25	6	3	2	5	0	0	0	0	0	0	35
Quincy,	1863	J. C. Beekman,	1862	5	9	14	0	1	13	14	0	0	0	0	0	0	30
Rochester,	1858	W. R. Stevens,	1862	13	39	52	10	0	0	0	0	0	0	0	0	0	40
Rushford,	1860	W. W. Snell,	1855	5	10	15	1	2	3	5	0	0	0	0	0	1	35
Saratoga,	1856	G. K. Clark,	1856	13	17	30	1	0	0	0	0	0	0	0	0	0	75
Sauk Rapids,	1855	S. Hall,	1855	6	9	15	0	0	0	0	0	0	0	0	0	0	15
Shakopee, (German,)	1860	A. Blumer,	1860	5	7	12	0	2	0	2	0	5	0	5	0	0	33
Spring Valley,	1856	L. S. Griggs,	1863	14	13	27	4	0	2	2	0	2	0	2	0	0	75
St. Anthony,	1851	C. Seccombe, p.	1850	29	49	78	22	1	4	5	2	5	0	7	1	1	50
St. Charles,	1859	J. C. Beekman,	1862	10	14	24	0	2	1	3	2	0	0	2	1	0	40
St. Paul,	1858	J. F. Dudley,	1863	16	26	42	19	0	2	2	1	2	0	3	0	0	75
Sterling,	1857	Vacant.		16	13	29	6	0	0	0	1	0	0	1	0	0	30
Wabashaw,	1857	L. N. Woodruff,	1862	25	43	68	13	3	3	6	1	2	1	4	1	9	50
Warren,	1863	Wm. Porteus,		5	5	10	0	5	5	10	0	0	0	0	0	0	20
Wasioja,	1858	C. Shedd,	1858	7	14	21	2	1	3	4	0	0	0	0	0	1	30
Waterford,	1860	Vacant.		8	12	20	5	0	0	0	0	0	0	0	0	0	
Wayland,	1859	Wm. Porteus,	1859	7	8	15	0	0	0	0	0	0	0	0	0	3	18
Winnebago City,	1859	J. E. Conrad,	1858	5	12	17	1	0	0	0	0	0	0	0	0	1	40
Winona,	1854	D. Burt,	1858	32	58	90	10	0	3	3	1	0	0	1	0	3	125
Zumbrota,	1857	Vacant.		25	30	55	6	5	4	9	0	3	0	3	3	3	65

SUMMARY.—Churches: 3 with pastors; 44 with stated supplies; 6 vacant. Total, 53.
Ministers: 3 pastors; 30 stated supplies; 10 otherwise employed. Total, 43.
Church Members: 653 males; 1,004 females. Total, 1,657. Absent, 239.
Additions: 121 by profession; 117 by letter. Total, 238.
Removals: 27 by death; 62 by dismission; 1 by excommunication. Total, 90.
Baptisms: 31 adult; 63 infant. Sabbath Schools, 2,059. Benevolent Contributions, $885.80.

Other Ministers

David Andrews, Winona.
Lauren Armsby, chapl. Fort Abercromble.
W. T. Boutwell, Stillwater.
Stephen Cooke, Austin.
A. S. Fisk, Supt. Contrabands, Memphis, Tenn.
Charles Galpin, Excelsior.
Rich'd Hall, Agt. A. H. M. Soc., St. Paul.
Simon Putnam, chaplain.
Royal Twichell, Anoka.
Austin Willey, Northfield.
Total, 10.

166332

NEBRASKA.

[Reported to Sept. 1, 1863.]

CHURCHES.		MINISTERS.	Total mem.	Absent	
Brownville,	1858	*No Report.* Last	yr. 12		
Decatur,	1858	Vacant.	5		SUMMARY.
Elkhorn City,	1859	E. B. Hurlburt, s.s.	10		10 churches;
Fontenelle,	1856	Vacant.	12	2	8 " supplied;
Fort Calhoun,	1858	"	7	3	7 " vacant.
Fremont,	1857	J. E. Heaton, s.s.	16		3 stated supplies;
Nebraska City,	1863	Vacant.	20		131 members;
Omaha City,	1856	R. Gaylord, s.s.	38	5	10 " absent.
Plattford.	1858	Vacant.	4		
Weeping Water.	1860	"	7		

CALIFORNIA.—*No Report.*

OREGON.—*No Report.*

COLORADO.

Rev. William Crawford sends us the following Report:—

"Our church, at Central City, called 'The First Congregational Church of Colorado,' organized Aug. 23, 1863, has 24 members, of whom 17 are males, and 7 females. The original number was 21, and 3 have since joined on profession of faith. There has been one infant baptism. There is no denominational Sabbath School, but many of the members are laboring in a Union S. School of about 50 members. The pastor is Rev. William Crawford. He is also moderator, clerk, and sole member of the General Conference. It is hoped that some more laborers will be sent hither soon, as there is a large and open field waiting for them."

The Statistics of California and Oregon, have not yet come to hand; but if they arrive in season, will appear in this, or in a subsequent number.

The Minutes from which we print, generally, have more typographical errors than we have ever seen before. Our publisher suggests as a reason, that the best printers have gone to the war. If our pages should reveal a like defect, we hope our readers will be alike charitable. Some errors are known to exist in the Summaries following the different States, but these have been corrected in the General Summary.

There are other defects, however, in the Minutes, which we cannot charge either upon the war or upon the printers:—

1. Many churches known to exist are not *named*, even, in the returns. It is every way better, indeed essential, that every living church should be named in its place, whether it reports itself or not.

2. The alphabetical arrangement of churches in the tables, and of ministers in the catalogue, is a *necessity*. And that is not alphabetical, which puts Budington before Badger, or Huntington before Harding, or Bacon before Backus. And in arranging churches in cities and towns where there is more than one, the *chronological* is the order. Let the first formed church be first named, even though it be Welsh or German of but ten members, to be followed by a younger church of its thousand members. This is statistical *law*, everywhere acknowledged.

2. Zero is frequently put where zero does not tell the truth. Some seem still to suppose that it merely means "no report." Zero denies the existence of Sabbath schools, and some other things, where they must exist. Zero means *no* additions, *no* removals, &c., when used in these columns. In every case where no reports are received, the lines should be left *blank*.

4. Unassociated Congregational churches should be reported in full statistics, if possible. We do not have the Congregational interest and strength of any State, unless we have these. While the Minutes are especially for the churches of the General Association or Conference, they may most reasonably include all these which are so near of kin.

5. Scribes would do us a great favor, if they would require their printers to make the columns of each associational page agree exactly in width with the columns of every other. It is no trouble, no extra expense, but a very great convenience where the churches of the entire State are to be alphabetically arranged. Then, "Males" will come exactly under "Males" from every Association, and so with every other column—when each church is cut off on its separate slip of paper to be arranged in its place. This we are obliged to do, or re-write a the tables of all the States. A very small variation in the distance between the perpendicular lines which divide the columns of figures makes very crooked work when these varying spaces are brought together under each other.

CANADA.

Churches. Place and Name.	Org.	Ministers. Name.	Com.	Chh. Members. May 3, 1863. Male.	Female.	Total.	Absent.	Addit'ns. 1862-63. Prof.	Letter.	Removals. 1862-63. Deaths.	Dism.	Excom.	Total.	Baptisms. 1862-63. Adult.	Infant.	Sab. Schools.
Alton,	C.W. 1839	Hiram Denny,	1862	26	36	62	4	6	8	2	7		9		17	
Barton,	" 1832	Anthony McGill,	1861	21	19	40		3	3				1		2	105
Belleville,	" 1859	John Climie,	1858	5	21	26				1	1		2		1	53
Bosanquet,	" 1852	Students supply.		5	6	11										46
Bowmanville,	" 1839	Thomas M. Reikie.	1855	18	28	46	7		1	1						41
Brantford,	" 1834	John Wood,	1853	36	54	90	24	2	2		4		4		3	178
Brockville,	" 1843	A. McGregor,		7	13	20										
Burford,	" 1840	William Hay,		32	61	93	11	7	5	12	1		2	3	1	2	135
Churchill,	" 1838	Joseph Unsworth,	1853	14	39	53		3		3		2		2	3	1	un.
Cobourg,	" 1835	Archibald Burpee,	1857	18	23	41	3	2	4	6	1	2	1	4		7	29
Cold Springs,	" 1840	William Hayden,	1835	21	28	49	4				1	2		3			115
Colpoy's Bay,	" 1858	Ludwick Kribs,	1858	8	10	18	1	2		2							28
Cowansville, and Brome,	C.E. 1855 " 1844	John A. Farrar,	1862	18	27	45	1	2		2					3	70
Danville,	" 1832	Ammi J. Parker,	1829	49	80	129	21		5	5	4	2		6	1	10	132
Dresden,	C.W. 1858	William Clarke,	1857	10	12	22	2										76
Eaton,	C.E. 1835	Edwin J. Sherrill,	1837	23	54	77	5	9	6	15	1			1	1	3	155
Eramosa, 2d ch	C.W. 1845	John Brown,	1861	25	40	65	9	2	2	4		1		1		5	75
Fitch Bay,	C.E. 1859	Levi P. Adams,	1855	10	18	28	3	2		2					5		116
Franklin,	" 1832	Henry Lancashire,	1862	12	29	41	1	3	2	5						8	47
Garafraxa,	C.W. 1856	Robert Brown,	1861	24	35	59	2	14	6	20	2			2	1	10	46
Georgetown,	" 1842	Joseph Unsworth,	1853	15	26	41	5	4	1	5		2	3	5		1	un.
Granby,	C.E.	G. B. Bucher,	1855	27	40	67		5		5							un.
Guelph,	C.W. 1835	William F. Clarke,	1860	31	54	85	14	7	3	10	3	6	1	10		5	122
Hamilton,	" 1835	Thomas Pullar.	1858	55	79	134	10	18	4	22		4		4			103
Hawksbury,	" 1839	Vacant.		14	19	33	3				1			1			40
Howick,	" 1861	Benjamin W. Day,	1861	10	14	24		9		9	1			1		9	
Innisfil,	" 1832	Ari Raymond,	1846	5	11	16	2									2	45
Inverness,	C.E. 1844	Vacant.		17	21	38	1					2		2		2	
Kelvin,	C.W.	John Armour,	1857	8	15	23		2		2							44
Kincardine,	" 1856	Neil McKinnon,	1856	16	10	26		3		3					4		
Kingston,	"	Kenneth M. Fenwick,	1847	27	56	83	6	7		7		9		9	2	6	257
Lanark,	" 1852	Robert K. Black,	1852	33	73	106	12	2		2	5	4	1	10		6	107
Lanark Village,	" 1853	Philip Shanks,	1858	16	19	35	2		1	1	1	2	3	6		4	45
Listowel,	" 1857	Robert McGregor,	1857	20	18	38			2	2	1	2	9	12	4		29
London,	" 1837	Charles P. Watson,	1859	30	60	90	20	20	3	23		2		2	2	7	222
Manilla,	" 1845	Dougald McGregor,	1857	26	32	58		2		2	1	2	2	5		8	54
Markham,	" 1844	William H. Allworth,	1861	16	23	39	7	4		4		1		1			224
McIntyre,	" 1861	John McLean,	1861	10	8	18		1		1						2	43
Meaford,	" 1860	Charles Duff,	1862	7	9	16		5	2	7	1	1		2		2	
Melbourne,	C.E. 1837	D. Clark Frink, M.A.	1862	20	28	48	3	5	2	7	1	1		2		3	107
Molesworth,	C.W. 1860	R. McGregor,		15	16	31		3	1	4			2	2		4	23
Montreal,	C.E. 1832	Henry Wilkes, D.D.	1836	144	246	390	26	54	27	81	5	12	2	19	6	15	450
New Durham,	C.W.	Solomon Snider,	1861	15	18	33	1					4		4	3	4	
Newmarket,	" 1842	Enoch Barker,	1862	13	18	31	3	3	4	7			2	2		2	104
Norwichville,	" 1862	Solomon Snider,		5	5	10							1	1			
Ottawa City,	" 1860	Joseph Elliott,	1859	18	20	38	5	4	4	8	2	3		5	1	7	44
Owen Sound,	" 1855	Joseph Hooper,	1860	16	29	45	8		1	1						13	63
Paris,	" 1848	Edward Ebbs,	1858	21	32	53	2	3	2	5	1	10	1	12	1	11	159
Pine Grove,	" 1841	Robert Hay,	1859	18	28	46	7	3	5	8	1	2	2	5		6	111
Plympton,	" 1853	Daniel Macallum,	1853	7	8	15										1	
Port Hope,	" 1858	Archibald Burpee,	1857	3	3	6										2	
Quebec,	C.E. 1840	Henry D. Powis,	1857	25	50	75	7	3		3	1			1		12	67
Sarnia,	C.W.	Vacant		8	12	20	2						1	1		1	13
Scotland,	" 1835	William Hay,	1847	44	60	104	15	2	2	4	1	1	1	3	1	4	130
Sherbrooke, & Lennoxville,	C.E. 1835 " 1835	Archibald Duff,	1862	40	84	124	30	7	13	20		1		1	1	41	80
Southwold,	C.W. 1842	J. M. Smith,	1862	14	21	35	3	1	2	3					1	3	58
Stanstead, S.,	C.E. 1815	Alexander McDonald,	1858	23	41	64	9		1	1	1	7		8			
Stouffville,	C.W. 1842	William H. Allworth,		17	23	40	2	1		1	2		1	3		3	80
Thistletown,	" 1859	Robert Hay,	1859	4	4	8	1										88
Toronto, 2d ch.	" 1849	Francis H. Marling,	1854	42	65	107	8		4	4	1	10	8	19		4	141
Turnberry,	" 1860	Benjamin W. Day,	1861	12	17	29		2	3	5							
Warwick,	" 1839	Daniel Macallum,	1852	18	25	43	2									6	un.
Waterville, & Massawippi,	C.E. 1862 1861	Joseph Forsyth,		7	12	19									2	3	216
Whitby,	C.W. 1843	James T. Byrne,	1851	6	24	30	10		1	1		1	2	3		8	33

☞ No reports from the churches at Albion, Durham, Edgeworth, Martintown, Metis, Oro 1st, Oro 2d, Simcoe, St. Andrews, C. E., Stratford, Toronto 1st, Trafalgar, and Vankleek Hill.

SUMMARY.—Churches: 61 with supplies; 13 not reported; 3 vacant. Total, 77.
Ministers: 56 in pastoral service. Total, 56.
Church Members: 1,320 males: 2,109 females. Total, 3,429. Absent, 324.
Additions: 237 by profession; 121 by letter. Total, 358.
Removals: 44 by death; 110 by dismission; 45 by excommunication. Total, 199.
Baptisms: 36 adult; 283 infant. Sabbath Schools, 4,854. Benevolent Contributions, $7,750.

LIST OF CONGREGATIONAL MINISTERS,

WITH THEIR LATEST KNOWN POST-OFFICE ADDRESS.

Abbe Frederick R., Abington, Ms.
Abbott Amos, Rahûri, INDIA,
Abbott C. F., Bristol, N. H.
Abbott Ed. F., So. Merrimack, N.H.
Abbott Jacob J., Uxbridge, Ms
Abbott Joseph, Beverly, Ms.
Abbott John S. C., New Haven, Ct
Abbott Lyman, Terre Haute, Ind.
Abernethy Henry C., Oneida, Ill.
Adair S. L., Leavenworth, Kan.
Adams Aaron C., Auburn, Me.
Adams Calvin C., Dean Cors., Ill.
Adams Charles S., Strongsville, O.
Adams Daniel E., Wilton, N. H.
Adams Darwin, Paper Mill Village, [N.H.
Adams Eph., Decorah, Io.
Adams Ezra, Gilsum, N. H.
Adams Geo. E, Brunswick, Me.
Adams Geo. M, Portsmouth, N. H.
Adams Harvey, Farmington, Io.
Adams Jona. E, New Sharon, Me.
Adams John, Hillsboro' Center, N.H.
Adams John C., Falmouth, Me.
Adams John R., Gorham, Me.
Adams Levi P., Fitch Bay, C. E.
Adams Lucien H., Petersham, Ms.
Adams Nehemiah, Boston, Ms.
Adams Thomas, Hampden, O.
Adams W. A., Charles City, Io.
Adamson Wm. S., New York.
Aiken Charles A., Hanover, N. H.
Aiken James, Hanover, Ms.
Aiken Silas, Rutland, Vt.
Aiken William P, Newington, Ct.
Albro John A., Cambridge, Ms
Alden Ebenezer, Jr., Marshfield, Ms.
Alden Edwin H., Richmond, Vt.
Alden E Judson, Sycamore, Ill.
Alden Edmund K., S. Boston, Ms.
Alden Lucius, New Castle, N. H.
Aldrich Jer. R., Plainfield, Ct.
Alexander Walter S., Pomfret, Ct.
Allen A. S., Black Earth, Wis.
Allen Benj. R., Marblehead, Ms.
Allen Cyrus W., East Jaffrey, N. H.
Allen Ephraim W., So. Berwick, Me
Allen George, Worcester, Ms.
Allen Geo. E., Cambridgeport, Ms.
Allen John A., Strykersville, N. Y.
Allen John W., Tipton, Mich.
Allen Sam'l H., Windsor Locks, Ct.
Allen William, Dracut, Ms.
Allen Wm., Northampton, Ms.
Allen W. W., Council Bluffs, Io.
Allis O. D., Randolph, Vt.
Allworth Wm. H., Markham, C. W.
Alvord Frederick, Monson, Ms.
Alvord John W., Boston, Ms.
Ambrose Thomas L., PERSIA.
Ames Marcus, Lancaster, Ms.
Amsden Benjamin, Monroe, Ill.
Amsden S. H., Wilmot, N. H.
Anderson Edw., Michigan City, Ind.
Anderson James, Manchester, Vt.
Anderson Jos., Grand Haven, Mich.
Anderson Joseph, Norwalk, Ct.
Anderson Rufus, Boston, Ms.
Andrews David, Winona, Min.
Andrews Dean, Marshall, Ill.
Andrews I. W., Marietta, O.
Andrews Samuel J., Hartford, Ct.
Andrus A. C., Geneva, Kan.
Andrus Elisur, Niles, Mich.
Angchabo John, Saugeen, C. W.
Angier Luther H., Sandwich, Ms.
Angier Marshall B., Sturbridge, Ms.
Anthony Geo. N., Marlboro', Ms.
Apthorp Rufus, St. Johns, Mich.
Armour John, Kelvin, C. W.
Arms Hiram P, Norwich Town, Ct.
Arms Josiah L., Canterbury, N. H.
Arms Selah B., Springfield, Vt.
Arms Wm. F., Newtown, Ct.
Armsby Lauren, Fort Abercrombie.
Armstrong F. A., Dallas City, Ill.
Arnold Joel R., Brown's Corner, Me.
Arnold Seth S., W. Townshend, Vt.
Ashby John L., Saccarappa, Me.
Ashley Samuel S., Northboro', Ms.
Atkinson Geo. H., Oregon City, Or.
Atkinson Timothy, Westport, Ct.
Atkinson William B., Monee, Ill.
Atwater Edward E., New Haven, Ct.
Atwater Horace C., Alexandria, O.
Atwater William W., Prospect, Ct.
Atwood Anson S., E. Hartford, Ct.
Atwood Edward S., Grantville, Ms.
Atwood Lewis P., West Greece, N Y.
Austin David R., So. Norwalk, Ct.
Austin Franklin D., E. Jaffrey, N.H.
Austin Lewis A., Orwell, Vt.
Austin Samuel J., Gardner, Ms.
Avery Eugene H., Roscoe, Ill.
Avery Frederick D., Columbia, Ct.
Avery Henry, Plymouth, Wis.
Avery Jared W., Groton, Ct.
Avery John, Lebanon, Ct.
Avery John T., Cleveland, O.
Avery William P., Chapin, Io.
Ayer Charles L, So. Mansfield, Ct.
Ayer Franklin D., Milford, N. H.
Ayer Joseph, East Lyme, Ct.
Ayres Frederick H., Long Ridge, Ct.
Ayres Rowland, Hadley, Ms.
Babcock Daniel H., Shirley, Ms.
Bacheler Francis E M, Lebanon, Ct.
Bacheller Gilman, Machias Port, Me.
Backus Joseph W., Lowell, Ms
Bacon George B., Orange, N. J.
Bacon James M., Essex, Ms.
Bacon Leonard, New Haven, Ct.
Bacon Leonard W., Stamford, Ct.
Bacon William N., Queechy, Vt.
Bacon William T., Woodbury, Ct.
Badger Milton, New York.
Bailey Charles E, Benzonia, Mich.
Bailey Nathaniel P., Painesville, O.
Baily J. G., Hyde Park, Vt.
Baird John G., Centerbrook, Ct.
Baird Robert G, Armada, Mich.
Baker A. A., Cornwall, Vt.
Baker Abijah R., Lynn, Ms.
Baker E H., Pittsfield, O.
Baker Edward P., E. Machias, Me.
Baker G., Osawatomie, Kan.
Baker Joseph D., Cambridge, Ill.
Baker Silas, Standish, Me.
Baker Smith, Veazie, Me.
Baker Thomas, Newmarket, C. W.
Baldwin Abraham C., Black Rock, Ct.
Baldwin A. E., Ann Arbor, Mich.
Baldwin Abraham V., Pella, Io.
Baldwin C. C, Brownhelm, O.
Baldwin Elijah C., Bethel, Ct.
Baldwin Theron, New York.
Baldwin Thomas, Plymouth, Vt.
Baldwin William O., W. Fairlee, Vt.
Balkam Uriah, Lewiston, Me.
Ball J. N., Oronto, Wis.
Ball Wm. J., Bedford, Ms.
Ballard Addison, Williamstown, Ms.
Ballard James, Grand Rapids, Mich.
Ballard Josiah, Carlyle, Ms.
Bancroft David, Prescott, Ms.
Barber Alanson D., Williston, Vt.
Barber Elihu, Lake Forest, Ill.
Barber Luther H., Scotland, Ct.
Barber Wm. M., So. Danvers, Ms.
Barbour Henry, London, ENG.
Barbour Nelson, Sullivan, N. H.
Bard Geo. I., L. Waterford, Vt.
Bardwell D. Magee, Waukesha, Wis.
Bardwell Horatio, Oxford, Ms.
Bardwell J. P., Oberlin, O.
Barker Enoch, New Market, C. W.
Barker Isaac, Laphanville, Mich.
Barker Nathaniel, Wakefield, N. H.
Barnard Charles M., Neponset, Ill.
Barnard Lucius E., Georgia, Vt.
Barnard Pliny F., Williamstown, Vt.
Barnard Steph. A., Wellsboro', N.Y.
Barnes E. S., Munnsville, N. Y.
Barnes Jer. R., Marine, Min.
Barnes Jona. E., Darien Depot, Ct.
Barnes L. C., Mt. Vernon, O.
Barnes N. H., Kiantone, N. Y.
Barnes William, Jacksonville, Ill.
Barney James O, Seekonk, Ms.
Barnum George, Medina, Mich.
Barnum Samuel W., Phillipston, Ms.
Barrett M., New Haven, Ct.
Barris Joseph S., North Evans, N.Y.
Barrows Elijah F., Andover, Ms.
Barrows Geo. W., Salisbury, Vt.
Barrows Homer, Plaistow, N. H.
Barrows John M., Olivet, Mich.
Barrows S, Davenport, Io.
Barrows William, Reading, Ms.
Barstow Chas., Oriskany Falls, N. Y.
Barstow Zedekiah S., Keene, N. H.
Barteau S. H., Waterford, Wis.
Bartlett Alexander, Conneaut, O.
Bartlett Enoch N., Hamilton, Ill.
Bartlett Francis, Coolville, O.
Bartlett Joseph, Buxton, Me.
Bartlett Lyman, Morristown, Vt.
Bartlett Samuel C., Chicago, Ill.
Bartlett William A., Brooklyn, N.Y.
Bartlett W. C, Santa Cruz, Cal.
Barton, Charles B., Woodburn, Ill.
Barton Fred. A., Indian Orchard, Ms.
Barton H., Grafton, Ms.
Bascom E., Center, Wis.
Bascom Flavel, Dover, Ill.
Bascom John, Williamston, Ms.
Bassett Edw. B., Westmoreland, Vt.
Bassett J., Neenah, Wis.
Bassett Wm. E., Warren, Ct.
Batchelder John S., Jaffrey, N. H.
Bates Alvan, J., Lincoln, Ms.
Bates Henry, Ypsilanti, Mich.
Bates James, Granby, Ms.
Bates Philander, Moravia, N. Y.
Batt Wm. J., Stoneham, Ms.
Bayliss Samuel, Brooklyn, N. Y.
Bayne Thomas, Irasburg, Vt.
Baxter Benjamin S., Viroqua, Wis.
Beach Aaron C., Millington, Ct.
Beach L. B., Andover, O.
Beach Nath'l, Little Compton, R. I.
Beals David, Jr. Hartland, Ct.
Beaman Charles, C., Salem, Ms.
Beaman Warren H, No. Hadley, Ms.
Bean David N., Groton Junction, Ms.
Bean Ebenezer, Dexter, Me.

Bean Samuel, Norton, Ms.
Bean Phineas A., Hampden, O.
Beard Augustus F., Bath Me.
Beard Edwin S., Amagamet, N. Y.
Beard Spencer F., Andover, Ms.
Beardsley Nehemiah H., Somers, Ct.
Beardsley William, Wheaton, Ill.
Beebe Hubbard, New Haven, Ct.
Beckwith E. G., San Francisco, Cal.
Beckwith, Geo. C., Boston, Ms.
Beckwith John H., Raymondville, N. Y.
Beckwith T. D., Pierpont, O.
Beecher Charles, Georgetown, Ms.
Beecher Edw'd, Galesburg, Il.
Beecher Fred. W., Kankakee, Ill.
Beecher Geo. H., Newton, Io.
Beecher H. Ward, Brooklyn, N. Y.
Beecher Thomas K., Elmira, N. Y.
Beecher Wm. H., No. Brookfield, Ms
Beeker Geo. L., Powhattan, Kan.
Beekman J. C., St. Charles, Min.
Belden Henry, Brooklyn, N. Y.
Belden Wm. W., E. Attleboro', Ms.
Bell Hiram, Killingworth, Ct.
Bell James M., Ashby, Ms.
Beman Amos G., New Haven, Ct.
Bement William, Elmira, N. Y.
Benedict Lewis, Brimfield, Ill.
Benedict Thos. N., Brookfield, Ct.
Benedict Wm. A., Plainfield, Ct.
Bennet E. O., Crawfordsville, Io.
Bennett Joseph L., Lockport, N. Y.
Benson Almon, Center Harbor, N.H
Benson Homer H., Beloit, Wis.
Bent George, Burr Oak, Io.
Bent Joseph A., Hoyleton, Ill.
Bentley Chas., West Willington, Ct.
Benton Jos. A., San Francisco, Cal
Benton Joseph E., Folsom, Cal.
Benton Samuel A., Anamosa, Io.
Benton William A., Aleppo, SYRIA.
Berney Daniel, Farmer, Mich.
Berry Augustus, Pelham, N. H.
Bessom Wm. H., Centerville, Ms.
Bicknell Sim'n S., Koshkonong, Wis.
Bigelow Asahel, Hancock, N. H.
Bigelow Andrew, Medfield, Ms.
Bigelow Warren, Mazeppa, Min.
Billings Richard S., Shelburn, Ms.
Bingham Hiram, New Haven, Ct.
Bingham Joel S., East Boston, Ms.
Birchard Wm. H., Feeding Hills, Ms.
Bird Isaac, Hartford, Ct.
Birge E., Jericho, Vt.
Bisbee John H., Worthington, Ms.
Biscoe G. S., Cottage Grove, Min.
Biscoe Thomas C., Grafton, Ms.
Bishop Nelson, Windsor, Vt.
Bissell Charles H., Pequonnock, Ct.
Bissell Edwin C., Westhampton, Ms
Bissell Oscar, Dublin, N. H.
Bissell Samuel B. S., Norwalk, Ct.
Bittinger John Q., Yarmouth, Me.
Bixby Joseph P., Boston, Ms.
Bixby Solomon, Westmoreland N.H.
Black Robert K., Lanark, C. W.
Blagden Geo. W., Boston, Ms.
Blasdell J. J., Beloit, Wis.
Blake D. H., Princeton, Ill.
Blake Geo. H., N. Ashburnham, Ms.
Blake Henry B., Belchertown, Ms.
Blake Jeremiah, Pittsfield, N. H.
Blake Jos., Gilmantown Cen., N. H.
Blake Mortimer, Taunton, Ms.
Blakely Quincy, Rodman, N. Y
Blakeman Phineas, Marseilles, Ill.
Blakeslee S. V., Lockford, Cal.
Blanchard Amos, Lowell, Ms.
Blanchard Amos, Meriden, N. H.
Blanchard Edw'd H., Warwick, Ms.
Blanchard Jona., Wheaton, Ill.
Blanchard Silas M., Wentworth, N.H.
Blanchard Wm. S., Chicago, Ill.
Bliss Asher, Corydon, Pa.
Bliss Charles R., So. Reading, Ms
Bliss Thomas E., Missouri.
Bliss Zenas, Amherst, Ms. [R. I.
Blodgett Constantine, Pawtucket.
Blodgett Edw'd P., Greenwich, Ms.
Blood Charles E., Wataga, Ill.
Bloodgood Abraham L., Enfield, Ct.
Blumer Adam, Shakopee, Min.
Boardman H. E., Fort Dodge, Io.
Boardman Joseph, Pownal, Me.
Boardman M. B., Lynnfield, Ms.
Boardman Sam. W., Auburn, N. Y.
Bonney John R., Batavia, Mich.
Bodwell Joseph C., Woburn, Ms.
Bodwell Lewis, Topeka, Kan.
Bond Alvan, Norwich, Ct.
Borden Edm'd W., Almont, Mich.
Borland T. Eau Clare, Wis.
Boss Thomas R., Jewett City, Ct.
Bosworth Q. M., Ridgeville, O.
Boughton L. F., Geneva, O.
Bourne J. R., Scarboro', Me.
Bourne Shearjashub, Harlem, N. Y.
Boutelle Asaph, Peacham, Vt.
Bouton Nath'l, Concord, N. H.
Boutwell James, Sanbornton, N. H.
Boutwell Wm. T., Stillwater, Min.
Bowker Samuel, Bluehill, Me.
Bowker Samuel D., Newmarket, N.H.
Bowler George, Westfield, Ms.
Bowler Stephen L., Orono, Me.
Boynton Charles, Watertown, Wis.
Boynton Charles F., Hubbardstown, Ms.
Boynton John, Winthrop, Me.
Brace Jonathan, Milford, Ct.
Brace Seth C., Bethany, Ct.
Bradford Dana B., Gilmanton Iron Works, N. H. [Vt.
Bradford Moses D., McIndoe's Falls,
Bradford Sam. C., Francestown, N.H.
Bradshaw John, Crown Point, N.Y.
Bragg Jesse K., Sandwich, Ms.
Brainard David S., Lyme, Ct.
Brainard Timothy G., Halifax, Ms.
Braman Milton P., Auburndale, Ms.
Branch Edwin T., Vernon, Mich.
Brastow Levi O., St. Johnsbury, Vt.
Bray John E., Brooklyn, N. Y.
Bray William L., Aurora, Ill.
Breed Charles, New Rutland, Ill.
Breed Sam. D., Ypsilanti, Mich.
Breed William J., Brookline, Ms.
Bremner David, Boxford, Ms.
Brewer James, Bristol, Ill.
Brewer Joslah, Great Barrington, Ms.
Brewster Cyrus, Haydenville, Ms.
Brewster Wm. H., Cleveland, O.
Brice John G., Winchester, Ind.
Brickett Harry, Hillsboro' Bridge, N. H.
Bridgeman Lewis, Mid Hefield, Ms.
Briggs William N., Laporte, O.
Briggs William T., Oxford, Ms.
Brigham Chas. A. G., Enfield, Ct.
Brigham David, Fall River, Ms.
Brigham Levi, Saugus, Ms.
Brigham Willard, Ashfield, Ms.
Brinkerhoff W. H., Providence, O.
Brinsmade Horatio N., Beloit, Wis.
Brintnall Loren W., Mallet Creek, O
Bristol Sherlock, Oregon, Wis.
Brodt J. H., Petaluma, Cal.
Bronson A., Ticonderoga, N. Y.
Bronson George F., Kirtland, O.
Brooks Charles, Newburyport, Ms.
Brooks Edw. F., No. Mansfield, Ct.
Broughton Nathaniel H., East and West Bridgewater, Ms.
Brown Charles M., Tremont, Me.
Brown Edward, Burns, Wis.
Brown George, Newark, N. J.
Brown Hope, Rockford, Ill.
Brown John, Eramosa, C. W.
Brown J. W., Manchester, Vt.
Brown Oliver, So. Malden, Ms.
Brown Robert, Garafraxa, C. W.
Brown Robert, Oswego, Ill.
Brown Silas C., W. Bloomfield, N.Y.
Brown Sam. G., Hanover, N.H.
Brown Sam. W., So. Coventry, Ct.
Brown Simeon, Lima, O.
Brown Wm. B., Newark, N. J.
Bruce Edward J., Khoksi, INDIA.
Bryan George A., West Haven, Ct.
Bryant Sidney, Twinsburg, O.
Bucher G. B., Granby, C. E.
Buck Edward, Orland, Me.
Buck Edwin A., Slatersville, R. I.
Buck S. Jay, Orwell, O.
Buckham James, Fairfield, Vt.
Buckingham Sam'l G., Springfield,
Budge Henry, Beverly, N. J. [Ms.
Budington Wm. I. Brooklyn, N. Y.
Buffum Joshua, Billerica, Ms.
Bulfinch John J., Boothbay Harbor, Me.
Bulkley Edwin A., Groton, Ms.
Bulkley Chas. H. A., Brooklyn, N.Y.
Bullard Asa, Boston, Ms.
Bullard Charles H., Hartford, Ct.
Bullard Eben. W., Royalston, Ms.
Bullard Henry, Wayland, Ms.
Bullen Henry L., Durant, Io.
Burbank Justin E., Preston, Min.
Burchard Jedediah, Adams, N. Y.
Burchill Rob., Saugeen, C. W.
Burgess Ebenezer, Dedham, Ms.
Burgess Ebenezer, Lanesville, Ms.
Burgess Oliver, Mt. Vernon, O.
Burgess Wm. Edgeworth, C. W.
Burnard W. H., Clinton, Wis.
Burnell Thomas S., Madura, INDIA.
Burnham Abraham, Haverhill, Ms
Burnham Amos W., Rindge, N. H.
Burnham Charles, Meredith, N. H.
Burnham Jonas, Farmington, Me.
Burpee Archibald, Coburg, C. W.
Burr Enoch F., Hamburg, Ct.
Burr Zalmon B., Westport, Ct.
Burt Daniel C., Berkley, Ms.
Burt David, Winona, Min.
Burt Edmund, Gerham, N. H.
Burton Horatio N., Newbury, Vt.
Burton Nathaniel J., Hartford, Ct.
Bushnell George, Waterbury, Ct.
Bushnell Horace, Cincinnati, O.
Bushnell Horace, Hartford, Ct.
Buss Henry, Dement, Ill.
Butler Daniel, Boston, Ms.
Butler Franklin, Windsor, Vt.
Butler Jeremiah, Bergen, N. Y.
Butterfield G., Langworthy, Io.
Butterfield Horatio Q., Great Falls, N. H.
Buxton Edward, Webster, N. H.
Byington Ezra H., Windsor, Vt.
Byington Swift, North Woburn, Ms.
Byrd John H., Leavenworth, Kan.
Byrne James T., Whitby, C. W.
Cadwell C. C., Genoa, Wis.
Cady Calvin B., Auburgh, Vt.
Cady Cornelius S., Maquoketa, Io.
Cady Dan'l R., West Cambridge, Ms.
Calder H. L., Albany, N. Y.
Caldwell Wm. E., So. Wellfleet, Ms.
Calhoun Geo. A., No. Coventry, Ct.
Calkins Wolcott, Hartford Ct.
Camp Albert B., Bristol, Ct.
Camp Amzi, New York.
Camp Charles W., Sheboygan, Wis
Campbell Alexander B., Mendon, Ill.
Campbell D. A., Auroraville, Wis.
Campbell Donald B., Goodrich, Mich.
Campbell John, Montreal, C.E. [Ms.
Campbell Randolph, Newburyport,
Campbell William M., Keeler, Mich.
Canfield Philo, Lake city, Min.
Canfield T. H., Lucas Grove, Io.
Capron Wm. B., Madura, INDIA.
Carlton Hiram, W. Barnstable, Ms.
Carlton Israel, Glastenbury, Vt.
Carpenter C. C., Derby, Ct.
Carpenter Eber, Southbridge, Ms.
Carpenter E. Irvin, Barre, Vt.
Carpenter Elbridge G., Houlton, Me.

Carr W. O., Barnstead, N. H.
Carroll J., Halsted, N. H.
Carruth Jas. H., Baldwin city, Kan.
Carruthers John J., Portland, Me.
Carruthers Wm., No. Cambridge, Ms.
Carter Jas. E., So. Hampton, N. Y.
Carter William, Pittsfield, Ill.
Carver S., Deruyter, N. Y.
Cary M., Newton, Io.
Case Rufus, Derry, N. H.
Case John W., Como, Ill.
Catling W. E., Dartford, Wis.
Catto W. T., New Haven, Ct. [Me.
Chadbourne Paul A., Brunswick,
Chamberlain Charles, Eastford, Ct.
Chamberlain Ed. B., Shoreham, Vt.
Chamberlain J. L., Brunswick, Me.
Chamberlain J. M., Des Moines, Io.
Chamberlain J. P., Dixfield, Me.
Chamberlain P. B., Portland, Or.
Chamberlain U. T., Centerville, Pa.
Chamberlain Wm. A., Plymouth, Ill.
Champlin S. W., Poplar Grove, Ill.
Chandler Azariah, Greenfield, Ms.
Chandler Augustus, Lempster, N. H.
Chandler Jos., West Brattleboro', Vt.
Chaney Lucien W., Pulaski, N. Y.
Chapin A. L., Beloit, Wis.
Chapin Franklin P., Camden, Me.
Chapin Henry M., Markesan, Wis.
Chapin Nathan C., La Crosse, Wis.
Chapin O. N., West Spring Creek, Pa.
Chapin William W., Ahmednuggur, India.
Chapman Andrew W., Minoka, Ill.
Chapman Calvin, Standish, Me.
Chapman Daniel, Bloomingdale, Ill.
Chapman Elias, S. Newmarket, N. H.
Chapman Edward D., Sinclairville, N. Y.
Chapman Frederick W., Bolton, Ct.
Chapman Jacob, Marshall, Ill.
Charpiot Lewis E., Bridgeport, Ct.
Chase Benjamin C., Oldtown, Me.
Chase Ebenezer, Tisbury, Ms.
Chase Edward, Falmouth, Me.
Chase Fred. A., Paintville, N. Y.
Chever Geo. B., New York.
Chever Henry T., Jewett City, Ct.
Cherry Henry, Owosso, Mich.
Chesebrough Amos S., Glastenbury, Ct. [Me.
Chickering John W., D.D., Portland,
Chickering J. W., Jr., Springfield, Vt.
Child Willard, Castleton, Vt.
Childs Alexander C., Chatham, Ms.
Chipman R. Manning, New Haven, Ct.
Christopher Wm. B., Mendota, Ill.
Church C. B., Odell, Ill.
Church Lot, Riley, Ill.
Churchill Charles H., Oberlin, O.
Churchill John, Woodbury, Ct.
Chute Ariel P., Chelsea, Ms.
Claflin George B., Mendi Mission.
Claggett Erastus B., Lyndeboro', N. H.
Claggett Wm., New Alstead, N. H.
Clapp Alex'r H., Providence, R. I.
Clapp Charles W., Rockville, Ct.
Clapp Erastus, Easthampton, Ms.
Clapp Luther, Wauwatosa, Wis.
Clapp Sumner G., Sturbridge, Ms.
Clark Anson, Hartford, Wis.
Clark Asa F., Weathersfield, Vt.
Clark Benj. F., No. Chelmsford, Ms.
Clark Charles W., Brighton, Vt.
Clark Clinton, Ridgefield, Ct.
Clark Dorus, Waltham, Ms.
Clark Edson L., Dalton, Ms.
Clark Edward L., N. Bridgewater, Ms.
Clark Edward W., Newton, Ms.
Clark Elias, Otumwa, Io.
Clark Eli B., Chicopee, Ms.
Clark George, Oberlin, O.
Clark G. H., St. Johnsbury Cen., Vt.
Clark Henry, Riverhead, N. Y.
Clark Jacob S., Morgan, Vt.
Clark James A., Cromwell, Ct.

Clark John, Bridgewater, N. H.
Clark Jonas B., Swampscott, Ms.
Clark Josiah B., Rupert, Vt.
Clark Joseph B., Yarmouth, Ms.
Clark Lewis F., Whitinsville, Ms.
Clark Nathaniel G., Burlington, Vt.
Clark Nelson, Tiverton, R. I.
Clark N. Catlin, Ringwood, Ill.
Clark Philetus, Sharon, Vt.
Clark Perkins K., So. Deerfield, Ms
Clark Sereno D., Sunderland, Ms.
Clark Solomon, Plainfield, Ms.
Clark Sumner, South Natick, Ms.
Clark Theodore J., Ashfield, Ms.
Clark William, Amherst, N. H.
Clark William, Dresden, C. W.
Clark William, Milan, Italy.
Clark William B., New Haven, Ct.
Clark William F., Guelph, C. W.
Clarke Benj. J., Winchendon, Ms.
Clarke Edward, Huntington, Ms.
Clarke H. S., Raymond, Wis.
Clarke Terlius S., Cuyahoga Falls, O.
Clarke W. F., Guelph, C. W.
Clary Dexter, Beloit, Wis.
Clary Timothy F., Wareham, Ms.
Cleaveland Edw., Muscatine, Io.
Cleaveland Elisha L., New Haven, Ct. [Ct.
Cleaveland Jas. B., New Hartford,
Cleaveland John P., Lowell, Ms.
Clement Jona., Woodstock, Vt.
Clift William, Stonington, Ct.
Climie John, Belleville, C. W.
Clinton O. P., Menasha, Wis.
Clisbie Edward P., Lenox, O.
Cloyes Dana, South Reading, Ms.
Coan Leander, Amherst, Me.
Cobb Asahel, New Bedford, Ms.
Cobb Henry W., Atlanta, Ill.
Cobb Leander, Marion, Ms.
Cobb L. Henry, No. Andover, Ms.
Cobb Nathaniel, Kingston, Ms.
Coburn D. N., Monson, Ms.
Coburn L. S., Weston, Vt.
Cochran Jonathan, Elgin, Min.
Cochran Robert, Austinburg, O.
Cochran Warren, Baraboo, Wis.
Coe David B., New York.
Coe Noah, New Haven, Ct.
Coe Samuel G., Danbury, Ct.
Coffey George H., Saugerties, N. Y.
Coggin William S., Boxford, Ms.
Cogswell Nath'l, Yarmouth, Ms.
Colt Joshua, Brookfield, Ms.
Colburn Moses M., So. Dedham, Ms.
Colby John, Hampton, N. H.
Cole Albert, Cornish, Me.
Cole Sam'l W., Gloucester, Ms.
Coleman Lyman, Middletown, Ct.
Coleman William L., Stacyville, Io.
Collie Joseph, Delavan, Wis.
Collins Augustus B., S. Norwalk, Ct.
Colman Geo. W., Acton, Ms.
Colton Aaron M., E. Hampton, Ms.
Colton Erastus, Northfield, Ct.
Colton Henry M., Middletown, Ct.
Colton Theron G., Monson, Ms.
Colton Willis S., Wethersfield, Ct.
Coltrine Nath'l P., Wythe, Ill.
Comings Elam J., East Berkshire, Vt.
Comstock D. W., Wayland, Mich.
Conant Liba, Hebron, N. H.
Condit Uzal W., Salisbury, N. H.
Condon Thomas, Dalles, Or.
Cone Luther H., Chicopee, Ms.
Co klin Charles, Oberlin, O.
Conklin Rob't. H., Ashtabula, O.
Conly James, Orion, Wis.
Connell David, W. Hawley, Ms.
Conrad Charles E., Quincy, Ill.
Converse John K., Burlington, Vt.
Cook Elisha W., Hopkinton, N. H.
Cook Joseph T., Geneseo, Ill.
Cook Jonathan B., Wells, Me.
Cook Nehemiah B., Ledyard, Ct.

Cook Stephen, Austin, Min.
Cooke Parsons, Lynn, Ms.
Cooke Theodore, Woonsocket, R. I.
Cooley Henry, West Suffield, Ct.
Cooley J., Delavan, Wis.
Cooley Oramel W., Henry, Ill.
Coolidge Amos H., Leicester, Ms.
Cooper Joseph C., New Haven, Io.
Copeland Jona., Clinton, Kan.
Copp Joseph A., Chelsea, Ms.
Cordell James G., Albany, N. Y.
Cordley Chris'r M., Lawrence, Ms.
Cordley Richard, Lawrence, Kan.
Corning J. L., Poughkeepsie, N. Y.
Cornish George, Montreal, C. E.
Corser Enoch, Boscawen, N. H.
Corey John E., No. Wrentham, Ms.
Couch Paul, Plainfield, Ct. [Ct.
Cowles Chauncey D., Farmington,
Cowles Henry, Oberlin, O.
Cowles John G. W., Mansfield, O.
Cowles John P., Ipswich, Ms.
Cowles Sylvester, Randolph, N. Y.
Coyner D. H., Four Corners, O.
Cozzens Sam'l W., Middlebury, Ct.
Craig Henry K., Bucksport, Me.
Craig Wheelock, New Bedford, Ms.
Crane Ethan B., Hunter's Pt., N. Y.
Crane Jonathan, Middleton, N. Y.
Cravath E. M., Berlin Hights, O.
Crawford Rob't. Deerfield, Ms.
Crawford Wm., Central City, Col. Ter.
Cressy Geo. W., Buxton Center, Me.
Cressy Noah, Portland, Me.
Crittenden Rich'd, No. Guilford, Ct.
Cross Gorham, Richville, N. H.
Cross J., Amity, Mich.
Cross Joseph W., W. Boylston, Ms.
Cross Moses K., Tipton, Io.
Cryer George, Yantic, Ct.
Cruickshanks James, Spencer, Ms.
Crumb J. H., Traverse City, Mich.
Cummings E. C., St. Johnsbury, Vt.
Cummings Henry, Newport, N. H.
Cummings Hiram, Nevada, Cal.
Cummings Jacob, Exeter, N. H.
Cummings O., Civil Bend, Mich.
Cummings Preston, Leicester, Ms.
Cundall Isaac N., Rosendale, Wis.
Cunningham John, Gainesville, N. Y.
Cunningham John C., Nora, N. Y.
Currier Albert H., Ashland, Ms.
Curtice Corban, Sanbornton Bridge, N. H.
Curtice Lucius, Colchester, Ct.
Curtis Otis F., Emerald Grove, Wis.
Curtiss Dan'l C., Fort Atkinson, Wis.
Curtiss Sam. I, Union, Ct.
Curtiss Wm. B., N. Branford, Ct.
Cushing Christopher, N. Brookfield, Ms.
Cushing James R., Rochester, Ms.
Cushman C. L., East Townshend, Vt.
Cushman David, Warren, Me.
Cushman Job, Plymouth, Ms.
Cushman John P., Brighton, Ms.
Cushman Rufus S., Manchester, Vt.
Cutler Brainerd B., Lawrenceville, N. Y.
Cutler Calvin, New Ipswich, N. H.
Cutler Charles, Francestown, N. H.
Cutler Ebenezer, Worcester, Ms.
Cutler Elijah, Conway, Ms.
Cutler Temple, Skowhegan, Me.
Cutter Edward F., Belfast, Me.
Dada Edgar Payson, Crete, Ill.
Dada Wm. B., Little Falls, Min.
Daggett Oliver E., Canandaigua, N. Y.
Dame Charles, Exeter, N. H.
Dana Gideon, Oberlin, O.
Dana J. Jay, Cummington Vill., Ms.
Dana M. M. G., Winsted, Ct.
Daniels H. M., Winnebago, Ill.
Darling George, Hudson, O.
Darling Samuel D., Oakfield, Wis.
Darling Walter E., Foxcroft, Me.

Dascomb A. B., Waitsfield, Vt.
Dashiell Alf. H. jr., Stockbridge, Ms.
Davenport William, Otisfield, Me.
Davenport Wm. W., W. Killingly, Ct.
Davidson David B., Monona, Io.
Davies David, Parisville, O.
Davies Evans, Thurman, O.
Davies John, Bangor, Wis.
Davies John A., Patriot, O.
Davies T. W., Youngstown, O.
Davis D. P., Emmett, Wis.
Davis Emerson, Westfield, Ms.
Davis Franklin, Berkley, Ms.
Davis Increase S., Nevin, Io.
Davis James Scott, Hoyleton, Ill.
Davis Josiah G., Amherst, N. H.
Davis Perley B., Sharon, Ms.
Davis Timothy, Kingston, Ms.
Dawes Ebenezer, Dighton, Ms.
Day B. W., Howick, C. W.
Day Guy B., Bridgeport, Ct.
Day Hiram, East Hartford, Ct.
Day Jeremiah, New Haven, Ct.
Day Pliny B., Hollis, N. H.
Day Samuel, Chaplain.
Day Warren, Wauwatosa, Wis.
Dean Artemas, Greenfield, Ms.
Dean James, East Canaan, Ct.
Dean Samuel C., Satara, INDIA.
Deering John R., So. Franklin, Ms.
Delano Samuel, Strafford, Vt.
Delemater, T. H., Litchfield, O.
Deming A. T., Bridgeport, Vt.
Deming Rufus R., Lawrenceville, Pa.
Demond Elijah, Westboro', Ms.
Dempsey Wm., Middlebury, O.
Denison Andrew C., Portland, Ct.
Dennen Stephen R., Watertown, Ms.
Dennis Rodney G., Southboro', Ms.
Denton Jones, Pine River, Mich.
Denney Hiram, Alton, C. W.
Dewey Chester, Rochester, N.Y.
Dewey William, Le Roy, N. Y.
Dexter Henry M., Boston, Ms.
Dickerman G. A., Canaan, Ct.
Dickerman Lysander, Weymouth, Ms
Dickerson O. C., Chandlerville, Ill.
Dickinson D. S., Paris, Wis.
Dickinson E. F., Chicago, Ill.
Dickinson Erastus, Sudbury, Ms.
Dickinson Joel L., Plainville, Ct.
Dickinson Noadiah S., Foxboro', Ms.
Dickinson Obed, Salem, Or.
Diggs Marshall W., Ft. Recovery, O.
Dilley Alexander B., Bangor, N.Y.
Dilley Samuel, Chili, Ill.
Diman J. Lewis, Brookline, Ms.
Dimock Samuel R., Pittsfield, Ms.
Dinsmore John, Winslow, Me.
Dixon Alvan M., Tafton, Wis.
Dixon H. H., Alto, Wis.
Dixon James J. A. T., Buda, Ill.
Dixon William E., Enfield, Ct.
Dodd Stephen G., E. Randolph, Ms.
Dodge Benjamin, Brookville, Me.
Dodge John, Harvard, Ms.
Dodge John W., Gardiner, Me.
Dodge William B., Melburn, Ill.
Doe Franklin B., Appleton, Wis.
Doggett Thomas, Groveland, Ms.
Doldt James, Milton, N. H.
Dole George T., Lanesboro', Ms.
Donaldson C. B., Beaver Dam, Wis.
Donaldson John W., Kewaunee, Wis.
Doolittle Edgar J., Chester, Ct.
Dorman Lester M., Manchester, Ct.
Dougherty James, Johnson, Vt.
Douglas James, Watertown, N. Y.
Douglas Solomon J., Sherman, Ct.
Douglass Ebenezer, Bridgewater, Ms.
Douglass John A., Waterford, Me.
Douglass Nathan, Bangor, Me.
Dow Ezekiel, Linebrook, Ms.
Dow J. M. H., Providence, R. I.
Dowden W. H., Pelham, Ms.
Downs Azel, Holtsville, N. Y.
Downs Charles A., Lebanon, N. H.
Dowse Edmund, Sherburne, Ms.
Drake Andrew J., Mt. Pleasant, Io.
Drake Cyrus B., Royalton, Vt.
Drake Samuel S., Deer Isle, Me.
Drennan Manuel J., Windham, Ct.
Dresser Amos, W. Williamsfield, O.
Drummond W., Stone Bank, Wis.
Drew S. F., Cabot, Vt.
Dudley John, New Haven, Ct.
Dudley John L., Middletown, Ct.
Dudley Martin, Easton, Ct.
Duff Archibald, Sherbrook, C. E.
Duff Charles, Medford, C. W.
Duncan Abel G., Freetown, Ms.
Duncan Thomas W., Nelson, N. H.
Dunham Isaac, Westport, Ms.
Dunkerley David, Durham, C. E.
Dunn Richard C., Toulon, Ill.
Dunning Andrew, Thompson, Ct
Dunning Homer N., Gloversville, [N.Y.
Durant Henry, Oakland, Cal.
Duren Charles, Vershire, Vt.
Durfee Calvin, Williamstown, Ms.
Durham Henry, La Salle, Ill.
Durrant John, Stratford, C. W.
Dustan George, Peterboro', N. H.
Dutton Albert I., Shirley, Ms.
Dutton Sam. W. S., New Haven, Ct.
Dutton Thomas, Ashford, Ct.
Dwight Edward S., Saco, Me.
Dwight John, No. Wrentham, Ms.
Dwight Samuel T., Portland, Me.
Dwight Theodore M., Putney, Vt.
Dwight Timothy, New Haven, Ct.
Dwight Wm. T., Portland, Me.
Dwinell Israel E., Sacramento, Cal.
Dwinnell Solo. A., Reedsburg, Wis.
Dye Henry B., Southington, O.
Dyer David, Albany, N. Y.
Dyer E. Porter, Hingham, Ms.
Dyer Spencer O., Torringford, Ct.
Eastman David, Amherst, Ms.
Eastman John, Danville, Vt.
Eastman Lucius R., Amherst, Ms.
Eastman L. Root, So. Braintree, Ms.
Eastman Morgan L., Ogdensburg, N. Y.
Easton Thos., So. Glastenbury, Ct.
Eaton Cyrus H., Viola, Ill.
Eaton Danforth L., Lowell, Mich.
Eaton Jacob, West Meriden, Ct.
Eaton John, Jr., Chaplain, 27th Reg. Ohio V.
Eaton Jos. M. R., Henniker, N. H.
Eaton Joshua, Isle au Haut, Me.
Eaton S. W., Lancaster, Wis.
Ebbs Edward, Paris, C. W.
Eddy Hiram, West Winsted, Ct.
Eddy Zachary, Northampton, Ms.
Edgar John, Falls Village, Ct.
Edgell John Q. A., Andover, Ms.
Edwards G. H., W. Lebanan, N. H.
Edwards Henry L., S. Abington, Ms.
Edwards Jonathan, Dedham, Ms.
Edwards John E., Blackstone, Ms.
Edwards J. H., West Lebanon, Vt.
Edwards Jos. S., Plymouth, O.
Edwards Thomas, Cincinnati, O.
Edwards William, Minersville, O.
Eells Cushing, Forest Grove, Or.
Eells D. B., Vermont, Ill.
Eggleston Nath H., Stockbridge, Ms.
Eldridge Eras. D., Kensington, N.H.
Eldridge Joseph, Norfolk, Ct.
Ellerby T. S., Toronto, C. W.
Ellex Daniel, Lawrence, Kan.
Elliot Henry B., Brooklyn, N. Y.
Elliot John, Rumford Point, Me.
Elliot John E., Ridgebury, Ct.
Elliot Joseph, Ottawa city, C. W.
Ellis J. M., Cheslin, O.
Ellsworth Alfred A., W. Dracut, Ms.
Elmer Hiram, Clinton, Mich.
Elwood David M., Woodbridge, Ct.
Ely Alfred, Monson, Ms.
Emerson Alfred, Fitchburg, Ms.
Emerson Brown, Salem, Ms.
Emerson Charles H
Emerson Edward B
Emerson John D.,
Emerson Joseph, B
Emerson Joseph, B
Emerson Oliver, Sa
Emerson Rufus, W
Emerson Rufus W.
Emery Joshua, No.
Emery Samuel H.,
Entler George R., N
Esler William P., E
Estabrook Joseph,
Eustis Wm. T., Jr.,
Evans Thos. W., Co
Evarts N. K., Gran
Everdell Robert, W
Everest A. E., Mas
Erving Edward C.,
Fairbank J. B., Mo
Fairbank Sam'l B.,
Fairbanks Henry,
Fairchild Edwin H.
Fairchild James H.
Fairfield Minot W.,
Fargo George W.,
Farnham Lucien, N
Farrar John A., Co
Farwell Asa, Haver
Fay Henry C., Nor
Fay Levi L., Moss
Fay Osmer W., Chi
Fay Prescott, Lanc
Fay Solomon P., E
Felch Charles P.
Fellows Franklin
Fellows S. H., Wau
Felt Joseph B., Sal
Fenn Stephen, Cor
Fenn William H. M
Fenwick Kenneth C. W.
Ferguson Geo. R.,
Ferrin Clark E., Hi
Fessenden Thos. K.
Field David, Stockb
Field George W., B
Field Pindar, Hani
Field Thos. P., Ne
Fifield Lebbeus B.,
Finney Charles G.,
Finney G. W., Oak
Fisher Caleb E., L
Fisher Geo. E., Ash
Fisher George P.,
Fisher Jos. S., Prov
Fisk Eli C., Havan
Fisk Franklin W.,
Fisk Frederick A.,
Fisk P. B., Dracut,
Fiske Albert W., F
Fiske A. S., Mempl
Fiske Daniel T., N
Fiske John B., Des
Fiske John O., Bat
Fiske Jonas, South
Fiske Samuel, Mad
Fiske Warren C., E
Fitch Eleazer T., N
Fitts Jas. H., W. B
Fitz Daniel, Ipswic
Fletcher Adin H.,
Fletcher James, No
Fobes Ephraim, Pa
Fobes William A.,
Follett Walter, Ten
Folsom Geo. D. F.
Foote Hiram, Wau
Foote Horatio, Qui
Foote Lucius, Rock
Forbush John, Eas
Ford George, Tolla
Ford James T., Sto
Forsyth Joseph, W
Foster Aaron, E. C
Foster Amos, Acwo
Foster Andrew B.,

Foster Benj. F., Dummerston, Vt.
Foster Davis, West Newbury, Ms.
Foster Eden B., W. Springfield, Ms.
Foster Lemuel, Blue Island, Ill.
Foster Roswell, Chicopee, Ms.
Foster Wm. C., North Becket, Ms.
Fowler Stacy, North Yarmouth, Me.
Fowler Wm. C., Durham Cen., Ct.
Fox A. K., Monticello, Min.
Fox Jared W., Ridgeway, Kan.
Francis Daniel D., Berlin, Ct.
Francis J. H., Wading River, N. Y.
Francis Lewis, Colchester, Vt.
Frankfurth Henry, Hawley, Pa.
Frazer James M., Saybrook, O.
Frear Walter, Grass Valley, Cal.
Freeland Sam'l M., Watertown, Ct.
Freeman A. N., Hartford, Ct.
Freeman Geo. E., W. Amesbury, Ms.
Freeman Hiram, Kewanee, Ill.
Freeman John R., Andover, Ct.
Freeman Joseph, Hanover, Ms.
French Alvan D., Eddyville, Io.
French Edward B., Chatham, Ms.
French J. Clement, Brooklyn, N.Y.
French Lyndon S., Franklin, Vt.
French Ozro, New Haven, Io.
Frink D C., Melbourne, C. E.
Frisbie Alvah H., Ansonia, Ct.
Frost Dan'l D., Southport, Ct.
Frowein Abraham, La Grange, Mo.
Fry George V., Marietta, O.
Fuller Alex'r, Jr., Chiltonville, Ms.
Fuller Americus, Hallowell, Me.
Fuller Francis L., De Kalb, Ill.
Fuller Joseph, Vershire, Vt.
Fuller Josiah G., 1st Kansas Reg.
Fuller J. W., Pierpont, O.
Fuller Robert W., Stowe, Ms.
Furber Dan'l L., Newton Center, Ms.
Gage Wm. L., Watertown, Ms.
Gale Nahum, Lee, Ms.
Gale Wakefield, Rockport, Ms.
Gale W. P., Iowa city, Io.
Gallup James A., Essex, Ms.
Galpin Charles, Excelsior, Min.
Gannett Allen, Lynnfield, Ms.
Gannett George, Boston, Ms.
Gardner Austin, W. Granville, Ms.
Gardner Robert D., Ellsworth, Ct.
Gardner Sam'l S, Bellows Falls, Vt.
Garland David, Bethel, Me.
Garman J. H., Lebanon Center, Me.
Garette Edmund Y., Millbury, Ms.
Gates Charles H., Oskaloosa, Io.
Gates Hiram N., Barkhamsted, Ct.
Gates M. A., Tinmouth, Vt.
Gay Ebenezer, Bridgewater, Ms.
Gay Joshua S., Chichester, N. H.
Gay Wm. M., Whitney's Point, N.Y.
Gaylord Reuben, Omaha, Neb. Ter.
Gaylord Wm. L., Fitzwilliam, N. H.
Geer Heman, Lyndenville, O.
Geikie Archibald, Colebrook, Ct.
Gemmell George, Quosqueton, Io.
Gerould Moses, Canaan, N. H.
Gerould Samuel L., Stoddard, N.H.
Gibbs John, Bell Port, N. Y.
Gibbs Samuel T., James Port, N.Y.
Giddings Edw'd J., W. Stockbridge, Ms.
Giddings Solomon P., Rutland, Vt.
Gilbert Edwin R., Wallingford, Ct.
Gilbert J. B., Lansing, Io.
Gilbert L. C., Princeton, Min.
Gilbert Simeon, Jr., Hopkinton, N.Y.
Gilbert William H., Granby, Ct.
Gill William, River Falls, Wis.
Gillett Timothy P., Branford, Ct.
Gilman Edward W., New Haven, Ct.
Gleed John, Morrisville, Vt.
Gliddon Kish B., Enfield, Ct.
Gliddon N. D., Leonidas, Mich.
Glines Jeremiah, Granby, Vt.
Goddard Chas. G., W. Hartland, Ct.
Goldsmith Alfred, Groton, Ms.
Goodale Osee M., Dewitt, Mich.
Goodenow Smith B., Grinnell, Io.
Goodell C. L., New Britain, Ct.
Goodhue Daniel, Greenfield, N. H.
Goodhue Henry A., West Barnstable, Ms.
Goodhue —, Center Harbor, N. H.
Goodman S. S., Unadilla, N. Y.
Goodrich Chauncey, New Haven, Ct.
Goodrich Lewis, Pembroke, N. H.
Goodwin Daniel, Mason, N. H.
Goodwin E. P., Columbus, O.
Goodwin Henry M., Rockford, Ill.
Goodwin Thos. S., Skowhegan, Me.
Goodyear George, Temple, N. H.
Gore Darius, Lamoille, Ill.
Gould David H., Moriah, N. Y.
Gould Geo. H., Springfield, Ms.
Gould Mark, West Minot, Me.
Gould Samuel L., Albany, Me.
Gould William, Pawtucket, R. I.
Granger Calvin, Middletown, Vt.
Grant Henry M., No. Canaan, Ct.
Grant Joel, Chaplain.
Grassie Thos. G., Chaplain.
Grattan Harvey, Green Oak, Mich.
Graves Alpheus, Iowa Falls, Io.
Graves John L., Boston, Ms.
Graves Joseph S., Aurora, O.
Graves Nathaniel D., Beloit, Wis.
Gray Asahel R., Coventry, Vt.
Greaves William Russell, N. Y.
Greeley Edward H., Methuen, Ms.
Greeley Stephen S. N., Grand Rapids, Mich.
Greene David, Westboro', Ms.
Greene Henry S., Ballard Vale, Ms.
Greene John M., Hatfield, Ms.
Greene Richard G., Brooklyn, N. Y.
Greene William B., Needham, Ms.
Greenwood Alfred, Natick, Ms.
Greenwood John, Bethel, Ct.
Gridley Frederick, Newington, Ct.
Gridley John, Kenosha, Wis.
Gridley J. J., Howell Mich.
Griffin Nath'l H., Williamstown, Ms.
Griffiths E., Old Man's Creek, Io.
Griffiths Griffith, Milwaukee, Wis.
Griffith Joseph, Pomeroy, O.
Griggs Leverett, Bristol, Ct.
Grinnell Josiah B., Grinnell, Io.
Griswold John F., Washington, N.H.
Grosvenor Chas. P., Canterbury, Ct.
Grosvenor Lemuel, Pomfret, Ct.
Grosvenor Mason, Hudson, O.
Grosvenor Moses G., Guilford, Vt.
Grout Alden, South Africa.
Grout Henry M., West Rutland, Vt.
Grout Lewis, Saxton's River, Vt.
Grout Samuel N., Inland, Io.
Guernsey Jesse, Dubuque, Io.
Guild Rufus B., Lyonsville, Ill.
Gulliver John P., Norwich, Ct.
Gurney Jno. H., New Braintree, Ms.
Hackett Simeon, Temple, Me.
Hadley James R., Campton, N. H.
Haight Sylvanus, So. Norwalk, Ct.
Hale Eusebius, Wellsville, N. Y.
Hale John G., East Poultney, Vt.
Haley Frank, Enfield, N. H.
Hall Edwin, Jr., New Hartford, Ct.
Hall E. Edwin, Florence, Italy.
Hall Eli N., Brooklyn, N. Y.
Hall Gordon, Northampton, Ms.
Hall Heman B., Thompson, O.
Hall James, Brookfield Center, Wis.
Hall Jeffries, Chesterfield, N. H.
Hall Ogden, Holland, Ms.
Hall Richard, St. Paul, Min.
Hall Robert V., Newport, Vt.
Hall Samuel R., Brownington, Vt.
Hall Sherman, Sauk Rapids, Min.
Hall Thomas A., Otis, Ms.
Hall William, London, Mich.
Halliday Sam'l B., Lodi, N. J.
Hallock E. J., Castleton, Vt. [N.Y.
Hallock Luther C., Wading River,
Hallock William A., Gilead, Ct.
Hamilton D. D., Clarence Hollow, N. Y.
Hamilton John A., Keene, N. H.
Hamlin Homer, Grinnell, Io.
Hammond Charles, Monson, Ms.
Hammond Henry L., Chicago, Ill.
Hammond Wm. B., Morrisville, N.Y.
Hancock Charles, Albany, Ill.
Hanks Stedman W., Lowell, Ms.
Hard J. H., Grand Rapids, Mich.
Harding Charles, Sholapur, India.
Harding Henry F., Machias, Me.
Harding John W., Longmeadow, Ms.
Harding Sewall, Auburndale, Ms.
Harding William M., Chelsea, Ms.
Harlow William, Wrentham, Ms.
Harper Almer, Le Clair, Io.
Harries Thomas, Success, N. Y.
Harrington Eli W., No. Beverly, Ms.
Harrington Moody, West Springfield, Ms.
Harris J. W, Grand Rapids, Wis.
Harris Leon. W., No. Brighton, Me.
Harris Samuel, Bangor, Me.
Harris Stephen, Windham, Vt.
Harris Wm. J., Brandon, Vt.
Harrison George J., Milton, Ct.
Harrison Joseph, Brooklyn, N. Y.
Harrison Samuel, Pittsfield, Ms.
Hart Edwin J., Reed's Ferry, Merrimack, N. H.
Hart J. A., Bloomfield, Wis.
Hart John C., Edinburg, O.
Hartwell John, Leverett, Ms.
Harvey Chas. A., Deer Park, Ill.
Harvey Wheelock N., Wilton, Ct.
Harwood Jas. H., Crystal Lake, Ill.
Haskell Ezra, Canton, Ms.
Haskell Henry C., Turkey.
Haskell John, Raynham, Ms.
Haskell W. H., Durham, Me.
Haskins Benj. F., Victoria, Ill.
Hassell Richard, Leeds, Wis.
Hatch Reuben, Richfield, O.
Hatch Roger C., Warwick, Ms.
Hathaway G. W., Bloomfield, Me.
Haven John, Charlton, Ms.
Haven Joseph, Chicago, Ill.
Havens D. William, East Haven, Ct.
Haviland B. F., Cannon City, Min.
Hawes Edward, Waterville, Me.
Hawes Joel, Hartford, Ct.
Hawes Josiah T., Bridgton, Me.
Hawks Roswell, South Hadley, Ms.
Hawley James A., Ripon, Wis.
Hawley Zerah K., Macomb, Ill.
Hay Robert, Pine Grove, C. W.
Hay William, Scotland, C. W.
Hayden Wm., Cold Springs, C. W.
Haydn Hiram C., W. Meriden, Ct.
Hays Gordon, Brighton, Io.
Hays H. H., Bentonsport, Io.
Hayes Joseph M., Mendovi, Wis.
Hayes Steph H., So. Weymouth, Ms
Haley Frank, Enfield, N. H.
Hayward Sylvanus, Dunbarton, N.H
Hazeltine Henry M., Sherman, N.Y.
Hazen Allen, Ahmednuggur, India.
Hazen Austin, Norwich, Vt.
Hazen Henry A., Plymouth, N. H.
Hazen Reuben S., Westminster, Ct.
Hazen Timo. A., Egremont, Ct.
Hazen Wm. S., Northfield, Vt.
Headley Phineas C., Boston, Ms.
Healey Joseph W., Milwaukee, Wis.
Helmer C. D., Milwaukee, Wis.
Helms Stephen D., Bellevue, Io.
Hemenway Daniel, Suffield, Ct.
Hemenway Samuel, Salem, Io.
Henry William D., Jamestown, N.Y.
Herbert Chas. D., Newburyport, Ms.
Herrick Horace, Wolcott, Vt.
Herrick James, Madura, India.
Herrick Stephen L., Newton, Io.
Herrick William D., Redding, Ct.
Herrick William T., Clarendon, Vt.
Hess Riley J., Grand Rapids, Mich.

Heu de Bourck Wm., Dyersville, Io.
Heston Newton, Brooklyn, N. Y.
Hibbard David S., W. Gouldsboro', Me.
Hickock Henry P., Burlington, Vt.
Hickox Dormer S., Bristol, O.
Hidden Ephraim N., Candia, N. H.
Higgins Simeon C., Turner, Me.
Higley, Hervey O., Castleton, Vt.
Hildreth Edward, Clifton, Ill.
Hill Charles J., Nashua, N. H.
Hill George E., Saxtonville, Ms.
Hill Joseph B., Temple, N. H.
Hill J. J., Genoa Bluffs, Io.
Hill Timothy, Rosemond, Ill.
Hill Truman C., Ceresco, Mich.
Hillard Elias B., Kensington, Ct.
Hills James D., Hollis, N. H.
Hilton J. V., Phenix, N. Y.
Hine Orlo D., Lebanon, Ct.
Hine Sylvester, Northbridge, Ct.
Hinman H. H., Mendi, AFRICA.
Hinsdale Charles J., Blandford, Ms.
Hitchcock Allen B., Washington, Io.
Hitchcock Calvin, Wrentham, Ms.
Hitchcock Edward, Amherst, Ms.
Hitchcock George B., Lewis, Io.
Hitchcock Henry C., Plato, O.
Hitchcock Milan H., Westminster, Ms.
Hitchcock Wm. H., Westminster, Ms.
Hitchen George, Essex, Mich.
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Hobart L. Smith, Syracuse, N. Y.
Hodges James, Durand, Ill.
Hodgman Edwin R., Westford, Ms.
Holbrook John C., Boston, Ms.
Hollister P. H., Brookfield, Ct.
Holman David, Douglas, Ms.
Holman Morris, Kennebunkp't, Me.
Holman Sydney, Goshen, Ms.
Holmes Francis, Boston, Ms.
Holmes Franklin, New York City.
Holmes James, Auburn, N. H.
Holmes John M., Jersey City, N. J.
Holmes Otis, Elliot, Me.
Holmes Sylvester, So. Plymouth, Ms.
Holmes Theo. J., E. Hartford, Ct.
Holmes Thomas H., Albion, Ill.
Holmes William, Du Quoin, Ill.
Hood Jacob, Nottingham, N. H.
Hood J. Augustine, Loudon Center, N. H.
Holyoke William E., Polo, Ill.
Hooker Asahel M., Grasshopper Falls Kan.
Hooker E. Cornelius, Newburyport, Ms.
Hooker Edward P., Medford, Ms.
Hooker Edward W., Newburyport, Ms.
Hooker Henry B., Boston, Ms.
Hooker Horace, Hartford, Ct.
Hooper Joseph, Owen Sound, C. W.
Heover Charles, Patchogue, N. Y.
Hopkins Mark, Williamstown, Ms.
Hopkinson B. B., Middle Haddam, Ct.
Hopley Samuel, West Avon, Ct.
Hoppin James M., New Haven, Ct.
Horton Francis, Barrington, R. I.
Hosford Benjamin F., Haverhill, Ms.
Hosford H. B., Hudson, O.
Hosford Isaac, Thetford, Vt.
Hosford Oramel, Olivet, Mich.
Hosmer Samuel D., Nantucket, Ms.
Hough J. W., Williston, Vt.
Hough Lent S., Wolcott, Ct.
Houghton A. H., Lansing, Io.
Houghton James C., Chelsea, Vt.
Houghton J. Dunbar, Belleville, N. Y.
Houghton William A., Berlin, Ms.
House A. V., Glenwood, Io.
Houston Hiram, Sandy Point, Me.
Hovenden Robert, Seville, Guilford P. O., O.
Hovey George L., Deerfield, Ms.
Hovey Horace C., Florence, Ms.
Howard Jabez T., Holland, Vt.
Howard Martin S., S. Dartm'th, Ms.
Howard Rowl'd B., Farmington, Me.
Howe E. Frank, So. Canaan, Ct.
Howe Elbridge G., Waukegan, Ill.
Howe Samuel, North Madison, Ct.
Howland William W., CEYLON.
Hoyt James S., Port Huron, Mich.
Hoyt Otto S., New Haven, Vt.
Hubbard Anson, Chelsea, Ms.
Hubbard Chauncey H., Bennington, Vt.
Hubbard George B., Aurora, Ill.
Hubbard Richard, Longwood, Ms.
Hubbell Henry L., Amherst, Ms.
Hubbell Stephen, N. Stonington, Ct.
Hughson Simeon S., Rushville, N. Y.
Hulbert Calvin B., New Haven, Vt.
Hull Joseph D., Hartford, Ct.
Humphrey C. C., Austin, Min.
Humphrey J. P., Winchester, N. H.
Humphrey Luther, Windham, O.
Humphrey Simon J., Beloit, Wis.
Hunt Daniel, Pomfret, Ct.
Hunt Nathan S., Bozrah, Ct.
Hunt Samuel, Franklin, Ms.
Hunt Ward T., Ellington, N. Y.
Hunter Robert, Columbus City, Io.
Huntington Andrew, Freehold, N. J.
Huntington Elijah B., Stamford, Ct.
Huntington George, Central Vill., Ct.
Hurd Philo R., Romeo, Mich.
Hurlburt E. B., Elkhorn City, Neb.
Hurlburt J., Fort Atkinson, Io.
Hurlburt T. B., Hammond, Min.
Hurlbut Joseph, New London, Ct.
Hutchins C. J., Racine, Wis.
Hutchinson John C., Richmond, Ms.
Hyde Azariah, Pawlet, Vt.
Hyde Charles, Ellington, Ct.
Hyde Charles M., Brimfield, Ms.
Hyde Henry T., W. Woodstock, Ct.
Hyde James T., Middlebury, Vt.
Hyde Lavius, Vernon, Ct.
Hyde Nath. A., Indianapolis, Ind.
Hyde Silas S., Canandaigua, Mich.
Hyde William A., Mianus, Ct.
Iams Fred. M., Tomah, Wis.
Ide Alexis W., Stafford Springs, Ct.
Ide Jacob, West Medway, Ms.
Ide Jacob, Jr., Mansfield, Ms.
Ilsley Horatio, Portland, Me.
Ingalls Alfred, Smithville, N. Y.
Ingersol E. P., Galva, Ill.
Ingersoll Ed. Payson, Lynn, Ms.
Ireland William, SOUTH AFRICA.
Irons William, Cambridge, Pa.
Isham Austin, Roxbury, Ct.
Iverson John, Warren Center, Pa.
Ives Alfred E., Castine, Me.
Jackson Samuel C., Andover, Ms.
Jackson Wm. C., Dunstable, Ms.
Jagger Edwin L., Warren, Ms.
James Fred. M., Tomah, Wis.
James Horace, Chaplain, Newbern, N. C.
Jameson E. O., East Concord, N. H.
Jameson James, Magnolia, Wis.
Jaquith Andrew, Langdon, N. H.
Jeffers Diodate, Kalamazoo, Mich.
Jenkin J. L., Rochester, N. Y.
Jenkins J. D., Solon, O.
Jenkins Jonathan L., Salem, Ms.
Jenks Geo. M., Pompey Cen., N. Y.
Jenks William, Boston, Ms.
Jenney Elisha, Galesburg, Ill.
Jennings Isaac, Bennington C., Vt.
Jennings Wm. J., N. Coventry, Ct.
Jennison Edwin, Winchester, N. H.
Jessup Henry G., Westport, Ct.
Jessup Lewis, Lisbon, Ct.
Jessup William, Rockton, Ill.
Jewett George B., Salem, Ms.
Jewett John E. B., Pepperell, Ms.
Jewett Merrick A., Terre Haute, Ind.
Jewett Spofford D., Middlefield, Ct.
Jewett William R., Fisherville, N. H.
Jocelyn Sim. S., Williamsburg, N. Y.
Johnson Alonzo P., Charlemont, Ms.
Johnson Amos H., Middleton, Ms.
Johnson Edwin, Bangor, Me.
Johnson Frank H., Hamilton, Ms.
Johnson George S., Rockford, Ill.
Johnson Hiram E., Painted Post, N. Y.
Johnson J., (Indn.), Owen Sound, C. W.
Johnson J. A., El Paso, Ill.
Johnson Jos. B., Port Norfolk, Ms.
Johnson Lyman H., Rockton, Ill.
Johnson Oren, Beaver Dam, Wis.
Johnson Sam., Chenango Forks, N. Y.
Johnson Stephen, Governeur, N. Y.
Johnson T. Henry, Bethel, Vt.
Jones A. F., Hope, O.
Jones C. D., Racine, Wis.
Jones Charles, Mannsville, N. Y.
Jones Clinton W., West Stafford, Ct.
Jones D. Jerome, Danvers, Ill.
Jones Darius E., Newton, Io.
Jones Ebenezer, Carmel, O.
Jones Eben D., Thurman, O.
Jones Elijah, Minot, Me.
Jones Elisha C., Southington, Ct.
Jones Franklin C., Franklin, Ct.
Jones Harvey, Kelloggsville, O.
Jones Henry, Bridgeport, Ct.
Jones Henry W., Hadlyme, Ct.
Jones Isaac, Derry, N. H.
Jones Jos. H., Decatur, Ind.
Jones Lemuel, Jefferson, Ill.
Jones Lucian H., Bedford, Mich.
Jones T., Georgetown, Io.
Jones Thomas, Olivet, Mich.
Jones Thomas N., No. Reading, Ms.
Jones Thomas W., Augusta, Mich.
Jones Warren G., Hartford, Ct.
Jones Wm. L., Eureka City, Cal.
Jordan Ebenezer S., Cumberland Center, Me.
Jordan Francis, Springfield, Ms.
Jordan William V., Andover, Me.
Judd Jonathan S., Middlebury, Ct.
Judd Henderson, Lyndon, Ill.
Judisch Fred., Grandview, Io.
Judson G. C., New Road, N. Y.
Judson Philo, Rocky Hill, Ct.
Jupp A. J., Drummondville, C. W.
Kedzie Adam S., Somerset, Mich.
Keeler Seth H., Calais, Me.
Keene Luther, No. Brookfield, Ms.
Keep John, Oberlin, O.
Keep John, Bristol, Wis.
Keep John R., Hartford, Ct.
Keep Marcus R., No. 11, Ashland, Me.
Keep Theo. J., Oberlin, O.
Keith William A., Brookfield, Io.
Kellogg Elijah, Boston, Ms.
Kellogg Erastus M., Barre, Ms.
Kellogg Martin, Oakland, Cal.
Kellogg Sylvanus H., Wayne, Ill.
Kelsey H. S., Granby, Ms.
Kelsey Lysander, Columbus, O.
Kelso Samuel, Lexington, O.
Kemp George, Roxbury, N. H.
Kendall Charles, Auburn, Ms.
Kendall Henry A., E. Concord, N. H.
Kendall Reuben S., Lenox, Ms.
Kendall Sylvanus C., Webster, Ms.
Kendrick Daniel, Portland, Me.
Kennedy Joseph R., Clay, Io.
Kent Cephas H., Ripton, Vt.
Kent William, Fort Dodge, Io.
Ketchum Orville, Linklaen, N. Y.
Kidder A., Eau Claire, Wis.
Kidder Corbin, Churchville, N. Y.
Kidder John S., Windsor, Mich.
Kidder Jas. W., Middleville, Mic
Kidder Thos., St. Johnsbury, Vt.
Kilbourn James, Sandwich, Ill.
Kimball Caleb, Medway, Ms.
Kimball David, Hanover, N. H.
Kimball Edward P., Monticello, Io.
Kimball Henry, Sandwich, Ms.
Kimball James P., Falmouth, Ms.
Kimball Moses, Ascutneyville, Vt.
Kimball Reuben, No. Conway, N. H.
King B., Milton, Wis.

King Henry D., Magnolia, Io.
King Ste'n Ryckman's Corner, C.W.
Kingsbury John D., Winooski, Vt.
Kingsbury Sam'l, Tamworth, N. H.
Kingsbury William H., Pomfret, Vt.
Kingsley David H., Dunton, Ill.
Kingsley J. C., Bucyrus, O.
Kinney Mark D., Westford, Ct.
Kinney Martin P., Janesville, Wis.
Kirk Edward N., Boston, Ms.
Kitchel Harvey D., Detroit, Mich.
Kittredge Abbott E., San Francisco, Cal.
Kittredge Charles B., Westboro', Ms.
Knight Elbridge, Maple Grove, Me.
Knight Merrick, Somers, Ct.
Knight Richard, S. Hadley Falls, Ms.
Knous W. H., Cutchogue, N. Y.
Knowles David, Columbus City, Io.
Knox Wm. J, East Winfield, N. Y.
Kribs Ludwick, Colpoy's Bay, C.W.
Kyte Felix, Lumberland, N. Y.
Kyte Joseph, Mechanics Fall, Me.
Labaree Benjamin, Middlebury, Vt.
Labaree B., Jr., Oroomiah.
Labaree John C., Sterling, Ms.
Lacy Edward S., San Francisco, Cal.
La Dow Samuel P., Rockford, Io.
Ladd Alden, Waterville, Vt.
Lamb Edward E., Rootstown, O.
Lancashire Henry, Franklin, C. E.
Lancashire Daniel, New York.
Lane Daniel, Eddyville, Io.
Lane Jas. P., East Weymouth, Ms.
Lane John W., Whately, Ms.
Lane Larmon B., Geneva, Ill.
Landfear Rodolphus, Hartford, Ct.
Langpaap Henry, Davenport, Io.
Landphear Orpheus T., Exeter, N.H.
Langworthy Isaac P., Chelsea, Ms.
Lasell Nathaniel, Amesbury, Ms.
Lathrop S. P., Westfield, Wis.
Laughlin A. D., Orion, Wis.
Laurie Thomas, West Roxbury, Ms.
Launsbury H. A., Richmond, Me.
Lawrence Amos E., Lancaster, Ms.
Lawrence Edward A., East Windsor, Ct.
Lawrence John, Wilton, Me.
Lawrence Robt. F., Claremont, N.H
Lawson Francis, Howard, Ill.
Leach Cephas A., Payson, Ill.
Leach Giles, Wells, Me.
Learned Robert C., Plymouth, Ct.
Leavitt Harvey F., Middlebury, Vt.
Leavitt Jonathan, Providence, R. I.
Leavitt Joshua, New York.
Leavitt Wm., Boothbay Harbor, Me.
Le Bosquet John, Newington, N. H.
Lee Hiram, Cincinnatus, N. Y.
Lee Jonathan, Salisbury, Ct.
Lee Samuel, New Ipswich, N. H.
Lee Sam. H., No. Bridgewater, Ms.
Leeds Sam. P., Hanover, N H.
Leete Theo. A., Agawam, Ms.
Leffingwell Lyman, Ontario, Ill.
Leffingwell Martin, Hooksett, N. H.
Leonard Edwin, Rochester, Ms.
Leonard Hartford P., Edgartown, Ms.
Leonard Stephen C., Andover, Ms.
Leonard William, Dana, Ms.
Levere George W., Brooklyn, N. Y.
Levings J. H., Franklin, Vt.
Lewis Edwin N., Danby, Ill.
Lewis Elisha M., Hudson, Mich.
Lewis John N., Lodi, Wis.
Lewis Wales, Alfred, Me.
Liggett Jas. D, Leavenworth, Kan.
Lightbody Thos., Sarnia, C. W.
Lillie Adam, Toronto, C. W.
Lincoln Allen, Lynn, Ms.
Lincoln John K., Bangor, Me.
Linsley Ammi, North Haven, Ct.
Linsley Charles E., Southport, Ct.
Linsley Joel H., Greenwich, Ct.
Little Arthur, Webster, Ms.
Little Charles, Cheshire, Ct.
Little Elbridge G., N. Middleboro', Ms
Little James A., Paterson, N. J.
Little Levi, Danbury, N. H.
Littlefield Ozias, Big Rock, Io.
Livermore Aaron R., Lebanon, Ct.
Lloyd J., Palmyra, O.
Lloyd William A., St. Charles, Ill.
Lobdell Francis, Bridgeport, Ct.
Lockwood Clark, Cutchogue, N. Y.
Long Walter R., Montville, Ct.
Longley Moses M., Washington, Ms.
Loomis Artemas G., Bethlehem, Ct.
Loomis Elihu, Littleton, Ms.
Loomis Henry, Jr., Andover, Ms.
Loomis Jacob N., N. Craftsbury, Vt.
Loomis Theron, Raymond, Wis.
Loomis Wilbur F., Shelburne, Ms.
Loper Stephen A., Madison, Ct.
Lord Charles, Buckland, Ms.
Lord Charles E., Easton, Ms.
Lord Nathan, Hanover, N. H.
Lord Thos. N., Brunswick, Me.
Lord William H, Montpelier, Vt.
Loring Amasa, Yarmouth, Me.
Loring Asa T., Manchester, Io.
Loring Henry S., Monson, Me.
Loring Joseph, Pownal, Me.
Loring Levi, W. Charleston, Vt.
Lothrop Charles D., Norton, Ms.
Lothrop H. T., Palmyra, Wis.
Loughead James, Morris, Ill.
Love Wm. De L., Milwaukee, Wis.
Lowing Henry D., Napoli, N. Y.
Lucas Hazael, Grand Rapids, Mich.
Luce Leonard, Westford, Ms.
Ludlow Henry G., Oswego, N. Y.
Lum Samuel Y., Rehoboth, Ms.
Lyman Addison, Sheffield, Ill.
Lyman Charles N., Canton, Ct.
Lyman Chester S., New Haven, Ct.
Lyman Ephraim, Washington, Ct.
Lyman George, Sutton, Ms.
Lyman Giles, Marlboro', N. H.
Lyman Huntington, Marathon, N.Y.
Lyman Solomon, Easthampton, Ms.
Lyman Timothy, La Salle, Ill.
Lyon A. B., Strongsville, O.
Lyon James H., Randolph, Pa.
Machin Charles, Riga, N. Y.
Mack Josiah A., Plainfield, Ill.
Magill Seagrove W., Waterbury, Ct.
Magoun George F., Lyons, Io.
Mahan Asa, Adrian, Mich.
Mallory Wm. W., New Haven, Ct.
Maltby Erastus, Taunton, Ms.
Mandell Wm. A., Lunenburg, Ms.
Mann Asa, Granville, Ms.
Mann Joel, New Haven, Ct.
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Manson Albert, Marion, Io.
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Marsh Edwards, Canton, Ill.
Marsh Fred. Winchester Cen., Ct.
Marsh Hiram, Neenah, Wis.
Marsh John, New York City.
Marsh John T., New Lisbon, Wis.
Marsh Joseph, Tunbridge, Vt.
Marsh Levi G., Brewer, Me.
Marsh Lorin B., Wading River, N.Y.
Marshall Lyman, Greenfield, N. H.
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Martin Solon, Corinth, Vt.
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Marvin D. W., Ridge, N. Y.
Marvin Elihu P., Medford, Ms.
Marvin Sylvanus P., Torrington, Ct.
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Mason Javan K., Hampden, Me.
Mason Stephen, Marshall, Mich.
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Mathews James T., Kenosha, Wis.
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Matson Lewis E., Racine, Wis.
Mattison Israel, Sandwich, Ill.
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Maynard Ulric, Castleton, Vt.
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McCall Salmon, Saybrook, Ct.
McCallum Daniel, Warwick, C. W.
McChesney James, Danby, Ill.
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McClenning Dan., Bethlehem, N. H.
McClure Alex. W., New York.
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McCollum William A., Waubaunsee, Kan.
McConn William, Tonica, Ill.
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McDonald Alex., Stanstead, C. E.
McEwen Robert, New London, Ct.
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McGill Anthony, Brocoville, C. W.
McGinley Wm. A., Shrewsbury, Ms.
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McGregor Robert, Listowel, C. W.
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McLean John, McIntyre, C. W.
McLean J. K., Framingham, Ms.
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McLeod Norman, Metomen, Wis.
McLoud Anson, Topsfield, Ms.
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Miller Geo. A., Brosdalbin, N. Y.
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Miner Henry A., Menasha, Wis.
Miner Nathaniel, Salem, Ct.
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Mitchell David M., So. Natick, Ms.
Mitchell Thos. G., Madison Bridge, Me
Miter John J., Beaver Dam, Wis.
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Monroe T. E., Mt. Vernon, O.
Monteith John, Jr., Jackson, Mich.
Monteith W. J., Genesee, Wis.
Montague E. J., Oconomowoc, Wis.
Montague Melzar, Allen's Grove, Wis
Montague Philetus, Ellsworth, N.Y.
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Moody Howard, Canterbury, N. H.
Moore Carl, North Fairfield, O.
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Moore Humphrey, Milford, N. H.
Moore James D., Clinton, Ct.
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Moore Martin, Boston, Ms.
Moore William H., Berlin, Ct.
Mordough John H., Portland, Me.
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Morgan John, Oberlin, O.
Morgan Stillman, Bristol, Vt.
Morgridge Charles, Hyannis, Ms.
Morley Sardis B., Williamstown, Ms.
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Morrill Stephen S., Mound City, Ill.
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Morris R., Allen's Grove, Wis.
Morrison Nathan J., Olivet, Mich.
Morse Alfred, Roseville, Ill.
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Morse George H., Dracut, Ms.
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Munroe Nathan, Bradford, Ms.
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Murdock David, New Milford, Ct.
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Nason Elias, Exeter, N. H.
Nason J. H., North Pitcher, N. Y.
Nelson John, Leicester, Ms.
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Newcomb Luther, Napoli, N. Y.
Newell Wellington, Brewer Village, Me.
Newman Chas., New Lebanon, N.Y.
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Newton Joel W., Washington, D. C.
Newton John H., Middletown, Ct.
Newton J. H., Cleveland, O.
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Nichols Charles, Higganum, Ct.
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Nichols Danforth B., Scituate, Ms.
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Norcross S. Gerard, So. Paris, Me.
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Northrop Birdsey G., Saxonville, Ms.
Northrop J. A., Clyman, Wis.
Northrup Gilbert S., Geneva, —
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Norton R., St. Catharine, C. W.
Norton Smith, Churchville, N. Y.
Norton Thomas S., Dover, Ms.
Norton William W., Otto, N. Y.
Norwood Francis, Phipsburg, Me.
Nott Luke, Pope's Mills, N. Y.
Nott Samuel, Wareham, Ms.
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Noyes Daniel P., New York.
Noyes Gurdon W., Fair Haven, Ct.
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Nutting Rufus, Lodi, Mich.
Ober Benjamin, Fayetteville, Vt.
Olds A. D., Jefferson, O.
Oliphant David, Andover, Ms.
Olmstead Franklin W., Bridport, Vt.
O'Neal John, Chagrin Falls, O.
Ordway Jairus, Nelson, N. H.
Ordway Samuel, Lawn Ridge, Ill.
Orcut Samuel, Greenport, N. Y.
Orr John, Alfred, Me.
Orton James, Thomaston, Me.
Osborn Richard, Jr., Champion, N.Y
Osborn Wm. H., Webster City, Io.
Osunkerhine P. P., Christian Island, [C. W.
Otis Israel T., Rye, N. H. [N.Y.
Otis Orin F., Chepachet, R. I.
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Oviatt George A., Somers, Ct.
Owen Linus, Londonderry, Vt.
Owens Evan, Dodgeville, Wis.
Oxnard Frederick, Elgin, Ill.
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Packard Charles, Biddeford, Me.
Packard Charles 2d, Limerick, Me.
Packard David T., Somerville, Ms.
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Paine Frederick, Ripley, O.
Paine John C., Gardner, Ms.
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Park Edwards A., Andover, Ms.
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Parker Alexander, De Soto, Wis.
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Parker Henry W., New Bedford, Ms.
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Parker Wm. W., York, Me.
Parker Wooster, Belfast, Me.
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Parmelee Edway, Toledo, O.
Parmelee Hor. M., Oak Grove, Wis.
Parmelee Moses P., Chap. 3d Vt. V.
Parmelee Simeon, Swanton Falls, Vt.
Parry H., Oshkosh, Wis.
Parry John, Gomer, O.
Parry Porter P., Pecatonica, Ill.
Parsons Benjamin, Windsor, Ct.
Parsons Benj. F., Nashua, N. H.
Parsons Benj. M., Sivas, TURKEY.
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Patten Abel, Billerica, Ms.
Patten Moses, Byefield, Ms.
Patten William A., York, Me.
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Pattinson Walton, S. Haven, Mich.
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Patton William, New Haven, Ct.
Patton William W., Chicago, Ill.
Payne Joseph H., Liberty, Wis.
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Peabody Charles, Biddeford, Me.
Peabody Charles, St. Louis, Mo.
Peabody Josiah, Erzroom, PERSIA.
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Pearson Jas. B., Plymouth Hollow, [Ct.
Pearson Ruel M., Polo, Ill.
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Peck David, Barre, Ms.
Peck Henry E., Oberlin, O.
Peck Whitman, Ridgefield, Ct.
Peckham Joseph, Kingston, Ms.
Peckham Sam'l H., No. Ashburnham, Ms.
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Peffers Aaron B., Epsom, N. H.
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Perry David, Brookfield, Vt.
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Perry John A., Guilford Village, Me.
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Peters Absalom, New York.
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Pettitte John, Bucyrus, O.
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Phelps Eliakim, Kingston, R. I.
Phelps S. Wallace, Lee Center, Ill.
Phelps Winthrop H., Hitchcockville, [Ct.
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Phillips Jas. M., Westfield, Ms.
Phillips John C., Boston, Ms.
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Phipps William, Paxton, Ms.
Pickett Aaron, Sandisfield, Ms.
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Pierce George, Jr., Dracut, Ms.
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Platt William, Utica, Mich.
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Plumer Alex. H., Industry, Me.
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Pomeroy Lemuel, Wethersfield, Ill.
Pomeroy Rufus, Otis, Ms.
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Pond Enoch, Bangor, Me
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Porter Jeremiah, Chicago, Ill.
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Potter Edmund S., Concord, Ms.
Potter J., Buck Tooth, N. Y.
Potter J. D., Oxford, Ms.
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Powers Dennis, S. Abington, Ms.
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Pryce James M., Newburg, O.
Puller Thomas, Hamilton, C. W.
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Putnam Israel W., Middleboro', Ms.
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Radcliffe Leon'd L. Mount Sterling, Wis.
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Rawson Thomas R., Albany, N. Y.
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Raymond Alfred C., New Haven, Ct.
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Reid Adam, Salisbury, Ct.
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Rice Enos H., Dowagiac, Mich.
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Rice George G., Hiawatha, Kan.
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Richards George, Litchfield, Ct.
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Richardson D. Warren, Dayville, Ct.
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Richardsen Henry, Gilead, Me.
Richardson Henry J., Lincoln, Ms.
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Robbins Loren, Kewaunee, Ill.
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Roberts Jacob, East Medway, Ms.
Roberts James A., Berkley, Ms.
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Robertson James, Danbury, Ct.
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Robie Thomas S., Oxford, Me.
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Robinson Eben'r W., Bethany, Ct.
Robinson H. P., Highland, Kan.
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Robinson Robert, Dresden, C. W.
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Rockwood Samuel L., North Weymouth, Ms.
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Rogers Isaac, Farmington, Me.
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Root Augustine, Beaufort, S. C.
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Ross John A., New Gloucester, Me.
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Rouse Lucius C., Grinnell, Io.
Rouse Thos. H., Jamestown, N. Y.
Rowe Aaron, Benton, Mich.
Rowe Elihu T., Meriden, N. H.
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Royce Andrew, Greensboro', Vt.
Ruby Eben, Portland, Me.
Rudd Robert, Newark, Ill.
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Ruddock Edw. N., Linklaen, N. Y.
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Russell Isaac, Bowen's Prairie, Io.
Russell Robert C., Bristol, Me.
Russell William, Lodi, O.
Russell William, Washington, D. C.
Russell William P., Memphis, Mich.
Rustedt Henry F., Sudbury, Vt.
Sabin Joel G., Le Raysville, Pa.
Sabin Lewis, Templeton, Ms.
Sabin L. P., Stockbridge, Wis.
Safford George B., Burlington, Vt.
Safford John, Bellevue, O.
Salmon Eben'r P., Allen's Grove, Wis
Salter Chas. C., Minneapolis, Min.
Salter Jno. W., Mansfield Center, Ct.
Salter William, Burlington, Io.
Samson Amos J., St. Albans, Vt.
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Samuel Robert, West Yarmouth, Ms.
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Sanderson Alonzo, Grand Blanc, Mich.
Sanderson Stephen, Sweden, Me.
Sandford Enoch, Raynham, Ms.
Sandford John, Taunton, Ms.
Sandford Wm. H., Worcester, Ms.
Sands John D., Keosauqua, Io.
Sanford Basils, E. Bridgewater, Ms.
Sanford David, Medway, Ms.
Sargent George W., Raymond, N. H.
Sargent Roger M., Farmington, N. H.
Saunderson Henry H., Ludlow, Vt.
Savage D. F., Staceyville, Io.
Savage George S. F., Chicago, Ill.
Savage William T., Franklin, N. H.
Sawin Theoph. P., Brookline, N. H.
Sawyer Benjamin, Salisbury, Ms.

Sawyer Daniel Alstead, N. H.
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Zelle, J. S., Redwood City, Cal.

Congregational Necrology.

Rev. JOHN BOWERS was born in Thompson, Ct., September, 1805. At the age of two years he was thrown upon the charities of the world, by the death of his father; and from that day until settled in the ministry he knew not what it was to have a home. Most severe were the hardships which he endured while a boy. Poor, and without friends, it was his misfortune to be placed in families where, in return for hard labor, he received scanty pay and often the roughest treatment. There were some instances of actual abuse, which Mr. Bowers was never able to recall without expressions of honest indignation. At the age of twelve, he had hardly seen the inside of a school-house. Previous to this time, however, he had contrived to obtain a knowledge of reading; having picked out letters and formed them into words, after hours of labor, by the light of the evening fire. We see in his character, even at this early period, the same earnestness and perseverance that distinguished him through life. Added to the almost insurmountable difficulties of obtaining even a common school education, was the fact that, from the first, he received little or no encouragement from those about him. Old men and good men ridiculed the idea of John Bowers, the poor, awkward boy, attempting to educate himself. It does not appear that his first resolutions relative to a liberal course of study were at all connected with the subject of religion. It was not until after his preparation for college had commenced that he became a Christian. He then united with the Congregational Church in Dudley, Ms. At twenty-three years of age he entered Yale College. In this world's goods the young student was poor enough; but he had willing hands, a resolute heart, and an intellect far above the common order. Side by side with young men whose preparatory course had been far better than his own—young men whose yearly expenditures exceeded those of his entire educational career—young Bowers, nevertheless, soon stood among the first in his class. Having assisted himself in various ways, at the end of four years he was graduated with high honors, and very little in debt. One year from this time he entered the Theological Seminary at Princeton, where he spent three years. He then took charge of the Academy in Dudley for one year, during which he was married to Miss Maria Healy, who still survives him. In 1837, Mr. Bowers was ordained and installed pastor of the Congregational Church in Wilbraham, Ms. Here, for the first time, the ill-used orphan boy, the laborious and struggling, but successful student found a *home*. And never was there a man who better appreciated, or more fully cherished the realization of the word. One who was herself a mem-

ber of that home circle, says: "His gratification at getting home after even a short absence, his joy at gathering all his little circle about him when the children came home from college and seminary, I shall never forget." Who can tell how largely the happiness of his later life may have been increased by its very contrast to his earlier years? In Wilbraham, Mr. Bowers had a successful pastorate of nearly twenty years. When providence seemed to indicate that his work in this place was nearly done, many were the mourning hearts and tearful eyes among the flock to which he had so long ministered. On the 4th of February, 1858, Mr. Bowers was installed pastor of the Congregational Church in East St. Johnsbury, Vt. Here he labored with great fidelity until Feb. 4th, 1863, the fifth anniversary of his installation, when his earthly toils were ended. Of this quarter of a century of earnest labor in the vineyard of our Lord, the record is on high; but it may be well for us to notice some of its leading characteristics.

Entirely unobtrusive in his life, never exhibiting his own acquirements or intruding his own opinions, Mr. Bowers possessed, nevertheless, a mind of no common order. Of quick perceptions and scholarly habits, he continued through life to read all works of historic and general interest. He pursued his classical studies during his later years to an extent uncommon even among men of liberal culture. Upon all public questions he was perfectly well informed; and his judgments, though never noisily proclaimed, were decided, and, when occasion required, frankly expressed. Every known wrong received from his lips a reproof as gentle as it was unequivocal. As a preacher, Mr. Bowers was simple, plain and direct. He always delighted to embody, in every discourse, as much as possible of unvarnished Bible truth. This truth he always presented with an earnestness and unction which evinced his own belief in what he spoke, and an anxious desire that his hearers should believe it too.

Perhaps if our friend had one trait more prominent than any other, it was his *benevolence*. In every word and deed, at home and abroad, was manifested the same generous, unselfish spirit—a never varying kindliness, which was the broadest charity. During most of his ministry, from a salary of $500, Mr. Bowers gave annually $100 to the various benevolent societies, while he never overlooked the poor and needy in his own town, and about his own door. Never, for one moment, did he seem to feel that "aught of the things which he possessed was his own," but all were Christ's, and he himself but a steward of his master's goods. And, in this place, it would be wrong not to record the fact that, in all the noble benefactions of this remarkable man, he was more than encouraged by one who did him good and not evil all the days of his life. Truly Mrs. Bowers was an helpmeet for such a husband as she always delighted to honor. Their only daughter was graduated at Mount Holyoke Female Seminary, and is now one of the teachers in that institution. Their only son was graduated at Amherst College, with one of the highest appointments of his class, and is also a successful teacher. And now that the huband and father has been taken away in the high noon of his usefulness, no member of his family has any occasion of fear from coming want.

In this endeared circle, Mr. Bowers was ever genial and affectionate. As a friend, he was sympathizing and thoughtfully kind. As a pastor, earnest, faithful and successful to the end.

His last illness, of five weeks' duration, was very severe; but it was borne with perfect meekness and Christian patience. As he drew near the end, his words were, "No ecstasies, but a settled peace!" Thus the good man passed from earth, we doubt not to the company of those who walk in white, being found worthy there to hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" J. R.

Rev. ELKANAH WHITNEY, died at Oxford, Oakland Co., Mich., June 11, 1863, at the age of 43 years.

Mr. Whitney was the seventh of a family of eleven children by the same mother, most of whom died in infancy. He was born in the township of Yonge, District of Johnson, and Province of Upper Canada, Feb. 1, 1820. His parents were from the States, and were members of the Methodist Episcopal Church. Previous to his birth his mother had a dream, which made a very strong impression upon her mind, and which may have had some bearing upon the future history of her son. She dreamed, that, like Hannah of old, she would bear a son, to whom the name of Elkanah would be given, and that he would be a child of promise. It was to this circumstance that he was indebted for the somewhat peculiar name that he bore, and possibly for many of the influences which gave shape to his character, and direction to his life. No doubt he was early consecrated to God by a mother's tears and prayers. In early childhood, he was the subject of strong religious impressions: and

previous to the death of his mother, which occurred when he was nine years of age, he was thought to have met with a change of heart. Prayer had already became to him a habit and a delight. He always referred to this as the time of the commencement of his religious life; although it was not until he had arrived at the age of twenty years, that he made a public profession of religion.

Mr. Whitney's early advantages were very limited. His youth was spent either in the wilds of Canada, or on the extreme borders of civilization in the States, in the midst of the greatest destitution of the means of both secular and religious instruction. Previous to his 20th year, he had scarcely attended a school, or heard a sermon. At this period he started on foot from his father's house in search of a school, carrying his entire worldly effects, consisting of a few articles of clothing, under his arm. After many and severe struggles, in which his studies were alternated, now with manual labor, now with teaching, and now with labors as a Colporteur of the American Tract Society, he at length succeeded in obtaining a very respectable education; graduating at Auburn Seminary, in the State of New York, in the class of 1850.

Mr. Whitney was ordained to the work of the Gospel Ministry, at Madrid, St. Lawrence Co., N. Y., April 15, 1851, with the expectation of laboring as a Missionary of the A. H. M. Society in the far West, and received a commission from that Society to labor either in Wisconsin or Northern Illinois. His first year was spent at Batavia, Ill.: his next, at Dundee and Crystal Lake: his third at Parishville, St. Lawrence Co., N. Y. After this he supplied the church in Paw Paw, Van Buren Co., Mich., for a time. He then removed to the village of New Baltimore, Macomb Co., Mich., to commence a new enterprise. Here his labors were attended with a good deal of success. He was the means, in the hands of God, of founding a church, which bids fair to become a center of good to many future generations. In that place, and in the region round about, he has left the savor of a good name: and he will continue to live in the remembrance of many who have been savingly benefited by his labors. In the Spring of 1859, his health becoming somewhat impaired, he visited Kansas, where he remained, laboring with his characteristic earnestness and fidelity, until just previous to the breaking out of the present war: when, with health still more broken, he returned to visit his friends at the East: not expecting however to remain. But as the war rendered it inexpedient to return, he finally concluded to accept an invitation to labor with the church in Oakwood, Oakland Co., Mich., which amid bodily infirmities and weakness that would have discouraged most men, he served, until called to his reward. His death was sudden, but his end was peace. Convinced that the time of his departure had come, he calmly arranged his worldly affairs: and having commended his only child to the God of the fatherless, and consigned her to the care of a kind Christian family, he folded his arms upon his bosom, and quietly fell asleep in Jesus.

Mr. Whitney was married at Newark, N. J., Aug. 3, 1853, to Miss Phebe C. Stiles, who preceded him in the journey to the better land, having departed this life May 9, 1857. He was the father of three children; one of which alone survives him, two having died in extreme infancy.

Rev. JOHN HENRY DODGE died in Wendell, Ms., June 1863, aged 35 years.

This short record told to his college and seminary classmates, widely scattered over the world, and to a large circle of friends, that another missionary had finished his course, and received his crown.

He was born in Wenham, Ms., Feb. 14, 1828. Until his seventeenth year, most of his life was spent at home, where he enjoyed the counsels and aided the labors of his parents. The influence of home piety moulded his childhood, and early led him to the cross. He united with the church in Wenham, of which his father has been for many years deacon, and of which Rev. Daniel Mansfield* was then pastor, July 3, 1842. Though but a lad of fourteen, his religious experience seemed mature and unquestionable. In all his after life he gave no occasion to doubt it, but exhibited year by year a steady growth in intelligent faith and sincere attachment to his Lord.

The idea of educating himself, and perhaps for the ministry, seems to have entered his mind quite early after his public profession of Christ. It was not so much his own choice, but rather a cheerful deference to the judgment of friends, which led him at seventeen from the farm to the workshop. Four years of apprenticeship were spent in acquiring the carpenter's trade; and after he had reached his majority, nearly a year was devoted to the same pursuit, to obain means for prosecuting his studies. Meanwhile he had been perfecting himself in the English branches, and un-

* Died, Fast-day, April 8, 1847.

der the occasional tuition of his pastor,* was already essaying the Latin and Greek. In 1850 he became a student at Williston Seminary, East Hampton, Ms., where he spent two years, and, in '52, a member of Amherst College. His college course was a creditable and industrious one. He studied hard, and during vacations "labored with his hands," as Paul did before him, to meet the exigencies of student life. It was during this part of his education, that he finally decided the question of personally entering the mission field. He joined the college missionary band, and became one of its most earnest members. From that time till he realized his dreams in an African home, his heart was with the heathen, and his endeavors were steadily aimed at a thorough preparation for the work of preaching the gospel among them, in some benighted corner of the globe.

With this in view he entered the seminary at Andover in the autumn of '56, graduated in '59, was ordained † at Wenham in September, married ‡ in October, and sailed in November, in company with other missionaries, § under appointment of the American Missionary Association, for Africa.

The department of labor to which Mr. Dodge was assigned, was the pastorate of the mission church; ‖ upon which he entered with all earnestness. With this main work was mingled from the outset a great variety of other duties, such as can scarcely be appreciated by those who have never visited missionary ground. He at once set about the study of the Sherbro dialect; and a page of notations on the elementary principles of the language, which is now lying before me in his handwriting, shows that the study was far different from the lessons in Latin and Greek which he began with his pastor at home. In the one case, he had but to travel the familiar highways of syntax, already traveled by myriads of scholars before him; in the other it was the construction of a syntax *ab origine*. The Sherbro had been partially "reduced," and a short vocabulary written out, by predecessors; but very little of this work was available. There was an immense task left, to continue and complete the analyzing and combining processes, most of which he re-investigated from the beginning, upon methods of his own.

He did not confine his usefulness to the quiet work in doors. The vessel brought out lumber for the mission; and one of his first labors after landing, was to prepare the frame of a house for his fellow-missionary, Mr. Claflin, which, thanks to his efficiency in carpentry, was accomplished as thoroughly and as quickly as could have been done at home. The mission found frequent occasion to draw upon the skill he had acquired in his early apprenticeship.

During the latter part of his residence at Good Hope, his training on the home farm, and his general business capacities, were put in diligent requisition. Beside the care of the Church and the superintending of the Sabbath school, he had charge of the mission-home, in which all the missionary families resided, and which from its central location was besides a "ministers' tavern" to all the stations far and near, for missionary families going or returning. The charge of the farm also devolved upon him, and the overseeing of the workmen. The year spent on Sherbro Island was a very busy year; a year which taxed all the powers both physical and mental; a year full of joy as well, for he was now where he had long prayed to be, and had already before he came, "presented his body a living sacrifice," willing to "spend and be spent" in the service of his Saviour.

Such a multiplicity of cares and labors in such a climate, might well be expected to act upon even a rugged New England constitution. Both the missionary and his wife had entered upon their long anticipated task with the ardor of Christian faith and conscious strength; but too incautious for that fevered clime. Both were compelled to intermit, and finally to suspend, labor. But it soon became evident that beyond the mere rest from work, there was needed a respite from the unceasing ravages of the climate itself. They found themselves forced to return home. It cost a struggle to submit to the painful necessity; but the Christian's law is the law of self-sacrifice;

They also serve who only stand and wait.

After an absence of a year and four months, they reached Boston on the 12th of March, 1861. The distempers which had driven them from Africa, followed them among the hills of New

* Rev. J. Taylor, now of Middletown, Ct., who succeeded Mr. Mansfield in October, 1847.

† Sept. 21, 1859, Rev. D. Fitz, Ipswich, Moderator of the Council; Sermon, Rev. A. B. Rich, Beverly; Ordaining prayer by the Moderator; Charge, Rev. D. O. Allen D.D., returned missionary A. B. C. F. M. from Bombay; Right Hand, Rev. J. S. Sewall, Wenham.

‡ Oct. 6, to Miss Elvira M. Wait, of Amherst, who with a daughter, Mary Elvira, survives him.

§ Mr. and Mrs. Claflin, Mr. and Mrs. Miles.

‖ He preached in English, to an audience of about 150, most of whom were natives, who had learned the English language, by intercourse with foreigners.

England. Health returned slowly. It was not until June that Mr. Dodge felt strong enough to undertake the charge of a church in Wendell, Ms., where, by permission from the Secretary of the Association, he consented to labor for six months. At the close of that term, the people urged him to remain six months longer, which was granted. When the year was completed, another year was asked for, and again obtained. Meanwhile, his own health and that of his wife had become so far re-established as to justify them in returning to their foreign field, had the circumstances of the Association and the affairs of the country allowed. This was always their expectation. They had given themselves to Africa, and in Africa they hoped yet to live and die. The war however had disturbed both the finances of the Board, and the means of communicating with the mission; and for these reasons it was not deemed advisable to attempt to restore them to their field for the present. In this state of things, and with the hope that the Lord would yet open a way for them to return, Mr. Dodge felt it his duty to resign his connection with the Mission Board, and labor for the time, unembarrassed, at home. This was finally done, but a few months before he died; and was done reluctantly on the part of the Board, who earnestly desired to retain him.

The life in Wendell seems to have been as heartily surrendered to toil in the cause of Christ, as it had been in Africa. His conscientiousness made it a laborious life. He gave himself to the work of the ministry with ardor, and in a trustful spirit. His sermons were mainly unwritten; he preached from a plan, carefully digested by previous study.

He spent a fair proportion of time in pastoral visits; and it was on returning from an afternoon thus employed, that the symptoms of the final disorder appeared. He was attacked with lung fever of a typhoid form, that evening; and one week from that day, at 10 in the morning, his spirit took its flight. The progress of the disease was painful; but the Christian faith and hope within remained stedfast to the end. He wandered sometimes; but the words he spoke, even in delirium, testified that his "heart was fixed." From one such interval he suddenly awoke, and calling his *wife*, exclaimed, "Oh, I have been so *close to the Saviour*, and it was so blessed! *I wish you could* have been there to share it!" *When his feet were* growing cold in death, he *noticed it*, and said dreamily, "but they are *standing on* the Rock of Ages." The last words were, "I long for a home!" The prayer was soon answered; the Lord Jesus came quickly for his servant; a few more breaths, and the mechanism of life stood still. The weary laborer was at rest; the missionary had returned from his earthly station; the ambassador of Christ had gone up to the court of his King. J. S. S.

Rev. DAVID OLIVER ALLEN, D.D., died suddenly in Lowell, July 17th, 1863, with congestion of the lungs, aged 63.

He was the eldest son of Moses and Mehitabel Allen, being born in Barre, Ms., September 14, 1799. While a child, his parents removed to Princeton, where he spent his youth on a farm, enjoying the usual advantages of a common school education. At the age of seventeen he taught a winter school, which employment he followed very successfully several months each year, till he commenced his professional studies. At the age of nineteen, he entered Williams College, and, after remaining there two years, he removed, with other students, to Amherst College, where he graduated in 1823, in a class of five—being the second that had left the Institution. It was during his Senior year, at a time of special religious interest, that he first became personally interested in religion, and, in the winter of 1823, made a public profession of the same in Princeton. The year after leaving College, he spent at Groton, having charge of what is now called "Lawrence Academy." While here, his attention was turned to the ministry, and he entered Andover Theological Seminary in the fall of 1824, where he continued till the spring of 1827, when a most urgent call was made for reinforcements of one or more missionaries to India. Newell, Nichols, Frost, and Hall had deceased, and Nott and Bardwell had returned to this country. The dying appeal of Gordon Hall was not to be resisted. On the 21st of May, 1827, he was ordained at Westminster, Dr. Woods, of Andover, preaching the sermon; and, on the 23d of May, he was married to Myra Wood, daughter of Abel Wood, Esq., of Westminster. On the 6th of June he embarked from Boston for Calcutta, where he arrived on the 21st of September. After stopping a month here, he proceeded to Bombay, where he labored several years in preaching and establishing schools. He was the first American Missionary to establish a station in Ahmednuggur, (in 1831,) where he spent several years. After this he was engaged in making extensive tours in Western India, preaching, distributing Bibles, Tracts, &c. In 1844 he took charge of the printing establishment, at Bombay. This constituted

for some ten years a very important agency in Missionary operations in Western India. It employed part of this time one hundred persons, mostly natives, and, the number of pages printed increased from one million and a half in 1843, to near twelve millions in 1852. The works printed were portions of Scripture translated, religious tracts, school books, &c., &c. Dr. Allen was the author of several very useful tracts in the Mahratta language. He also translated portions of the Old Testament, and, superintended a revised and corrected edition of the whole Scriptures into Mahratta, which was a great work.

Too close application to these labors, together with the effects of a warm climate, so impaired his constitution and health, that physicians advised him that he must at once leave India, if he would prolong his life. In February, 1853, he sailed for America, making a short stop in Palestine and England—arriving in Boston in June. His health gradually improved, so that after one year of rest, he commenced preparing the *History of India, Ancient and Modern*, an octavo volume of over 600 pages, published in 1856. This work was received very favorably by the press, both in this country and in England. Probably no one volume contains so much valuable matter appertaining to India as this. And what is peculiar, no one in reading it would suspect it was compiled by a missionary or a clergyman, but rather, by some highly accomplished gentleman of leisure, thoroughly posted in all departments of business and literature, both of India and England.

From 1856 to 1860, Dr. Allen preached in different places; one whole year at Westport, Ma., where there was special religious interest, and nearly two years at Wenham. His style of preaching was plain and practical—more instructive than rhetorical. During the intervals, when not engaged in preaching, he contributed several valuable articles to the periodical press. Few men were so thoroughly informed as to all matters relating not only to India and England, but to the history and present state of our country. Naturally he possessed great thirst for knowledge, excelling both as a mathematician and a linguist, and had a memory so tenacious that he scarcely ever forgot anything. His mind was well balanced, grasping alike great principles of philosophy or the practical details of business. In 1854, he received the degree of "D.D." from Amherst College; at the time he left India, he was a member of the "Royal Asiatic Society," and for years before his decease, he was an active member of the American Oriental Society.

An interesting memoir of his first wife—Myra W. Allen—was published by the Massachusetts Sabbath School Society, and has had a very extensive circulation. His only child, Myron O. Allen, graduated with high honors at Yale College, in 1852, studied medicine in preference to either of the other professions, on account of a physical inability for public speaking, and, though he commenced the practice of medicine very successfully, he went down to an early grave, greatly lamented by all who knew him. His father outlived him two years, and, though he died suddenly, he had been failing for several years. His labors and residence in India of twenty-six years—some eight or ten, beyond the usual average both of missionaries and Europeans in that warm climate—had broken down a strong constitution, and developed disease in several organs to such an extent, that, a little extra exposure might prove fatal. A slight cold in returning from the Commencement of Amherst College, produced a congested state of the lungs, under which he sank, July 17, after six days illness, in the full exercise of all his mental faculties. His funeral occurred on the 22d.

Rev. ENOCH HASKIN CASWELL died in Bennington, N. H., Nov. 11, 1863, aged 45 years, 7 months and 16 days.

He was a son of Jesse and Beulah (Haskin) Caswell, and a brother of Rev. Jesse Caswell, of the Siam Mission, and was born in Middletown, Vt., March 25, 1818. He was graduated at Middlebury College in 1843; commenced theological studies at Andover, in 1844; continued them at Union Theological Seminary, and then returning to Andover, was there graduated in 1847. His first term of ministerial service was at Salisbury, N. H., where he was ordained pastor of the Congregational Church, June 28, 1848. Rev. N. Bouton, D.D., preached the sermon. From this pastorate he was dismissed Feb. 14, 1849. In the following September he removed to Stockbridge, Vt., where he was stated supply for two years. He was also stated supply in Barnet, Vt., a year and a half, and in Hooksett, N. H., two years and a half. He taught a High School in Bristol, N. H., a year, and in August, 1861, became stated supply at Bennington, N. H., where he remained till his death.

He married, September 3, 1848, Sarah J. Parsons, a native of Salisbury, N. H., by whom he had George Buck, born Dec. 16, 1851; and Charles Parsons, born April 13, 1858. P. H. W.

Congregational Quarterly Record.

Churches Formed.

Sept. 8, 1863 In KALOMO, Ind. 15 members.

" 17. In BEECHWOOD, Cohasset, Ms. 12 members.

Oct. 7. In PLAINVIEW, Min. 28 members.

Nov. 11. In ARENA, Wis. 7 members.

Pastors Dismissed.

Sept. 16, 1863. Rev. ALBERT W. FISHER, from the Ch. in Fisherville, N. H.

Oct. 1. Rev. SOLOMON P. FAY, from the 1st Ch. in Fall River, Ms.

" 8. Rev. EDWARD W. GILMAN, from the 1st Ch. in Bangor, Me.

" 13. Rev. SAMUEL D. BOWKER, from the Ch. in Winthrop, Me.

" 14. Rev. JOHN W. DODGE, from the Ch. in Gardiner, Me.

" 19. Rev. WM. T. BRIGGS, from the Ch. in Princeton, Ms.

" 26. Rev. BENJAMIN F. HOSFORD, from the Center Ch. in Haverhill, Ms.

" 29. Rev. LEVI G. MARSH, from the 1st Ch. in Brewer, Me.

Nov. 5. Rev. WILLARD BRIGHAM, from the 1st Ch. in Ashfield, Ms.

" 10. Rev. ALMON BENSON, from the Ch. in Center Harbor, N. H.

" 11. Rev. CHARLES BROOKS, from the Ch. in Byfield, Ms.

" 17. Rev E. PORTER DYER, from the Ch. in Hingham, Ms.

" 18. Rev. JOHN COLBY, from the Ch. in Hampton, N. H.

Dec. 2. Rev. ABBOTT E. KITTREDGE, from the Winthrop Ch. in Charlestown, Ms.

" 2. Rev. JAMES A. CLARK, from the Ch. in Cromwell, Ct.

— — Rev. P. C. PETTIBONE, from the Ch. in Burlington, Wis.

Ministers Ordained, or Installed.

Sept. 16. 1863. Rev. WILLIAM R. JEWETT, over the Ch. in Fisherville, N. H. Sermon by Rev. William T. Savage, of Franklin.

" 17. Mr. E. B. PIKE, as an Evangelist, at Hiram, Me. Sermon by Rev. David B. Sewall, of Fryeburg. Ordaining Prayer by Rev. Joseph Smith, of Lovell.

" 25. Rev. EDWARD L. CLARK, over the 1st Ch. in North Bridgewater, Ms. Sermon by Rev. Andrew L. Stone, D.D., of Boston. Installing Prayer by Rev. Jonas Perkins, of Braintree.

" 22. Mr. HARMON BROSS, to the work of the Gospel Ministry, at Canandaigua, Mich. Sermon by Rev. A. S. Kedzie, of Somerset. Ordaining Prayer by Rev. George Barnum, of Medina.

" 22. Rev. JAMES McLEAN, over the Astor St. Ch. in Milwaukee, Wis. Sermon by Rev. Harvey D. Kitchel, D D., of Detroit, Mich.

" 23. Rev. HENRY UPSON, over the 1st Ch. in New Braintree, Ct. Sermon by Rev. George A. Oviatt, of Somers. Installing Prayer by Rev. David L. Parmelee, of Litchfield.

" 24. Rev. CEPHAS H. KENT, over the Ch. in Ripton, Vt. Sermon by Rev. A. A. Baker, of Cornwall.

Oct. 1. Mr. P. B. FISH, over the West Ch. in Dracut, Ms. Sermon by Rev. J. E. Rankin, of Lowell. Ordaining Prayer by Rev. B. F. Clark, of North Chelmsford.

" 1. Mr. HENRY BULLARD, over the Ch. in Wayland, Ms. Sermon by Rev. George N. Anthony, of Marlboro'. Ordaining Prayer by Rev. Asa Bullard, of Cambridge.

" 1. Mr. M. BRADFORD BOARDMAN, over the 1st Ch. in Lynnfield, Ms. Sermon by Rev. William M. Barber, of South Danvers.

" 1. Mr. J. L. TOMLINSON, over the Ch. in Chester, N. H. Sermon by Rev. Daniel Tenney, of Boston, Ms. Ordaining Prayer by Rev. Leonard S. Parker, of Derry, N. H.

" 1. Mr. FAYETTE HURD, as an Evangelist, at Union City, Mich. Sermon by Rev. Herbert A. Read, of Marshall. Ordaining Prayer by Rev. Henry C. Morse, of Union.

" 7. Mr. FRANK HALEY, over the Ch. in Enfield, N. H. Sermon by Rev. Chas. A. Downs, of Lebanon. Ordaining Prayer by Rev. Benjamin Smith, of Hanover Center.

" 8. Rev. HARVEY ADAMS, over the Ch. in Farmington, Io.

" 11. Rev. WILLIAM B. CLARK, over Yale College Ch. in New Haven, Ct. Sermon by Rev. Joseph P. Thompson, D.D., of N. Y. City. Installing Prayer by Rev. S. W. S. Dutton, D.D., of New Haven.

" 13. Rev. ROSWELL FOSTER, over the Ch. in Chicopee Falls, Ms. Sermon by Rev. John Todd, D.D., of Pittsfield.

" 13. Mr. T. K. NOBLE, over the Ch. in Winthrop, Me. Sermon by Rev. Samuel Harris, D D., of Bangor. Ordaining Prayer by Rev. David Thurston, D.D., of Litchfield.

" 14. Rev. SAMUEL T. SEELYE, D.D., over the Payson Ch. in Easthampton, Ms. Sermon by Prof. J. H. Seelye, D.D., of Amherst College. Installing Prayer by Rev. H. D. Blake, of Belchertown.

" 14. Mr. GEORGE PIERCE, Jr., over the 1st Ch. in Dracut, Ms. Sermon by Prof. Edward A. Lawrence, D D., of East Windsor, Ct. Ordaining Prayer by Rev. Joseph W. Backus, of Lowell.

" 14. Rev. EDWARD G. THURBER, over the Ch. in Walpole, Ms. Sermon by Rev. Jonathan Edwards, of Dedham. Installing Prayer by Rev. Calvin Hitchcock, D.D., of Wrentham.

" 14. Mr. SOLOMON J. DOUGLAS, over the Ch. in Sherman, Ct. Sermon by Rev. Wheelock

N. Harvey, of Wilton. Ordaining Prayer by Rev. I. N. Powell, late of Illinois.

" Rev. GEORGE E. HILL, over the Ch. in Saxonville, Ms. Sermon by Rev. John O. Means, of Roxbury. Installing Prayer by Rev. Erastus Dickinson, of Sudbury.

" 27. Mr JAMES H. SCHNEIDER, as Chaplain of the 21 U. S Colored Regiment, at Bridgewater, Ms. Sermon by Rev. S. W. S. Dutton, D.D., of New Haven, Ct. Ordaining Prayer by Rev. B G Northrop of Saxonville.

" 27. Mr. H. S. CLARKE, over the Ch. in Raymond, Wis. Sermon by Rev. Joseph W. Healey, of Milwaukee. Ordaining Prayer by Rev. P. C. Pettibone, of Burlington.

" 28. Mr. ALEXANDER FULLER, Jr., over the Ch. in Chiltonville, Ms. Sermon by Rev. W. Woodworth, of Plymouth. Ordaining Prayer by Rev. Timothy G. Brainerd, of Halifax.

" 28. Mr. H S. KELSEY, over the Ch in Granby, Ms. Sermon by Rev. Wm. S Tyler, D D., of Amherst College. Ordaining Prayer by Rev. S. J. M. Merwin, of South Hadley Falls

Nov. 4. Mr. AARON L. RIGGS, to the work of the Gospel Ministry, at Lockport, Ill. Sermon by Prof. Franklin W. Fisher, of Chicago. Ordaining Prayer by Rev. A. L. Riggs, the Missionary, father of the candidate.

" 4. Mr. CHARLES C. McINTYRE, over the Ch. in Windsor Locks, Ct. Sermon by Rev. A. G. Brigham, of Enfield. Installing Prayer by Rev. Wm. Thompson, D.D., of East Windsor Hill.

" 5. Mr. EDWARD C. EWING, over the 1st Ch. in Ashfield, Ms. Sermon by Prof. J. H Seelye, D.D., of Amherst College. Ordaining Prayer by Rev. Charles Lord, of Buckland.

" 5. Mr. W. H. DOWDEN, over the Ch. in Pelham, Ms. Sermon by Rev. Zachary Eddy, D.D, of Northampton. Ordaining Prayer by Rev. Henry B. Blake, of Belchertown.

" 11. Mr. ALBERT I. DUTTON, over the Ch. in Shirley, Ms. Sermon by Rev. J. E. Rankin, of Lowell. Ordaining Prayer by Rev. John Dodge, of Harvard.

" 12. Mr. GEORGE W. COLMAN, over the Ch. in Acton, Ms. Sermon by Rev Owen Street, of Lowell. Ordaining Prayer by Rev. Erastus Dickinson, of Sudbury.

" 17. Mr. HENRY MARTYN GRANT, over the Ch. in North Canaan, Ct. Sermon by Rev. D. E. Robinson, of Woodbury.

" 19. Rev. THOMAS EASTON, over the Ch. in South Glastenbury, Ct. Sermon by Rev. Nathaniel J Burton, of Hartford. Installing Prayer by Rev. A S. Chesebrough, of Glastenbury.

Dec. 1. Rev. HORACE WINSLOW, over the 1st Ch. in Binghampton, N. Y. Sermon by Rev. R. S. Storrs, D.D., of Brooklyn. Installing Prayer by Rev. Samuel Johnson, of Chenango Forks.

Dec. 2. Rev. CHARLES REDFIELD, over the 1st Ch. in Schenectady, N. Y.

Ministers Married.

July 16, 1863. In Leelanaw Co., Mich., Rev. LEROY WARREN, of Elk Rapids, to FANNIE L., daughter of Mr. A. S. Wadsworth, of E. R.

" 27. In Ellsworth, Me., Rev. DAVID S. HIBBARD, of Eastbrook, to Miss SOPHIA S. PEARSON, adopted daughter of Rev. Sewall Tenney, of E.

Sept. 10. In Waukesha, Wis., Rev. PETER McVICAR, of Topeka, Kan., to Miss MARTHA P. DANA, of W.

" 24. In Newtown, Ct., Rev. WM. H. MOORE, to Miss JEANNIE E. SANFORD, both of N.

Oct. 13 In Dorchester, Ms., Rev. ELIJAH CUTLER, of Conway, Ms., to Miss ELLEN M., eld-daughter of James Tucker, Esq., of D.

" 19. In Somerville, Ms., Rev. WM. FRANKLIN SNOW, to Miss HARRIET E. GOODING.

" 29. In Groveland, Ms., Rev. ALBERT J. DUTTON, of Shirley, to Miss HELEN A. REED, of G.

Nov. 12. In North Woodstock, Ct., Rev. HENRY D. HYDE, of West Woodstock, to Miss ELLEN MAY, of N. W.

" 17. In Brooklyn, N. Y., Rev. S. C. SEELYE, of Springfield, Ill., to HENRIETTA, daughter of the late Lyman Chapin, Esq., of Albany.

" 25. In Chelsea Ms., Rev. J. D. EMERSON, of Haverhill, N. H., to Mrs. LIZZIE E. BELL, of C.

" 26. In Byfield, Ms., Rev. MOSES PATTEN, to Mrs. LYDIA S PARSONS, both of B.

" 26. In Leominster, Ms., Rev. JOSEPH L. DANIELS, of Guilford, Ct., to Miss JULIA B. ALLEN, of L. (?)

Ministers Deceased.

Sept. 13, 1863. In Shutesbury, Ms., Rev. ANDREW J. CLAPP, aged 30.

Oct. 15. In Big Flatts, N. Y., Rev. FRANCIS LANE WHITNEY, aged 86.

" 18. In Canaan, Ct., Rev. CHARLES TORREY PRENTICE, of Easton, Ct., aged 58.

" 31. In New Haven, Ct., Rev. DAVID L. OGDEN, aged 69.

Nov. 11. In Bennington, N. H., Rev. ENOCH H. CASWELL, aged 50.

" 29. In St. Paul, Min., Rev. WILLIAM S. DUTTON, aged 28.

American Congregational Union.

RECEIPTS FOR SEPTEMBER, OCTOBER and NOVEMBER.

Maine—Rev. J. B. Cook, Wells,	5 00
New Hampshire—R. W. Lane, Nashua,	3 00
Isaac Rand, Esq., Keene,	50 00
Vermont—Col. Cong. Ch. and congregation, Castleton, in part,	7 00
Col. Orleans Co. Conference, (especial,)	8 70
Col. Cong. Ch. and congregation, Coventry,	7 30
John W. Mussey, Coventry,	1 00
Dea. Seth F. Cowles, "	1 00
Rev. Pliny H. White, "	1 00
Miss P. C. Streeter, Westfield,	1 00
	$127 00

[illegible]	70 29
[illegible]	28 86
[illegible]	28 55
[illegible]	5 27
[illegible]	15 27
[illegible] (1862,)	18 00
[illegible]	38 00
[illegible]	5 00
[illegible]	17 65
[illegible]	207 00
[illegible] and cong'n, Newton,	119 20
[illegible] and cong'n, Weymouth and [illegible]	15 18
[illegible] and cong'n, Leominster,	14 50
[illegible] and cong'n, Essex,	27 84
" Brookfield,	27 18
" Westboro', in part,	5 00
" Marlboro',	30 00
" Walpole,	28 50
" Warren,	61 00
[illegible]	6 00
[illegible] Hooker, D.D., Boston,	25 00
[illegible] Westfield,	5 00
[illegible] Gloucester Harbor,	6 00
[illegible] W. Southmayd, Leverett,	1 00
[illegible] Chelsea,	1 00
[illegible] for Freedmen's Ch.,	5 00
[illegible] Esq., Easthampton,	300 00
[illegible] Fitchburg,	2 00
[illegible] Esq., Williamsburg,	5 00
[illegible] West Brookfield,	1 00
[illegible] Chelsea,	2 00
[illegible] K. Murdock, Stowe,	1 00
[illegible] Emerson, Andover,	10 00
[illegible] Whiston, Florence,	100 00
[illegible] Athol,	10 00
[illegible] L. Torrey, South Weymouth,	5 00
[illegible] Sheffield,	1 00
[illegible]	10 00
[illegible] Newburyport,	5 00
[illegible] Hampshire Co.,	158 40
[illegible]	25
	$1,416 80

Rhode Island—Col. Cong. Ch. and congregation, Barrington,

Connecticut—Cong. Ch. and congregation, Stamford,
T Davenport,
Harris Scofield,
Rev. L. W. Bacon,
R. E. Rice,
Col. Cong. Ch. and congregation, West Meriden, (additional.)
Col. Cong. Ch. and cong'n, Bethel,
" " " Danbury,
" " " Middlebury,
" " " New Britain,
Mrs. Mary Partridge, Waterbury,
Mr. and Mrs. E. Atwater, New Haven,

New York—Col. New England Ch. and congregation, Williamsburg,
Col. Cong. Ch. and cong'n, Canandaigua,
" " " Albany,
" Broadway Tab. Ch. and cong'n,
" Cong Ch. and cong'n, Franklin,
Individuals at Gloversville,
J. H. Johnson, New York,
Interest on Deposit with U. S. Trust Co.,

Pennsylvania—Col. Welsh Cong. Ch. and congregation, Pittsburgh,

New Jersey—Col. Cong. Ch. and congregation Jersey City,

Ohio—Rev. E. W. Root, Springfield,

Illinois—Galesburg collection, additional,
Col. Plymouth Ch. and cong'n, Chicago,
" Cong. Ch. and cong'n, Elmwood,

Michigan—From various churches, by Rev. H. D. Kitchel, D.D.,

Nebraska—Refundings from Brownville,

The above receipts encourage the hope that our churches, some of them at least, b[illegible] appreciate the work which the American Congregational Union has undertaken. Wh[illegible] amount is considerably less for the three months named, than it should average fo[illegible] month in the year, still it is an advance upon any corresponding months. It is not poss[illegible] us to see why this cause should find so few churches ready to adopt it, as they adopt th[illegible] missionary cause or any other, when so plainly it underlies them all, and is indispensable t[illegible] future sustenance, or at least, enlargement. We are sure no gift can be made to feeb[illegible] housed churches which will so quickly and so certainly bring them into a condition [illegible] themselves, and thus be in a condition to help others, as to cover their heads, and giv[illegible] seats, and comfortable rooms for solemn Sabbath worship. It is the HOUSE of the Lor[illegible] want. They cannot build it without articles which money only will buy, and this the [illegible] not; while of such things as they have, they will give most freely. A new colony in Iow[illegible] to build a sanctuary for themselves and their coming neighbors. They all still live in [illegible] shanties. They do not propose to build for themselves ceiled houses, while there is no [illegible] for the Lord; but first, the meeting-house. They will do the work and furnish most [illegible] materials, all to cost only some $400. They contemplate no extravagance; simply a pla[illegible] *possible* place of worship. So, many others. May the good Lord greatly multiply their f[illegible]

Last bills have been paid, since last reported here, on churches as follows, viz: at D[illegible] Ill., $250.00; at Cool Spring, Ind., the dying gift of M. W. Barnes, New Haven, Ct., at South Natick, Ma., $150; at Burr Oak, Io., the gift of the Congregational Church a[illegible] gregation of West Meriden, Ct., $250; at Middle Granville, Washington Co., N. Y., ([illegible] the gift of the High Street Congregational Church and congregation of Providence, $150. Total in three months, $1,100. Twenty churches are under appropriation and [illegible] *cess of erection*, and many others are waiting their turn.

ISAAC P. LANGWORTHY,
Chelsea, M

Congregational Library Association.

The conviction is deepening and extending that this organization has not received the attention and patronage which its position and importance demands. Designed as a center of influence and attraction to Congregationalists throughout our country, it should have, it must have, greatly enlarged resources; perhaps open new channels of action, take a more comprehensive name and charter, and thus widen its reach and increase its power for good. I am happy to say that this whole matter is under serious advisement by the Directors, and something must come of it. It only wants the man or the men who will place their ten thousands, and twenty thousands, at the disposal of this Board, from which a fire-proof and central structure could be reared, and into which might be gathered sympathetic benevolent organizations, as well as the books and memorials of the past and the present. Boston must have a "Congregational Home." Happy will be he who lays the corner stone!

In the meantime let the pamphlets and books be forthcoming. I have received, since Sept. 20th, 8,096 pamphlets and 128 bound volumes, which have been a real acquisition to the Library. I am still in want of any and all ARTICLES OF FAITH of every church which has not forwarded a copy: every printed ordination, installation, funeral, dedication, fast, thanksgiving, farewell, historical and patriotic sermon, recent or *ancient*. I am incidentally gathering almanacs; and should gladly receive *any*, especially the Christian Almanac, between 1821 and 1840.

Any numbers or volumes of the *Princeton Review* would be most gladly received.

Any numbers of the *American Journal of Science*, (Silliman's) would be welcomed to these shelves.

Any numbers or volumes of the "Annals of Education," after the first seven volumes, would aid in completing our set.

We want *all* printed histories of towns, cities and states, especially those of New England. We see occasionally such histories, as of Waterbury, New Haven, New London, Ct., and such like, and we wonder if some friend of this Library will not send us a copy! They would be most gratefully received.

Minutes of General Association of Massachusetts for the years 1810, '11, '12, '17 and '20 are very much wanted. Minutes of General Association of Connecticut for 1800 and previous, also for 1801, '03, '04, '05, '06, '07, '08, '15, '18, '19, '30, '31, '35, '36, '37, '38, '41, '45, are very much wanted.

Minutes of the General Association of New Hampshire, all previous to 1809, also 1812, '17, '40, '45, '46, are very much wanted.

Minutes of the General Convention of Vermont, all previous to 1812, also 1813, '14, '15, '16, '17, '18, '20, '24, '25, '26, '30, '34, '39, '43, '45, '46, '59, are very much wanted.

The 6th Report of the Boston Sabbath School Union is still a great desideratum.

The 2d, 3d, 5th, 33d and 35th Reports of the American Sunday School Union are still lacking in our set. Have we no friend in Philadelphia who will furnish them?

Of the Biblical Repository, I still want July and October numbers for 1832; January, July and October, 1834; July, 1838; July and October, 1842; October, 1843; January, July and October, 1844; October, 1848; January and July, 1849.

Any numbers or volumes of the *North American* would be very acceptable, especially Nos. 3, 4, 5, 6, 9, 10, and 12 to 28 inclusive. With these, we could soon complete an entire set of that GREAT AMERICAN JOURNAL.

I want of the old *Massachusetts Missionary Magazine*, any numbers or volumes, especially just now, Nos. 1, 5, 8 and 10, of Volume 1st; Nos. 8 and 9 of Volume 2d; Nos. 8 and 12 of Volume 4th.

I very much want the 1st number of the *Literary and Theological Review* for 1839.

Many persons take, but do not care to keep, the *Eclectic*, the *Atlantic Monthly*, *Littell's Living Age*; but any of these, or any other literary or religious serial, would be gratefully received here.

Of money for binding, I have received since last reported, from S. N. Stockwell, Esq., East Boston, $5.00; Rev. G. B. Wilcox, New London, Ct., $1.00.

For further wants, see specifications in the October number, 1863. No Election sermon has been received. Grateful for past favors, we renew our request for more. Send as below, by express or otherwise, at the expense of

ISAAC P. LANGWORTHY, *Librarian*,
23 Chauncy St., Boston, Ms., Room No. 10.

[illegible] ASSOCIATIONS, &c.,

[illegible] OFFICERS, AND THEIR SESSIONS FOR

[illegible] — Rev. [illegible] Corres- [illegible] Ban- [illegible] Church, [illegible] 9 o'clock, [illegible] ASSOCIATION. [illegible] Secretary, [illegible] Treasurer. [illegible] Fourth Tuesday [illegible] A. M.

[illegible] CONVENTION OF CON- [illegible] AND CHURCHES — [illegible] Barre, Correspond- [illegible] Walker, West [illegible] Woodstock, Tuesday, June [illegible] A. M.

[illegible] GENERAL ASSOCIATION. [illegible] Parker, Boston, Ms., Acting [illegible] Secretary.

[illegible] 1st Church, Springfield, (Rev. [illegible] Pastor,) Tuesday, June 21, at [illegible] P. M.

[illegible] GENERAL CONFERENCE [illegible] CONGREGATIONAL CHURCHES.—Rev. [illegible] W. Wellman, Newton, Recording [illegible] Rev. John L. Taylor, Andover, [illegible] Secretary.

[illegible] Central Church, Fall River, [illegible] Thurston, Pastor,) Tuesday, Sept. [illegible] o'clock, P. M.

[illegible] ISLAND EVANGELICAL CONSOCIA- [illegible] Rev. Lyman Whiting, Providence, [illegible] Scribe.

Next meeting: Central Church, Providence, [illegible] June 7, at 10 o'clock, A. M.

CONNECTICUT, GENERAL ASSOCIATION.— Rev. Myron N. Morris, West Hartford, Register; Rev. William H. Moore, Berlin, Statistical Secretary and Treasurer.

Next meeting: 1st Congregational Church, Hartford, Tuesday, June 21, at 11 o'clock, A. M.

NEW YORK, GENERAL ASSOCIATION.—Rev. Homer N. Dunning, Gloversville, Treasurer; Rev. Jeremiah Butler, Bergen, Statistical and Publishing Secretary; Rev. Wm. B. Brown, Newark, N. J., Corresponding Secretary.

Next meeting: Jersey City, N. J.. Tuesday, Sept. 20, at 10 o'clock, A. M.

OHIO, CONGREGATIONAL CONFERENCE.— Rev. Albert M. Richardson, East Cleveland, Register and Treasurer.

Next meeting: Springfield, June 8 o'clock, P. M.

INDIANA, GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINIST[illegible] Rev. Nathaniel A. Hyde, Indianapoli[illegible] retary.

Next meeting: Indianapolis, May 1[illegible] o'clock, P. M.

ILLINOIS GENERAL ASSOCIATION.— Samuel Hopkins Emery, Quincy, R[illegible] and Statistical Secretary; Rev. Mar[illegible] Whittlesey, Ottawa, Corresponding Sec[illegible] and Treasurer.

Next Meeting: Quincy, May 25; o'clock, P. M.

MICHIGAN GENERAL ASSOCIATION. Philo R. Hurd, Secretary.

Next meeting: Pontiac, Thursday, [illegible] at 7 o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CO[illegible] GATIONAL CONVENTION.—Rev. M. P[illegible] ney, Janesville, Stated Clerk and Tre[illegible] Rev. Enos J. Montague, Oconomowo[illegible] manent and Statistical Clerk.

Next meeting: Watertown, last Wed[illegible] Evening in September.

IOWA GENERAL ASSOCIATION.—Re[illegible] rius E. Jones, Newton, Register and [illegible] urer.

Next meeting: Grinnell, Wednesday [illegible] 1, at 7½ P. M.

MINNESOTA, GENERAL CONFERE[illegible] Rev. Charles Seccombe, St. Anthony, [illegible] tical Secretary; Rev. David Burt, W[illegible] Corresponding Secretary.

Next meeting: (?)

CALIFORNIA, GENERAL ASSOCIAT[illegible] Rev. Wm. E. Pond, Downieville, Sta[illegible] Secretary.

Next meeting: (?)

KANSAS, GENERAL ASSOCIATION OF [illegible] GREGATIONAL MINISTERS AND CHURC[illegible] Rev. Rich'd Cordley, Lawrence, Stated [illegible]

Next meeting: Grasshopper Falls, 3d [illegible] day of May, at 7½ o'clock, P. M.

CANADA, CONGREGATIONAL UNION.— ——— ——— Secretary-Treasurer.

Next meeting: Brantford, C. W., W[illegible] day, June 8, at 4 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK [illegible] GREGATIONAL UNION.—Rev. Robert V[illegible] Sheffield, N. B., Secretary.

Next annual sessions: (?)

THE NEW YORK
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TILDEN FOUNDATIONS.

Tyler Batcheller

THE

Tyler Bateheller

THE

Congregational Quarterly.

WHOLE No. XXII. APRIL, 1864. VOL. VI. No. II.

TYLER BATCHELLER.

BY REV. CHRISTOPHER CUSHING, NORTH BROOKFIELD, MASS.

IN the affluence of Divine providence, examples of greatness and of goodness are found in every department of social and industrial life. In a Quarterly devoted to the interests of the Congregational Churches of our land, an honorable place is due to Laymen, and among the list of worthies whose virtues are commemorated, should appear the name of DEA. TYLER BATCHELLER.

His paternal genealogy.

Joseph Batcheller came from Canterbury, England, in 1636, with his wife Elizabeth, one child and three servants, and settled in that part of Salem now known as Wenham, in Essex County, Mass. He died about 1647.

John Batcheller, son of Joseph, married Mary Dennis and Sarah Goodale. He lived in Wenham, and died November 17, 1698.

David Batcheller, son of John and Sarah, married Susannah Whipple, lived in Wenham, and died January 29, 1766.

Abraham Batcheller, son of David, was born in Wenham, June 5, 1722. He lived a short time in Westboro', where he married Sarah Newton. He subsequently removed to Sutton, where his eight children were born.

Ezra Batcheller, son of Abraham, was born July 20, 1764. Married Mary Day and Ann Mayo. He removed from Sutton to North Brookfield in 1802, and died August 31, 1827.

Tyler Batcheller, son of Ezra and Mary, was born in Sutton, December 20, 1793; removed with his parents to North Brookfield, 1802; married Nancy Jenks and Abigail Jones Lane; removed to Boston, 1850, and died at Boston, October 8, 1862, aged nearly sixty-nine years.

His character as a man of business.

In his childhood and youth there was nothing of special note,—nothing apparent, giving promise of the remarkable powers and success of his subsequent years. Having learned the trade of a shoe-maker, in 1819 he commenced the manufacture of shoes, and afterward introduced the manufacture of boots. With him it was the day of small things. He packed his shoes into barrels, loaded them into a single horse wagon, and drove to Boston, a distance of between sixty and seventy miles, there to find a market. Very gradually, at first, he increased his trade. Soon he was enabled to employ another to transport his goods. In a few years, taking his youngest brother[1] as a partner, he extended

[1] Mr. Ezra Batcheller. In subsequent years their sons were added to the firm, and Charles Adams, Jr., was associated with them as financier.

his business, and became known in commercial circles.

Many things stated of the subject of this sketch are applicable to the firm of which he was a member. Such were the relations subsisting between the different members, that it is impossible wholly to discriminate, and happily, there is less occasion than often occurs for such discrimination. We shall be understood, therefore, when we speak of things which are predicable of the company, although we speak of them only in their relations to him who was the senior member.

His remarkable capacity as a man of business is signally illustrated in the simple fact that, commencing with his own hands only, with no influential friend to help him, he *made a business*, going on from one success to another, widening the circle, until he had ten different establishments in three several States of the Union, gave employment, entire or partial, to some three thousand people, residing in fifty-five different towns, and embraced among his customers citizens in every part of the country, making sales in a single year to the amount of a million and three hundred and fifty thousand dollars! He must have had obstacles to overcome which no man can know but by experience, but he met them all with a manly heart. He had the wisdom to avail himself of the services of those whose aid he needed, and to make all who were in his employment feel an interest in his success, by permitting them to share in the advantages which it involved.

Of the village of North Brookfield, now so extensive and beautiful, we may truly say, he was the founder. When he commenced his business career, there were only seven or eight houses over a territory where there are now, exclusive of public edifices and places of business, two hundred. From some half a dozen families, he lived to see the population of the village increase to about 1,500 souls. Much of the land on whic village is built, belonged origina him; on his land, on which ther but one house when he commenc business, there are now a meeting- the high-schoolhouse, four manufac and fifty-four dwellings. And the comparatively few houses in the village except those which were with money which came directly o rectly from his own counting-roo any should seek in the future a ment to his memory, let them be ed to the village itself, which is than a granite obelisk, and more b ful than a marble mausoleum. H rial place being in the centre of t lage, let the inscription on his stone be that of Sir Christopher " *Si monumentum requiris, circumsp*

His character as a man of moral in

We separate this aspect from th ceding for the sake of perspicuit of vividness, yet it was in his bu transactions, preëminently, tha evinced his integrity. It is the tary testimony of one who was intir associated with him for over a q of a century, and who had ext commercial relations, that he nev any other man who was *so consci* as he in all business transactions. his *word* all men could rely. His sentations were scrupulously conf to the facts. He would not stoop t mean thing. He would not take tage of legal technicalities, but *moral* obligation the standard to wh would conform.

A large amount of money havin confided to his hands, being aware vicissitudes to which every man tensive business is exposed, lest an sible issue might involve loss to who had placed, it might be, their his disposal, he resolved to pay such claims. His confiding friends ing his decision, and preferring tha property should be in his hands

than any where else, refrained from calling on him for their respective dues. When a change in the firm necessitated the renewal of all outstanding notes, the holders of them were obliged to bring them forward, and notes were thus produced on which no interest had been paid for six, eight, and even ten years, — some of them had thus been outlawed for four years; and yet the claim was allowed with compound interest for the whole period. We do not mention this as any thing more than every man is morally bound to do. It may be a reflection upon, and a disgrace to, the mercantile community, that such an instance should be spoken of as remarkable, and yet it is noteworthy in these times of bankrupt laws and of corruption. It evinces the confidence which the community reposed in him, and proves that that confidence was not misplaced.

His motto ever was, "Do what is right." He could see another man's interest as well as his own, and he felt his obligation to have respect to the welfare of his fellow men. It was a very rare thing for him to have any dispute or variance with any man in his pecuniary transactions; and during his long career of extensive business, it was only in a very few exceptional instances that his affairs involved a resort, either by himself or others, to legal advice or the arbitrament of a civil tribunal. He was considerate in his judgment, firm in his decision, and always meant to do what was right. He was willing to suffer a loss, however severe, rather than defraud any man of a farthing. When he saw that a thing was wrong, he did not labor with himself to try to make the wrong appear right, but submitted to the clear decision of his conscience, knowing that it was better to suffer than to sin.

For more than forty years he had conducted a successful business, making himself independent, as he supposed, and making his neighbors and townsmen comfortable, yea, comparatively independent also; no man had ever lost a dollar by him, but many a man had made his thousands; and in his old age this prince among manufacturers fondly hoped to retire from his arduous labors and spend his last days in ease. It was then that the present civil war swept over our land like the besom of destruction, and in the dread uncertainties as to the issue, his solicitude lest, as he was carried down, he might draw also others with him into the vortex, and his anxiety for his beloved country, had an agency, the extent of which is known only to the Searcher of hearts, in crushing his vital powers. With no disease upon him, but with an overwhelming burden, he sank into the grave.[1] His moral integrity was constantly manifest in his life; it was not unassociated with his calamitous death. An Israelite in whom was no guile, he has gone to that country where there are no rebel invasions, where he shall reap a righteous man's reward.

His character as a man of Christian benevolence.

He became personally interested in the subject of religion in a revival which occurred in the autumn of 1816, and united with the Church in North Brookfield, June 8, 1817. He was not a silent or an idle member; although a man of few words, he yet made his influence felt. He did not view church-membership as a sinecure, nor did he once imagine that the gospel ship was designed to convey passengers. He felt that every man on board had a duty to perform, that the ship was manned for service. He acknowledged his dependence on the Lord Jesus Christ for salvation; he felt that he could do nothing to merit divine favor, yet he knew what that scripture meaneth: "If we be dead with him, we shall also live with him; if we

[1] When the rebellion arose, there was due the Batcheller firm, from individuals in the seceded States, more than a quarter of a million of dollars.

suffer, we shall also reign with him; if we deny him, he also will deny us." And he entered at once upon the active duties of the Christian. He was among the earliest to engage in the Sabbath School enterprise. A Bible-class was instituted by the pastor in 1817. In the spring of 1818, Mr. Batcheller and another member of the Church, organized and took charge of the Sabbath School, then held in a private house. From that time the school was under the superintendence of a committee for sixteen years, and he was a member of that committee during this whole period.

He was elected a Deacon, September 15, 1820, when he was only twenty-seven years of age, and held that responsible office in the Church in North Brookfield thirty years. In the prayer meetings, and in his private intercourse, he labored to promote the interests of religion. In time of revival he was a co-laborer with his pastor in winning souls to Christ. How much-soever may be said of the amount of good accomplished by the late venerable pastor of that ancient Church — and it were indeed difficult to say too much — yet Dr. Snell could never have accomplished what he did, had it not been his privilege to have worthy Deacons to stand by him — to sustain and defend him in every just and reasonable position. As age advanced, and difficulties multiplied, the pastor found Dea. Batcheller a strong staff on which he could always depend. The prayer meetings of the Church were for years held at his house. And in all the relations which he sustained he enforced religious truth with the power of a consistent example.

He took a deep interest in the Missionary cause. He was a member of the Executive Committee of the Auxiliary Foreign Missionary Society of the Brookfield Association, for thirteen years. While he remained a resident of North Brookfield, his name never failed to appear among the contributors, and his subscription gradually increased from year to year as his ability increased, even to thirty fold.

Dea. Batcheller ever had a jealous care for the morals of the community. He early identified himself with the cause of Temperance, by precept and by example, influencing the community to abstain totally from the use of intoxicating drinks. He took a deep interest in every thing which affected the public standard of morals. He brought not only his personal influence, but the immense power of his patronage to bear for the promotion of virtue; other things being equal, he always preferred to give employment to the good. He was too liberal-minded to do any thing which involved persecution or oppression. He took too broad a view of personal rights and of public interests, to refuse, in all cases, employment to those who embraced error or indulged in vice. Knowing that the wicked, as well as the poor, we have with us always in the world, he felt that it was desirable that the wicked should be duly distributed, and that when brought into daily contact with the good, there was hope of their reformation. But he was always careful to have the preponderating influence among his workmen strongly in favor of the right; and if individuals persisted in the wrong, and particularly if they exerted a pernicious influence upon society, he dismissed them from his service.

When the orator Lycon, the poet Meletus, and the demagogue Anytus, united in endeavoring to secure the condemnation of Socrates, one of the charges which they brought against him was that he was guilty of "corrupting the youth." How groundless soever the charge, in that instance, the fact that they selected it as one of the means by which they would doom the worthy sage to drink the fatal hemlock, shows the views which were then entertained by the community as to the enormity of the crime. When the prophet Isaiah, describing the de-

moralized condition of Judah, uses these successive terms: "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors;" the choosing of this last term as appropriate for the climax, proves his conviction as to the heinousness of the offence. Deac. Batcheller had an appreciation of this important matter; all who were in his employ, and were disposed to indulge in vice, felt his restraining influence. If they would not yield to that restraint — if they persevered in drawing those around them into vicious courses — although they might be skilful workmen, profitable hands, he would not allow his apparent pecuniary interests to control him when opposed to the public good. Although it might involve a present sacrifice to himself, he was ready to relieve the community of a curse.

When a man has a family, and builds a house or buys one, he becomes a permanent resident, and feels the restraints of society. He wishes to be respected by the community in which he is to spend his life, and hence he feels that he has a reputation to make or to sustain. Perceiving that his own interests are identified with those of the community, he is led to become public-spirited — to do what he can for the improvement of society. Thus, from personal considerations, if from no higher, he has a motive for being a good citizen.

Young men who have no families, and no relatives in the place where they are employed to labor, are liable to feel that if they do any mean or criminal act, they have only to leave the town — go where they are not known, and then they can start again under no disadvantage, and with no abatement; thus they are peculiarly exposed to temptation. If a young man knows that at night he must go home, there to meet the watchful eye of a parent, or to feel the genial influence of a sister's affection; — if he knows that he is to go home to a wife, who with a confiding heart, has placed in his hands her happiness for life, he will be careful that his course of conduct and his personal condition shall not be such as to grieve and humiliate his friends. But if a young man feels that at night, late, it may be, he has only to leave the saloon or the haunts of vice — crawl away quietly to his chamber in a hotel or a public boarding-house, and there, unobserved, sleep off the sad effects of his debauchery — he stands on slippery places, and is well nigh cast down into destruction. The bane of manufacturing communities is generally a floating population drawn together by the demand for labor, who do not feel the restraints of society; and who take no personal interest in the welfare of the community where they are temporarily employed.

This subject is one of deep and commanding interest to every good citizen — to every philanthropist, and particularly to every Christian in our land. In New England especially, which is the great workshop of the nation, it is a subject of vital importance. Manufacturers generally have failed to appreciate their responsibility. There are some whose sole aim seems to be to get their work done for the lowest possible price, so as to secure for themselves the largest profits.

The clear and sagacious mind of Tyler Batcheller saw from the first the power which was wielded for good or for evil by a man of business; and the prime importance to a community of having permanent residents of good character. Hence, instead of erecting houses which he could let by the month or by the year to his employés, he encouraged them to erect houses for themselves. To this end he was always ready to sell house-lots at a low price — never allowing his land to pass into the hands of speculators; and always refusing to sell to any man any more than enough for the site of one house, with comfortable and tasteful surroundings. The result is, that there are but very few houses in the

village which are not even now occupied by their owners, and the few exceptional cases are almost all on land of which he never had the control. He was thus the principal agent in building up a large village, which for neatness, attractiveness, and rural beauty, is equalled by few in the Commonwealth. Thus, also, he drew together a population which is enterprising and public-spirited — ready to sustain a high standard of morals, and to give a generous support to the institutions of religion. There is no place in the town where intoxicating drinks are openly sold; and of the three existing Churches, there is not one in which the evangelical doctrines are not faithfully preached. The debt of gratitude which the people owe to Dea. Batcheller for the Christian benevolence with which he conducted his immense business, is beyond computation.

A man of penetrating mind can see that if his prime object is to be successful, to amass wealth, there are two ways of accomplishing it. The one is to pay all those whom he employs the lowest wages for which they can be induced to labor, and thus secure to himself all the profits on his goods. If he adopts this course, his workmen will feel no personal attachment to him — they may be made inimical, by the grinding process to which they are subjected. They will take no interest in his business, having no motive for seeking his prosperity. His success will excite their envy and malignity, and feeling that they have a right to a larger proportion of the fruits of their toil, they may be tempted to fraud. He may gain his wealth, but he will find it impossible to exert any influence for good over his men. They will despise him; and his mode of conducting his business will exert a corrupting influence upon the public mind. He may give tens of thousands to endow a seminary of learning, or he may leave by will a princely bequest to some object of public charity; but his neighbors, and those who have been in his employment, will speak of him as an "old miser," or as one, whose love of fame only was stronger than his avarice, and who got his wealth by grinding the faces of the poor.

The other way of conducting a successful business, is for a man to draw around him men of ingenuity and tact — men of such a character that they can be trusted, and then allow them to share with him, to a reasonable degree, in the profits of his trade. Thus they will become his personal friends, and feel that they have an interest in his business. Seeing that his prosperity involves their own, they will be faithful in looking after his interests, and in promoting his welfare. Having their good-will, he can exert a good influence over them, if he has a heart to do so; and he will have no occasion to go away from home to be respected.

A shrewd worldly policy would lead a person to adopt the latter mode of conducting his business, as affording ultimately the greater probability of success in accumulating wealth, and as involving higher elements of worldly prosperity than can consist with the former. No one who knew the perspicacity of Tyler Batcheller's mind, could doubt for an instant, but that he must have seen this; yet no one who was personally acquainted with the man would have the faintest suspicion that he pursued the course which he did in the conduct of his affairs from a mere worldly policy. He was a man of principle. He made no ostentatious display of his morality or of his religion; but the current of moral and religious principle which flowed through his life, was too deep to be noisy, and too strong to be unobserved or mistaken. He encouraged young men of enterprise, and of moral quality, in neighboring towns, to come and engage in his service. When any in his employment had proved themselves specially efficient and deserving, he gave them posts of respon-

sibility, making them overseers of particular departments of labor, and gave them an increase of compensation corresponding to their promotion. There were men in his employment who had thus been enabled, besides supporting their families, to lay up, each for himself, ten of thousands of dollars! He divided the profits of his business with his workmen, to an extent which, we may readily believe, is without a parallel in our land.

Some manufacturers have a mercantile department in their business, and from a stock of dry goods and groceries pay off their workmen, and thus secure to themselves a double profit — one on the goods which they manufacture, and the other on the purchased goods with which they pay the men in their employ. But Dea. Batcheller was satisfied with one profit, and was accustomed to pay for labor in cash. If, however, his workmen, instead of receiving their pay when the work was done, would wait for it to the close of the year, he would increase their pay about eight per cent.; thus, while securing to himself the convenience and sometimes the advantage of a consequent increase of the capital which he could use for other purposes during the year, he encouraged them, instead of spending their money as fast as they earned it, to be constantly accumulating it as a source of present advantage and of security against future wants. Thus, even in the details, his business was managed with Christian benevolence.

Some manufacturers are careful only to have their goods made up in season for the periodical markets. When the fall market is supplied, and there will be no demand for spring goods until the spring opens, and by the employment of a large number of hands as the spring approaches, they can within a few weeks meet the demand, they delay their purchase of stock and the work of manufacturing as long as possible and yet be ready for the market. But Dea. Batcheller knew that it was for the interests of his workmen to have constant employment, and that if he would encourage men to become permanent residents he must give them permanent occupation; hence it was a part of the benevolent system on which he conducted his business, to give, as far as was possible, employment to his men during the whole year. In doing this, he found it necessary to purchase stock and manufacture many of his goods months in advance of the market. Thus he lost the interest on the cost of his stock and on what was earned by his workmen, and incurred the extra expense of storage and of insurance on his goods. In this way he sacrificed thousands of dollars many a year for the benefit of his men. There were doubtless sometimes incidental advantages which he gained by the purchase of stock when there was the least demand for it, but sometimes also the fluctuations of the market would involve him in a heavy loss. The ultimate advantages of the general system which he adopted for the conduct of his affairs, would warrant him in incurring whatever expense was *necessary* in order to draw around him men of good character, and retain them as permanent residents. But instead of calculating, with cold selfishness, the minimum price at which he could sustain his general system, with generous sympathy and a true Christian benevolence he often sacrificed his own interests to those of his workmen, and thus made himself the patron of a community whose thrift and competence are a constant tribute to his praise.

He gave freely to the various objects of benevolence, but he never gave lavishly. Perhaps those who knew him but slightly had the idea that he was not very liberal. He did not give in large amounts nor in such a manner as to secure for himself a high-sounding name. And yet he was a remarkably liberal man. His liberality was unique. It consisted, as has been described, in furnishing employment to thousands, many

of whom would otherwise have been poor, in such a way as to secure their prosperity and enable him to exert over them a high moral and religious influence. This is a kind of Christian benevolence which men of business have generally too much overlooked and neglected. It is not the easiest or the most imposing, but it is yet of the highest quality. Howsoever it may be regarded by man, in the great day of final judgment it will be divinely honored and divinely blessed.

Instead of trying to keep everything in his own hands and gain a monopoly, he encouraged young men to start a business for themselves, and aided the rising firms around him by his counsels and his friendly offices. He could appreciate business talent in others, and he took pleasure in its development. He was not hard in his transactions as a man of business, and then generous in some one or more public relations, but his Christian benevolence was *in his business*, and there it was the source of constant light and joy to thousands.

The discriminating and masterly biographer of Samuel Budgett, "the Christian freeman," remarks, 'Whatever you may consider, in forming your judgment of a merchant, his manner of carrying on business is the first and the essential element in your estimate. If a man is found wanting here, all you can say of his other good qualities becomes mere extenuation. If there was anything in Budgett's mercantile dealing to be defined "a deduction from his benevolence," it will go hard to prove him really benevolent at all.' And it is proof of a serious defect in the character of the distinguished subject of that biography that the writer was obliged to defend that character on the worldly, not Christian, principle that "the idea of charity is alien to the idea of trade; all that can be demanded, under the name of mercantile honor is simple justice."[1] Dea. Batcheller cherished a different view of "mercantile honor,"—he carried into his business something more than "simple justice,"—it was Christian benevolence. Although he did not neglect to use "to the utmost" capital and faculty as "the components of that force which a man brings rightfully into the arena of his profession," and although in his efficiency he doubtless recognized the fact that in the thorough execution of his mission it was sometimes "impossible to avoid giving pain" to others, competitors in business, or unreasonable dependents, yet as a Christian *in his business* he was not satisfied with indirectly helping others by his example in helping himself, but felt that it was his duty, under proper limitations, to heed even in the transactions of trade the apostolic injunction, "Look not every man on his own things, but every man also on the things of others." For this virtue he was preëminent.

We have had merchant princes in our own country who, from obscurity and from poverty, have made for themselves a name and have risen to opulence and power; and their memory is cherished on account of their inspiring influence upon the young. Some of them have been good men, and they are held in sacred remembrance for their deeds of love.

In the death of Dea. Batcheller we are called to mourn the loss of a princely manufacturer, who with no friends to help him,—who with none of the factitious aids of high birth or honorable association, gained for himself the peculiar honor of a "*novus homo*," and as one of Nature's noblemen, received from the community, wherever he was known, a willing meed of praise. But the loss is not entire; his Christian influence will remain and be felt from generation to generation.

It was not in North Brookfield alone that he was honored. It is not there alone that his death is the occasion of mourning. Some twelve years previous

[1] The Christian Life, Social and Individual. Bayne, p. 284.

to his death the imperious demands of his business compelled him to remove his residence to the metropolis of the Commonwealth. There, where he had long been known as a man of business, he was at once welcomed, and early promoted to posts of trust and of power. He was made an officer of the Board of Trade, and his services were secured as a Bank director.

When he went to the city he carried his religion with him. Indeed, it was a part of himself. There could be no separation. Whether on the Sabbath or during the week, at church or "on 'Change," he was a Christian still. In the ever memorable Park Street Church he found a home, and in him they found a Deacon with whose official services they were favored until the Lord called him higher. Ere his body was carried to his former residence for burial, his brethren and sisters in the Church with which the last years of his life were spent, and many of the business men of Boston, assembled in the house of God to offer a tribute of respect for his memory, and present their prayer unto Him with whom are the issues of life and of death, for His sanctifying power and the consolations of His grace.

During the last few years of life he spent but comparatively little time at North Brookfield. But he never lost his interest in the Church and people there. Three or four years after he removed his residence, when the meeting-house was enlarged and there was a public sale of the pews, he not only manifested his interest by his presence, but gave animation to the sale by bidding off five pews, and then with characteristic benevolence, when the sale was over, although its preëminent success was such as to pay for the house and leave over three thousand dollars in the treasury, he offered to sell them for less than he gave, or to allow persons to occupy them for a low rent, or gratuitously, if the individuals were poor and could not afford to pay.

Soon after this he presented for the tower of the meeting-house a clock which now regulates the time of the town. And so long as it shall continue to strike the hours or in any way note the flight of time, it will remind the people of his interest in the place, and of his beneficence.

As his business called him to return occasionally to his old home, the community generally were glad even to see him walk through the streets, and would frequently stop and watch his venerable form as it passed along. Among his workmen the familiar words, "The Deacon is up," as they were passed from man to man, and from room to room, never failed to excite a lively interest. When he made such visits to the town he would occasionally call upon the venerable pastor, whose ministrations he had enjoyed so many years; and then upon the youthful associate in the ministry, although he was never his own pastor, and make inquiries as to the state of religion, encouraging him with friendly words, and sometimes leaving proofs of his personal interest in substantial gifts.

On such occasions he did not forget the prayer meetings. Cheering his brethren by his presence, he would give some account of the state of religion in the city, speak a few words of Christian counsel and comfort, or lead in the petitions to the throne of grace. It was always a source of joy to his brethren to hear his voice in prayer. But that silvery voice will be heard no more, till it is heard in notes of praise in the heavenly home.

Young men, who would form for themselves a worthy purpose for life, are furnished, in the career of Tyler Batcheller, with an illustrious example.

There may be some disposed to inquire as to the closing scenes of his life. But the distinguished Legh Richmond

once said, "Tell me not how a man died, but how he lived." The friends who know how Dea. Batcheller lived, find in that abundant consolation. He was never demonstrative, but was always remarkable for his equanimity. Such was his discipline and self-control, that during most of his life no one would know from his appearance, whether he was struggling with adversity, or was borne up by a tide of prosperity. It were not reasonable to suppose that such a person on his death-bed would, under any circumstances, be the subject of ecstatic joy. Suffice it to say, although the avails of his long life of arduous toil, so far as they consisted in his own personal fortune, had been, as it were, stolen in a night; and he could then see, so far as his temporal interests were concerned, no dawning of the day — although that night was one which shrouded in darkness his beloved land, — yet with the eye of faith he could look forward to a "better country," "where the wicked cease from troubling and the weary be at rest," and to "an inheritance incorruptible and undefiled, and that fadeth not away." He died in peace, leaving in his last hours the testimony that his Saviour was precious.

WEST CONGREGATIONAL CHAPEL, PORTLAND, ME.

The history of the above-named and delineated place of worship will be best introduced, by the following extract from the diary of Mr. Thomas R. Hayes, first Superintendent of the flourishing Sabbath School now held within its walls:

"October 30th, 1853.

"This morning I visited the school-house, at the brow of 'Work-house Hill,' (so called,) at the invitation of Rev. J. W. Chickering, to assume the charge of a Sabbath School not yet organized.

"The morning was delightful — the long walk refreshing.

"We made some progress in the way of organization, having present *eighty-six scholars* and *nineteen teachers*.

"The rise, progress, and present condition of this mission school, present some most wonderful and encouraging features. The young lady who occupies the post of teacher to the children of the

'week day' school convening here, has been moved to efforts by which the children, in this far off and neglected neighborhood, may have religious instruction upon the Sabbath; and in a spirit of self-denial and perseverance, she has employed the hours between her laborious and fatiguing duties during the week, in personal visitation of the children and their parents at their own homes; she thus secured the pledges of *one hundred and forty children* that they would attend a Sabbath School.

"Her success brought such a weight of responsibility upon this teacher as led her to call in aid; and seeking the counsel and coöperation of Rev. Mr. Chickering, teachers were found ready to volunteer their services; and now the hope is, that a permanent organization may be maintained, which shall be but the nucleus of a future Church.

"God grant the effort may not be abortive."

That hope proved prophetic; those prayers were not in vain.

The school was continued under the successive management of Mr. Hayes and Mr. Ilus F. Carter; its location changed with the removal of the City Primary School in which it originated, with occasional attempts to erect a suitable building for its special use, until Jan. 20, 1861, when it found a new and permanent home in the WEST CONGREGATIONAL CHAPEL, of which it was, as will be seen, not only the tenant but the parent.

Among the teachers who were accustomed to walk to this remote section of the city, on this errand of love, was Miss Eliza A. Hanson, a young member of High Street Church, who, when dying in Florida in 1859, thought tenderly of the lambs she had loved to lead to the Good Shepherd, and bequeathed to her pastor the sum of $3000 towards the erection and maintenance of a "Chapel to be used forever as a Free Trinitarian Congregational Chapel," somewhere in that part of the city.

The result will be seen in the following extract from the published account of the dedication of said building, Jan. 18, 1861:

"The West Congregational Chapel was dedicated on Friday evening. The house was early filled. The Invocation and reading of the Scriptures was by Rev. Mr. Jaques of Pine St. (Methodist) Church. Singing,—'I love thy kingdom,' etc. Prayer by Rev. Mr. Bosworth of Free St. (Baptist) Church. Dr. Chickering here gave a history of the origin and completion of this enterprise—reading a portion of the Will, etc. He then formally surrendered the keys to J. B. Cahoon, Esq., Treasurer of the Board of Trustees—who, in a few appropriate remarks accepted the trust. Ilus F. Carter, Esq., Clerk of the Board of Trustees, was then formally invited to occupy the house with the Sabbath School, of which he has long been the devoted Superintendent, and for whose benefit this chapel was first suggested.

"After the reading of a hymn by Rev. Mr. Thwing, of St. Lawrence St., Rev. Mr. Walker, of State St., preached an earnest and appropriate sermon from the words—'How amiable are thy tabernacles,' etc. The discourse represented the sanctuary as the home of God on earth, where He met in most intimate communion the great family of man. The sanctuary is symbolical of Bible truth—the great central point whence radiates power to advance civilization, in the interests of business, law, reform, arts, education, etc., but most of all, in its influence on the individual souls of men.

"The Dedicatory Prayer was offered by Rev. S. H. Merrill of the Bethel Church. Benediction by Rev. Mr. Turner, District Secretary of the American Sabbath School Union."

STATEMENT OF DR. CHICKERING.

"This sanctuary, built in a spiritual sense we trust, 'upon the foundation of

Tyler Batchelder

THE

At the period of Dr. Backus's ministry, there were no Theological Seminaries in New England, or, as I believe in this country. These schools of the prophets are among the great movements of the last sixty years, and mark a wonderful era in their history, as it regards theological education, and the great increase of the means of raising up well qualified men for the ministerial office.

Till within less than sixty years, and at the time of Dr. Backus's ministry, it was the custom with those who would seek qualifications for the sacred office, to place themselves, soon after their college graduation, under the tuition of some distinguished pastor, where, for a longer or shorter period, they pursued the study of theology and pastoral duty; who, in due time, were presented by their respective teachers to the proper authorities for license to preach. Drs. Bellamy, Emmons, Austin, Dwight, Lathrop, and Rev. Mr. Hooker, of Goshen, Ct., and others, hardly less distinguished, were among the men to whom resort was had for theological education. For this course, there was then an absolute necessity. What other resort had the young aspirants for the ministerial office? And this was no mean method of acquiring the needful qualifications.

Among the most distinguished of those theological teachers, was the Rev. Chas. Backus, D. D., of Somers. Dr. B. was a modest, unassuming man, and, of course, did not push himself into notice as a theological instructor, and did not, we are assured, enter upon this important department of labor, without great self-distrust, and much hesitation. But he was a light that could not be hid. His worth and weight of character, his Puritan theology, his ability as a sound and discriminating divine, and as an able, and, in the best sense, popular preacher, as well as his excellent tact in pastoral duty, and withal, his dignified and amiable deportment, — these qualities began soon to be known and to be appreciated, as is evinced from the fact, that he was appointed by the corporation of his Alma Mater, to the professorship of Divinity in that college, which, from self-diffidence and love for the pastoral office, he declined, much to the grief of the friends of that time-honoured institution.

But although he was not to occupy so conspicuous a place as that of a divinity professor at Yale, he was not to be laid on the shelf. He was earnestly solicited to take students in theology at his own cherished home in Somers; and while he at length yielded to the wishes of those who appreciated his worth, doubtless it was not at the outset, with any settled determination to open a regular school of the prophets, or to pursue the employment to any such extent as afterwards proved to be the fact.

It appears that he commenced giving instruction to young men for the ministry about the year 1788, when his age was a little short of forty, having been a settled pastor in Somers some fourteen years. His school was continued with few interruptions for the space of fifteen years, and till near the close of his life. The number that pursued theological study under his direction, in whole or in part, is rising of fifty; and while most of them have gone with their teacher, to their final account, there will be found some of the most distinguished names that have in this, or any other age, graced the New England pulpit.

A large majority of Dr. Backus's pupils were graduates of Yale, while others were sons of Dartmouth and Williams Colleges. A record of the names of these men is worthy to be handed down to posterity, to show at least one thing, if nothing more, that much as we prize theological seminaries, and much as we rejoice in their establishment and increase, yet that "they are not the people" in any such sense, "that wisdom will die with them." The church had wise ministers, and there were even "giants in the land," ere the first breath

was ever breathed or the first whisper heard of establishing these great, well organized, and, in some instances, nobly endowed schools of the prophets. Such men as Dwight, and the Edwardses, and Strong, and Hopkins, and Bellamy, and Emmons, and Backus, and the elder Buckminster, and Smalley, and Austin, and Griffin, and Worcester, and multitudes of their cotemporaries hardly less distinguished, never saw a theological seminary till long after they entered the ministry; and many of them even died without the sight. And there are a goodly number of living ministers, whose heads are now whitened with age, who have shone as distinguished stars in the Church, who were brought forward many years before these seminaries were made the order of the day.

Some of these men will be found in that highly favored band that received their theological training under the judicious instruction of the Rev. Dr. Backus of Somers.

And shall I here introduce you to his school? One of the first of his students, and perhaps the very first, was Rev. Azel Backus, D. D., a nephew of Dr. Charles B., who graduated at Yale College in 1787, and soon came to study with his worthy uncle, with whom he had previously fitted for college, and who was made the instrument of driving him at that period from those infidel dogmas, of which, in his early youth, he had become the sturdy advocate. Dr. Azel Backus, was a bold and able preacher, and for a number of years the pastor of the Church in Bethlehem, Ct.; the successor of the truly Rev. Dr. Joseph Bellamy, and afterwards, to the time of his death, the worthy President of Hamilton College, New York.

I am not able to give the chronological order of Dr. Backus's students with entire accuracy, and yet, judging from their college graduation, so far as ascertained, and their comparative ages, I conclude they may be enrolled in something like the following order:

Rev. Azel Backus, D. D.,
" Alvin Hyde, D. D.,
" Freegrace Raynolds,
" Amos Bassett, D. D.,
" Joseph Badger,
" Abiel Jones,
" Seth Williston, D. D.,
" Jacob Catlin, D. D.,
" Joseph Russell,
" Asahel Huntington,
" Tim. M. Cooley, D. D.,
" Zeph. S. Moore, D. D.,
" Enoch Hale,
Mr. Robert Porter,
Rev. Salmon King,
" Thomas Snell, D. D.,
" Leonard Woods, D. D.,
" John H. Church, D. D.,
" Ebenezer Kingsbury,
" Titus F. Barton,
" Henry Davis, D. D.,
" Bancroft Fowler,
" Josiah B. Andrews,
" Israel Brainard,
" Sylvester Dana,
" Ephraim T. Woodruff,
" Humphrey Moore,
" Thomas Lewis,
Rev. Oliver P. Sergeant,
" John Lord,
" Amasa Jerome,
" Claudius Herrick,
" David B. Ripley,
" Ezekiel J. Chapman,
" James Eells,
" Isaac Knapp,
" Jared Curtis,
" Vinson Gould,
" Pitkin Coles,
" Caleb Knight,
" David L. Perry,
" Gideon Burt,
" William Boies,
" Asa King,
" Freeman Baldwin,
" Henry Bigelow,
Mr. Levi Collins,
Rev. Josiah Hawes,
" David D. Field, D. D.,
" Sherman Johnson,
" Mark Mead,
" Samuel Merwin,
" Charles Prentice,
Mr. Ira Webster,
Rev. Jabez Munsel

To these add Messrs. Patrick and Lyon, the latter of whom forfeited his ministerial and Christian character by gross immoralities. Four of the above were licensed to preach, but never received ordination. A few were missionaries in the new settlements, but the great majority were settled pastors in New England.

The above list, while there is not claimed for it the most perfect accuracy, contains most, if not all the names of those who respectively pursued, to a greater or less extent, their theological studies with Dr. Backus. His greatest number of students, at any one period, was during the last two years of his life. In the class that graduated at Yale College, in 1802, there were no less than nine that joined Dr. Backus's school, some of whom continued till near the period of his death. A sermon which he wrote toward the close of his life, giving an account of his ministry in Somers, which was afterwards printed, he was never able to deliver. It was read by one of his students to the congregation on the Sabbath, Jan. 31, 1802, about two years

before his death, during which period he languished under a threatening consumption occasioned by the rupture of a blood vessel.

It is impossible to give here a biographical sketch of all, or any of the men who pursued their studies in theology under this excellent instructor. Their record, in the case of many of them, is on high, and their praise, to a great extent, is in all the Churches.

A more valuable company of ministers of equal number, and nearly cotemporaneous, has not, it is believed, gone forth from any theological seminary in this country. Among these are found names, not a few, that have not died with the death of their mortal bodies, but will be handed down to posterity, through many generations, to be remembered and revered, as are now the names of the Edwardses, and Dwights, and Paysons. While no less than twelve were honored with the degree of Doctor in Divinity, three of them have been Presidents of Colleges, and one the revered and honored Professor of Christian Theology for a long course of years, in the most important theological seminary in New England. The names of the Rev. Presidents Backus, Moore, and Davis, will not soon be forgotten; the last of whom, having been president of two colleges, had also tendered to him, by the corporation of Yale College, the chair that was rendered vacant at the decease of the lamented Dwight. Few parish ministers have taken a higher stand, and been more respected for their piety and theological learning, as well as for their ability to take the oversight of the Church of God, than such men as Hyde, Williston, Cooley, Church, Snell, Hale, Field, Bassett, Catlin, Knapp, Perry, Merwin, and many others embraced in the above list. And it is worthy of special remark, that most of these remained with their flocks, and some of them witnessed the revolution of half a century, as covering their ministerial connection with the same people.

I have no comparison here to between theological education se years ago, and that now enjoyed i honored theological seminaries. ' these institutions afford more means for becoming learned in bi criticism, and theological lore, it however, be asked, whether they nished better pastors; men more d imbued with the spirit of the min than were they who pursued their ies with such private teachers as Dr. Backus. Said one of his stu "as an example of pastoral pru and fidelity, his students enjoyed a ilege not enjoyed at theological se ries, and herein a great loss is e enced by students in these institut And the same pupil said, "It is a tion of great practical impor whether the good old way of stu theology, would not bring forwa the Churches, a more spiritual, a successful, and a more permanent try? Certain it is, that rotation i pastoral office was hardly known i country, and especially in New Eng sixty years ago."

While these seminaries are indisp ble at this period to meet the exige of the age, both as tending to the increase of ministers so much need supply the wants of our growing lation, and to raise up home and fo missionaries; and also to bring for men better furnished to meet the mies of truth in this age of here liberal thinking and abounding e yet that more *practical* and *every-da* of a pastor is not to be winked sight, a knowledge of which, is better acquired with a settled p than in the cloistered retirement theological seminary. And hence, it not be an improvement to ado part the "good old way," and let young theologians spend months some judicious parish minister to the practical part of ministerial con and become initiated into the sober ities of pastoral life. Be this as it

the theological education of ministers seventy years ago, is not to be despised or undervalued; and this is fully evinced from the general character of the ministers of that period. All our *colleges* at that age were officered by men who, if they studied theology at all, studied it with settled pastors. And the first set of officers in all our earliest theological seminaries, were furnished in the same way. Some of these men still live, and noble men they are. One has, not many years since, gone to his grave, who has done more to advance biblical criticism and sacred literature, than any other man perhaps in this country.[1] And where did he study divinity? Where did that great and good man, the late Dr. Alexander of Princeton, study divinity? Where did the giant Griffin — giant in stature, in intellect, and in theology — study divinity? Under the direction of a private teacher, the Rev. Dr. Jonathan Edwards, then of New Haven, and subsequently President of Union College. And where did *all* those great and good ministers of former days study divinity? They qualified themselves for their great work, both as ministers and theological teachers, as did Dr. Charles Backus, who pursued his theological training under the direction of Rev. Dr. Hart of Preston, Ct. Under such appliances and discipline as a judicious minister's study and parish afforded, he laid the foundation to become the able divine, the popular preacher, the successful pastor, and the learned theological instructor. All his pupils united in bearing testimony to his admirable tact and ability as a teacher in divinity. Says one, "he possessed the happy talent to mold the religious views and sentiments of his pupils without seeming to do it." Says another, "he was a man of a clear head and distinct ideas, very ready and happy in illustration, and yet simple and luminous." Said the learned Professor of Christian Theology at Andover, whose testimony is not to be undervalued, "he had a clearness and quickness of discernment and readiness of utterance, and an insight into character which made him eminent as a theological teacher;" and he adds, "there have been but few ministers in our country who have possessed a greater amount of ministerial influence than he."

It would be delightful to dwell on the character, in general, of this good man, but I must confine myself more particularly to his divinity school, and to the claims of theological education for our respect and confidence seventy years ago.

Dr. Backus furnished his students with a system of questions, on each of which they were expected to write essays, which were to be submitted to the closest criticism, both as to their structure, their style, and their sentiments. These questions numbered about thirty, and embraced all the great leading doctrines of revealed religion. Along with the investigation of the subjects submitted, and the essays upon them, they were expected to write sermons to some extent; and after obtaining license, before they had fully completed their course, they were allowed to preach more or less in the pulpit of their instructor, and in neighboring places; and, moreover, were furnished with ample opportunity of trying their ability in conducting more private meetings. The labors of many of the pupils of Dr. Backus are remembered with much interest by the elderly people of that community.

These young men, if not versed in biblical criticism, enjoyed the opportunity of becoming thoroughly initiated into the routine of pastoral labor, and hence came out from the theological schools of those days, ripe ministers, if not ripe scholars. When they came to settle down in the ministry, it was with a maturity of judgment and a practical common sense that gave them high advan-

[1] Professor Stuart.

tage. They had not every thing to learn, as it regards the customs of society, and the materials of which mankind are made. They had acquired that practical knowledge that enabled them to manage the affairs of the Church and parish with sound discretion and prudence; and hence it came to pass that they "dwelt with their own people," and hence the union between pastor and people became so consummated, that nobody dared even to whisper the thought of its dissolution, until produced by death. Alas, how changed the times! Who that enters the ministry now, has the most distant thought, even should his life be spared, of preaching his half-century sermon among the people of his early charge? The period of these half-century ministers is about to close upon us, we fear, forever, until the millennial glory of the Church shall be ushered in. These cases, we know, have been rare, but a precious number have occurred with the generation of ministers, who, as pupils of private theological teachers, entered upon their work sixty or seventy years ago.

But who during the next sixty years is to preach his half-century sermon in the pulpit where he received ordination? The instances it is believed, judging from present appearances, will be so rare, as to be chronicled among the wonders of the world.

I do not say that the "good old way" of fitting ministers for the pulpit, was the sole cause of that stability of the pastor's office, which formerly existed, and from which we have so sadly departed; but I do say that it tended, among other things, to this result; and I do further say, that such was the character of theological education seventy years ago, as to entitle it to our high respect, and rebuke the contemptuous sneer with which some in these days affect to regard it.

Well may we rejoice in progress, when progress tends to mental and moral elevation. And well, on this score, may we hail the era of theological seminaries, as furnishing facilities for obtaining an education for the ministry not enjoyed seventy years ago. For these seminaries, with proper checks and balances, we most devoutly thank God, while we will not fail to raise our note of gratitude to Him, that in olden time, he raised up, as theological teachers, such men as the truly Rev. Dr. Charles Backus of Somers, Connecticut.

CENTENNIAL ANNIVERSARY OF THE BERKSHIRE ASSOCIATION.

BY REV. N. H. EGGLESTON, STOCKBRIDGE, MASS.

THE twenty-first day of last October was a memorable time to the people of Berkshire county. A committee had been appointed, a year previous, by the two Congregational Associations now occupying the place of the original one, for the purpose of taking measures to secure the appropriate observance of the hundreth anniversary of the formation of that association. The committee fixed upon a mid-autumn day as the time, and Stockbridge, the peculiarly historic and characteristic town of the Alpine district of Massachusetts, as the place of commemoration. The day could not have been more propitious. It was the perfection of an autumn day among our New England hills. At an early hour the streets of the classic old town gave token of the wide-spread interest centering there on the occasion, and before the time appointed for the services to begin, the ample church standing invitingly in its unusually ample enclosure,

was completely filled by an audience gathered from the length and breadth of the county.

The Berkshire Association is young compared with many in this Commonwealth, and elsewhere in the land. It is given to few associations, however, to have a history so individual and peculiar. Berkshire stands by itself among our counties, not more in its geographical than in its religious history; and its inhabitants have ever manifested a special interest in whatever has pertained to this little Switzerland of our Congregationalism. We remember hearing it said, before we had seen this region, that one could not be in company with one of its people for fifteen minutes without having the fact made known to him that his companion was from Berkshire; and we shall never forget the impression made upon us on the occasion of an animated debate at Boston, some years ago, in one of our benevolent societies. The course of action proposed, which was revolutionary or, if not so, quite divergent from that previously held, met with little opposition, and the assembly seemed to be coming rapidly to a concurrent vote, when the venerable Dr. Humphrey rose from his seat near the presiding officer and broke out with these few words, "Mr. President! Berkshire has not been heard from yet." The memory of the words that followed has failed us. Whether they were few or many we are quite unable to say. But that opening sentence has not been forgotten. It seemed to say, with the assurance of strength and support such as Gilmore's battery might inspire, "How dare you venture upon such a measure until you know what Berkshire thinks about it?"

The people of that county may be pardoned, however, some pride and self-consciousness, when one knows their history, when he remembers that it is but little more than a hundred years, — when the colonies of Plymouth and Massachusetts, of Connecticut and New Haven, were already old and gray-headed — that the settlers began to creep in among the primeval solitudes of these then "western wilds;" when he thinks of this as long afterwards a missionary region, and when he calls to mind the men and women who have lived here eminent in all the walks and professions of life, and when he looks down upon the beauty of its landscape drawing to its enjoyment year by year the wealth and culture of the land, and sees the thrift, refinement, and morality, which leave it nothing to regret when brought into comparison with older regions.

Rev. Dr. Todd of Pittsfield presided on the occasion of the Centennial.

After the singing of an appropriate anthem and the offering of prayer, the pastor of the church, on its behalf and by appointment of the association, delivered an Address of Welcome. A portion of this we venture to insert here, as not being without some more than local interest. The author of the address had been speaking of the geography of the county as affecting its settlement, the mountain range and the wooded wilderness on the east of it shutting it off in a measure from access in that direction, while its river basin and the configuration of the land in other directions opened feasible entrances to it from Connecticut on the south, and New York on the west:

"The natural connection of this region with the south rather than the east made practicable, moreover, a certain association which had being before that whose existence for an hundred years we to-day commemorate. Bound by no formal rules, and meeting at no stated times, there was a fraternal gathering of ministers for mutual consultation and benefit, which lacked but little of giving an earlier date to our Centennial. They who met in those gatherings, few though they were, and coming from places widely sundered, were men of such mark that history delights to record their friendship and the occasional mingling of their

counsels. Sometimes at our neighboring town of Great Barrington — then numbering only about thirty white families, an outpost as it were of civilization; — sometimes in this town, less populous still and with a people composed more largely of the red race than the white — and sometimes in a comparatively obscure and distant village of Connecticut; — there might have been seen these humble and simple-minded ministers of religion, assembled occasionally for mutual fellowship and counsel, each one of whom was to leave to after generations an enduring fame. I need hardly say they were Edwards, Hopkins, and Bellamy, supplemented at a later date by the added presence of West, when Edwards, by a mysterious providence, had been taken away. A mighty Triumvirate, — even when the greatest of their number had given place to another, — whose works and worth have impressed themselves upon the religious thought and feeling, nay, given distinct tone to the religious thought and feeling of more than one continent. What questions were discussed, and what points of theology and philosophy were settled — for some generations at least — by those few men, assembling from time to time in the obscurity of their wilderness homes! What decisive arguments were elaborated in the quiet of their humble studies! The treatise of Edwards on the Will; Bellamy's 'True Religion delineated,' and the 'Wisdom of God in the permission of Sin;' Hopkins's 'System of Divinity;' and West's 'Treatise on Moral Agency,' are as well known to the students of theology and philosophy now as they were at the time of their publication, and they stand each as a land-mark in the progress of opinion.

"As there were Reformers before the Reformation, so these giants were associated here before there was any formally organized association. We can not, as we would not, forget them to day. By a felicitous appointment, not dependent altogether upon the superior antiquity of this particular Church, you meet upon the very ground trodden so familiarly by two of these men 'mighty in the Scriptures,' and almost within sight of the home of a third. The dwelling under whose roof Edwards composed his 'Treatise on the Will,' his Essays on the 'Nature of True Virtue' and on 'Original Sin,' as well as a large part of his 'History of Redemption,' still stands, hardly changed from its condition when he went in and out at its doors.[1] The abode of West, hard by on yonder hill, beautiful for situation, commanding a loveliness of scenery that should have wrought into poetry the sternest syllogisms of his logic, has given place to a more modern structure. And yet the old house lives in the newer one, built out of it, as his old theology, in the dress of a modernized phraseology, lives in the Christian dogmatics of the present day. The well-worn floor of Dr. West's study, thinned to a mere shell at the spot where his feet oftenest rested during the many years of his protracted student-life, may be seen now by any one curious to look at it, preserved in the modern structure, though a carpet such as his eyes never saw now conceals it from ordinary view.[2] His study chair and

[1] Since the above was written, the Edwards mansion has lost something of the antiquity of its appearance through the intervention of the painter, who has covered its well worn coat of white-lead, which hardly concealed the ancient and inevitable New England red, with the genteelest neutral tint that ever delighted a Downing. But the house still wears the same covering of narrow rived clapboards which were put upon it when first built. An oaken bar also fastens the double front door, the same it may be that Edwards and his good wife so often handled. His study is the present parlor.

[2] The mansion which now stands within a few feet of the site of that occupied by Dr. West was largely constructed out of the materials furnished by the latter. Several of its doors are thus preserved and much of its timber. The floor of his study is now the floor of a chamber, the outlook of which commands the beautiful valley of the Housatonic and its enclosing mountains for

writing-desk are still preserved and will be visible to-day, as also the drinking glasses, which, could they speak, might tell of something else than theology or philosophy occasionally passing the lips of the worthies of the olden time."[1]

The Address of Welcome was followed by the Discourse of Prof. Albert Hopkins of Williams College. The selection of Prof. H. as the preacher on the occasion was eminently appropriate. Himself a native of Stockbridge and always a resident of Berkshire, he was on this account, as well as by reason of his tastes and habits, peculiarly well fitted to satisfy the demands of the occasion. He selected as the text of his discourse the 5th verse of the 9th chapter of Romans. "Whose are the fathers." The ruling thought of the sermon was — The Fathers their own best Legacy — and in illustrating this he held the unwearied attention of his audience for nearly two hours, while he sketched the character of the men who had been members of the association, not forgetting either some of the "honorable women" who had proved "true yoke-fellows" with them. Two hours, however, sufficed for only a partial execution of the work which his plan imposed. Understanding that this must be the case, if he should attempt to do anything like justice to the history of such as Sergeant, Edwards, Hopkins, West, Shepherd, and Hyde, he wisely confined himself to a full-length portraiture of these and a few others, the marked and peculiarly influential men of the association.

Of course we can not reproduce such a discourse in these pages. It was a symmetrical whole, condensed and beautiful, and we should break the charm of its perusal in the complete form in which it is soon to appear, were we to attempt a further sketch of it here.

A few extracts which Prof. Hopkins gave from Dr. Hopkins's journal, connect themselves, however, very naturally with the sketch of the distinguished minister of Great Barrington and Newport, from the pen of Rev. Mr. Whiting of Providence, recently published in these columns. Samuel Hopkins, then a young man, came to Great Barrington, then called Housetunnuck, for the first time on the 2d of July, 1743. His journal reads thus:

"HOUSETUNNUCK, Sunday, July 3, 1743.

"Preached here to-day in the forenoon from John i. 5–12. Had some freedom. In the afternoon, John iii. 36. Had a greater liberty in speaking this afternoon. No visible effect of the word to-day; though the mass of the people seem to be serious and attentive. Mr. Hubbard has sent a desire this evening that I would go and preach for him — there being a fast appointed on account of the drought and the worms, which devour, in some places, almost all before them."[1]

"HOUSETUNNUCK, July 3, 1743.

"Rode to-day out to Number One,[2] ten miles from this place; and heard Mr. Sergeant preach a sermon — there being a fast among this people to-day. After which I preached a sermon from Esther iv. 8. Had no great matter of freedom. I perceive that Mr. Sergeant was not

many miles. At the conclusion of the Centennial the writer had the pleasure of escorting several of the guests of the occasion to the Dr's. late residence, and the present owner of the dwelling was quite willing to open the seam of the carpet and show the well worn floor beneath.

[1] The chair was occupied by Dr. Todd, President of the day, while the drinking glasses and sundry china dishes formerly belonging to Dr. West graced the dinner table which awaited the guests at the close of the services at the church.

[1] Mr. Hubbard was then the minister of Sheffield.

[2] The "Number One" spoken of in this journal is supposed to have been the beginning of what is now the town of Tyringham. The journal itself, in manuscript, from which these extracts are taken, is now preserved in the library of Rev. Mr. Durfee of Williamstown.

well pleased with it. He made several objections against it to me, and though he did not in plain words say so, yet he evidently disliked my preaching without notes. It may be that I am in the wrong in thus doing, but I do not see it yet. Oh that God would lead me in the way that I should go."

"HOUSETUNNUCK, Wednesday, July 6, 1743.

"Preached this afternoon to a small number of people from Psalms lxv. 4. Was very much shut up both in praying and preaching. Who can be content to preach with so little zeal for God, and so little desire for the good of souls?"

"STOCKBRIDGE and HOUSETUNNUCK, July 7, 1743.

"Rode from Housetunnuck to Stockbridge to-day—about eight miles distant. Went to see Mr. Sergeant, and in our discourse he denied that the Apostle spake of himself in the seventh chapter of Romans. We had some talk upon it, but brought nothing to a point. I am not satisfied whether it is from an Arminian principle or not that Mr. Sergeant holds this. I know many Arminians are of his mind as to this chapter."

We should like to quote that part of the discourse in which Prof. Hopkins sketches the character of Dr. West, and where he draws from personal recollections. It is a living picture. But we must refrain.

The discourse ended, a hymn—composed for the occasion—sung, and prayer offered, the benediction was pronounced by Rev. Dr. Field, still living, at the age of eighty-two, at Stockbridge, the scene of his former ministry, and forming a link of connection between the present and the past. The Committee of Arrangements then invited their guests to repair to the village hotel, where a collation was prepared. Here the memory of the olden time was quickened by tokens of the past and by short addresses from one and another, as called up appropriately by the President, until the evening shades drew on. The old conch-shell, which for lack of a bell summoned the people to church in the days of Dr. West, was now the gong that summoned the guests to the more carnal feast of the dinner-table. From the wall looked down the portrait of the doctor. Goblets and dishes, which had formerly been used by the memorable ministers were upon the table, and not the least noticeable of the articles upon the board was a package of Dr. West's manuscript sermons, which, as a fitting close to this true "feast of reason and flow of soul," were generously distributed among the ministers present, and gladly, reverently borne away. Two of these are before us as we write. One bears the date 1758, only three years after his leaving college, and must have been among his earliest sermons. It is from the text, ii. Cor. 12-10: "When I am weak, them am I strong." The other bears date 1763, and is founded upon ii. Cor. 5–10: "For we must all appear before the judgment seat of Christ, etc." They are both written out in full, but in characters so minute as to be contained each upon a single sheet of foolscap folded so as to make eight leaves. So close are the lines and so delicate and fine the letters, it is impossible to read these sermons except when held close to the eye, and we should suppose that with such manuscripts to preach from, Dr. West would have been constrained often to say, in the words already quoted from Hopkins's journal, though from a different cause, "Had no great matter of freedom."

The sermons distributed and the tables forsaken, the throng, which had been so pleasantly communing for five or six hours with the men and scenes of the past, dispersed to their homes far or near; save a few who, coming to the home of Sergeant, and Edwards, and West, for the first time, could not depart until they had stood in the very room where was composed the Treatise on the Will, and mounted to the hill where yet

stand the dwelling of Sergeant, and near by the fragments of that of West, from which they descended, feasting their eyes upon the lovely scenery, to close fitly so memorable a day by reading in the beautiful cemetery on the plain, by the slant rays of the setting sun, the inscriptions which cover their sacred dust.

THE ESSENTIAL INDEPENDENCE AND EQUALITY OF LOCAL CHURCHES.

BY REV. HENRY M. DEXTER, BOSTON.

THE proposition which I undertake to prove is, that every local Christian Church is independent of any outward jurisdiction or control, whether from popes, patriarchs, archbishops, bishops, or others assuming to be vicegerents of Christ; or from any assembly, synod, presbytery, convention, conference, association or council assuming to speak in the name of "the Church," or of the churches — being answerable directly and only to Christ its head: and every such Church is on a level of inherent genuineness, dignity and authority with every other Church on earth.

Here are two main points: —

I. Every local Christian Church is, by divine right, independent of all control from without, except that of Christ its head.

II. Every local Christian Church is on a level of inherent genuineness, dignity, and authority, with every other Church on earth.

I. *Every local Christian Church is, by divine right, independent of all control from without, except that of Christ its head.*

(1.) *There is no biblical precept conferring any control over the local Church upon any man or body of men.* Those directions which Paul gave with reference to subjection to "principalities and powers,"[1] have sometimes been twisted in that direction, as if the apostle were then persuading church members to submit to a bishop or a pope, rather than admonishing citizens toward a due subordination to the laws of the land. And the two precepts in the last chapter of the epistle to the Hebrews (*vv.* 7, 17,) have been claimed by Papists and others, as establishing the right of a hierarchy to the obedience of the churches. But those precepts clearly refer to the relation of the members of a Church to its own Christian teachers, and not to its subordination to any external authority — whether of one or of many.

The first (*v.* 7): — "Remember them that have the rule over you," is explained by the clause succeeding: "who have spoken unto you the word of God; *whose faith follow*, considering the end of their conversation." The words translated "that have the rule over you," [τῶν ἡγουμένων ὑμῶν — *tōn hēgoumenōn humōn*,] rather mean "your teachers or leaders in faith," and the reference — involved in the word "remember," — apparently is to those who were already dead, whose example was to be had in constant and affectionate imitation, as both a stimulus and a guide.[1] So that

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[1] Titus: iii. 1.

[1] "He first sets before the Jews the example of those by whom they had been taught; and he seems especially to speak of those who had sealed the doctrine delivered by them, by their own blood," etc. — *Calvin. Comment. in loco.*

"Sanctitatem in omni vita exhibuerunt, et in ea perstiterunt ad mortem usque . . . . Hanc sanctitatem per fidem acceperant atque servaverant; quare videte eandem fidem retineatis, ut par sit et vester exitus." — *Grotius. Comment. in loco.*

"By the description following, it is evident that the apostle here intends all that had spoken or preached the word of God unto them, whether

there is not here the remotest reference to any "rule" over the Church at all; as our translation (prepared by prelates,) wrongly suggests.

The other verse (*v.* 17,) unquestionably does make allusion to ruling *in* the Church, but not to ruling *over it*. Our translation says, "obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." But here again "them that have the rule over you" is τοῖς ἡγουμένοις ὑμῶν [*tois hēgoumenois humōn*,] signifying, as before, simply *the spiritual teachers, or guides*, of the Church, whose proper authority over them "in the word and doctrine," its members are bound to recognise and respect.[1] That those ordinary ministers of religion who labor in, and with, a Church, are here intended, and not any hierarchy without, is made evident by the declaration that the "guides" referred to, are those which "watch for souls," which "watching" was assigned to Timothy, as a part of his work as an evangelist; and they are to "watch" not as those who are to reign over the Church and call it to an account, but as themselves "they that must give account" to the Great Head, for the faithfulness with which *they* have led and fed their flock "like a shepherd."

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apostles, evangelists, or pastors, who had now finished their course, etc.—*John Owen. Comment. in loco.*

"That is, calling to mind the peaceful and happy death of those religious teachers among you, who gave you instruction respecting the word of life, imitate their faith; that is, persevere in your Christian profession, as they did, to the very end of life."—*Stuart. Comment. in loco.*

"Here dead teachers are intended; as appears from the word Μνημονεύετε, from the past tense of ἐλάλησαν, and especially from the following part of the sentence. . . . . The reference seems to be to those holy preachers of the gospel, like Stephen and James (Acts vii. 59-60, xii. 2,) who died for Christ: 'remember them and consider their deaths, in order to imitate their steadfastness in the faith.'"—*Sampson. Comment. in loco.*

"We shall have to understand a reference to such men as Stephen, James the son of Zebedee, and James the younger, who was stoned in a tumult, A. D. 62,—men whose death was known to the readers, and whom they even *now* doubtless acknowledge as ἡγούμενοι."—*Ebrard. Comment. in loco.*

"Innuit ergo doctores ex primis Christi testibus et apostolis eorumve discipulis et socilis, qui paulo ante *decesserant* vel jam jamque decessuri erant."—*Bengel. Gnomon. in loco.*

"Remember them that were your leaders, who spoke to you the Word of God; look upon the end of their life, and follow the example of their faith."—*Conybeare and Howson. New Translation, Life and Epistles St. Paul.* First 4to Edit. Vol. ii. p. 547.

"The sentiment here is, that the proper remembrance of those now deceased who were once our spiritual instructors and guides, should be allowed to have an important influence in inducing us to lead a holy life."—*Barnes. Comment. in loco.*

[1] "Doubly foolish are the Papists, who from these words confirm the tyranny of their own idol; 'the Spirit bids us obediently to receive the doctrine of goodly and faithful Bishops, and to obey their wholesome counsels; he bids us also to honor them.' But how does this favor mere apes of bishops?"—*Calvin. Comment. in loco.*

"The rulers, or guides, here intended, were the ordinary elders, or officers of the Church, which were then settled among them."—*John Owen. Comment. in loco.*

"Obey your leaders and be subject to them; for they watch over your souls, as those who must give an account."—*Stuart.* (*New translation.*) *in loco.*

"Proper attention and obedience to spiritual guides is here inculcated." etc.—*Turner. Comment. in loco.*

"Doctoribus defunctis *memoriam* præstate (v. 7,) viventibus *obedientiam* . . . . Obedite in ile, quæ præcipiunt vobis tanquam salutaria; *concedite*, etiam ubi videntur plusculum postulare . . . Auditores debent ductoribus suis *obedire* et *concedere*, ut cum gaudio," etc.—*Bengel. Gnomon. in loco.*

"In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith; in this he exhorts them to obey the leaders they now had, and to submit to their authority in all matters of doctrine and discipline, on the ground that they watched for their souls, and should have to give an account of their conduct to God. If this conduct were improper, they must give in their report before the great tribunal with grief; but if it must be given: if holy and pure, they would give it in with joy. It is an awful consideration that many pastors

So that, rightly read, neither of these precepts suggests any ruling over a Church from without, except that of Christ, in his Word and by his Spirit, ever shaping that ruling that is within it, to the praise and glory of his name.

(2.) *There is no evidence furnished by the scriptures of the exercise of any outward control over the primitive churches.* The apostles neither claimed nor exercised such control over those churches which they had founded. There is no record of the assumption, or exercise of such control by any other man or body of men. And we shall more clearly see how adverse the supposition of any such control is to the facts in the case, when we come to the particular consideration of those texts which are urged — as indirect evidence — on its behalf.

(3.) *The whole drift of the New Testament is in a direction opposite to any theory of control over the individual Church.* Not only did the individual churches, in obedience to apostolic counsel, and under the apostolic eye, perform untrammelled all the functions of their church life; but the sole responsibility of their life and labor was laid and left upon them by Christ and his apostles, who everywhere recognized the right and duty of the "brethren" to make final decision upon all matters. Men, from reading the New Testament alone, could hardly be led to conceive of any supremacy, whether of one or many, over that local *Ekklesia*, whose "works" and "labor" and "patience," had — among others — this praise; — "thou hast tried them which say they are apostles and are not, and has found them liars."[1]

(4.) *The general arguments of the advocates of some external jurisdiction over the local churches do not sustain that doctrine.* A late earnest writer in the interest of the Papacy, has argued that since the Church must have some government, and Christ does not himself visibly preside over it, he must have delegated his power either to some one man, to an order of men, or to the whole Church collectively. The former and latter suppositions he throws out as insufficient for the duties to be performed, inconsistent with His rights as the founder of the institution, and incompatible with the end intended; and then draws the conclusion that the power of the Church was actually vested, by its Great Head, in "several offices, in due subordination to each other," all centering in the occupant of the Papal chair.[2] But this argument is most evidently founded upon a low view of the power of truth over the minds of men, and a complete ignoring of the possibility of that constant influence by Christ himself over the affairs of his kingdom on earth, which his own words, "Lo I am with you alway," entitled his people to expect. It is kindred to that old assumption of despots that men cannot be trusted to govern themselves, without forts forever frowning upon them, and an omnipresent police peering into their affairs. Self-government is inconceivable to many minds, as a system that can be trusted to be a regulator of human conduct; and

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who had loved their flocks as their own souls, shall be obliged to accuse them before God for either having rejected or neglected the great salvation."—*Adam Clarke. Comment. in loco.*

"Render unto them that are your leaders obedience and submission; for they, on their part, watch for the good of your souls, as those that must give account; that they may keep their watch with joy and not with lamentation; for that would be unprofitable for you."—*Conybeare and Howson.* (*New Translation.*) Vol. ii. p. 548.

"Gehorchet *euren Fuhrern* und folget ihnen; denn sie wachen uber eure Seelen, als die einst Rechenschaft geben sollen," etc. — *De Wette's translation in loco.*

"The reference here is to their religious teachers, ... and the doctrine is, that subordination is necessary to the welfare of the Church, and that there ought to be a disposition to yield all proper obedience to those who are set over us in the Lord."—*Barnes. Comment. in loco.*

[1] Rev. ii. 2.

[2] "*The path which led a Protestant Lawyer to the Catholic Church,*" by P. H. Burnett. New York, 1860. pp. 61-107.

many even who accept it as sufficient in civil affairs, distrust it still in regard to spiritual things. But, if there were only one man on earth, and he loved God, and "willingly walked after the commandment," doubtless he could be governed by the influence of Christ through the Word and the Spirit, without a pope. It is difficult to see why, if there were two such men, the same might not be true of them; and so of ten, or one hundred. It is difficult, indeed, to see why, on these conditions, the same might not be true of any number of men up to the whole of the race. So that to deny that the Congregational theory — that Christ committed the government of the Church to its own members, under His constant supervision — is adequate to the performance of all that the nature of the case demands, is to deny the sufficiency of truth to do its work, or the omnipotence of Christ in the superintendence of that work, or both. And all reasoning toward the Papacy as a necessity that the Church on earth may be suitably governed, is, in the face of the facts, as baseless and impertinent, as the assumption would be in regard to civil matters, that there can be no just and suitable order and subordination, without absolute monarchy everywhere.

The same, for substance, is true of the assumptions of the prelacy of the Episcopal Church, and of the aristocracy of Presbyterianism; all practically denying that Christ can procure the proper government of his Church on earth without some hierarchal help.

(5.) *The texts cited by the advocates of some external jurisdiction over the local churches, in proof of its scripturalness, do not sustain that doctrine.* The Episcopal arguments for the supremacy of "the Church" over all local congregations and all individual believers, are mainly founded upon such an interpretation of the word "Church" as sanctions their claim. But the scriptural usage of the word ἐκκλησία (*ekklēsia*) does not countenance such an interpretation, and those functions which Christ appoints to his churches do not comport with it.

The central idea of the Presbyterian theory — which places the board of Elders, the Presbytery, the Synod, and the General Assembly over the local Church — is that "the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically *the Church*; — that a larger part of *the Church*, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; — that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, *that a majority shall govern*: and consequently that appeals may be made from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole Church*."[1] But the *local Church* is the only one known to the New Testament, whence it follows that all arguments founded on the theory of any other Church must be without warrant from the word of God. The same conclusion will be inevitable if we examine those texts which are specially relied on to sustain this assumption. The main passage quoted for that purpose in the "Book of Discipline," is Acts xv. 1-29. By turning to that passage our readers will see that certain Jews had insisted, in the Church at Antioch, that all Christian believers from the Gentiles should be circumcised. A discussion arose. Paul and Barnabas participated in that discussion, but made no attempt authoritatively to decide it. The Church finally sent Paul and Barnabas, with several lay delegates, to Jerusalem to consult about the matter. It is stated that they were sent "unto *the apostles and elders* about this ques-

[1] "*The Constitution of the Presbyterian Church in the United States of America.*" *Form of Government.* Book I. chap. 12, note.

tion." But that this language was not used to exclude, but rather to include (by specifying its most prominent persons,) the *whole* Church at Jerusalem, is made evident by the fact that (v. 4) "when they were come to Jerusalem they were received of *the Church*, and of the apostles and elders," and declared their errand. "And the *apostles and elders* came together for to consider of this matter,"[1] and when they had fully considered it, "it pleased the apostles and elders *with the whole Church*" to send a delegation to Antioch with their reply, and *they* wrote letters by them, after this manner: "The apostles and elders *and brethren* send greeting, etc. . . . It seemed good *unto us, being assembled with one accord*, to send," etc. And the delegation went to Antioch with this epistle, and "when they had gather- *the multitude*" of the Church at Antioch together, they delivered it, etc.

We submit that nothing can well be plainer than that this was a Congregational, rather than a Presbyterian procedure. The entire membership of the Church at Antioch send delegates to the entire membership of the local Church at Jerusalem, to ask their advice on the question whether circumcision is still a rite in force upon them. The entire membership of the local Church at Jerusalem — under the guidance and counsel of the apostles — meet those delegates, consider the matter, and send a reply, which the Church at Antioch receives, and is comforted. We do not see how any man who does not read this chapter through a Presbyterian glass darkly, can, by any possibility, distort it into any semblance of support of the ecclesiastical judicatories which belong to the Presbyterian system.

Equally fruitless are other attempts to graft that system upon the honest sense of the New Testament. The "Book" says,[1] "The Church of Jerusalem consisted of more than one." It then cites, in proof, the following passages:

Acts vi. 1. "When the number of the disciples was multiplied, there arose a murmuring of the Grecians," etc.

Acts ix. 31. "Then had the churches rest throughout all Judea," etc.

Acts xxi. 20. "Thou seest, brother, how many thousands of Jews there are which believe," etc.

Acts ii. 41, 47. "The same day there were added unto them about three thousand souls. And the Lord added to the Church daily such as should be saved."

Acts iv. 4. "Many of them which heard the word believed; and the number of the men was about five thousand."

We can find in these passages no assertion, nor even hint, of more than one Church at Jerusalem. There were other churches in Judea. And, beyond doubt, thousands of those who were converted at Jerusalem were foreign Jews come up to the feast. And even if all were residents, and all remained, there is still no particle of evidence that they were associated into more than one ecclesiastical body. They all met together in one place for business, apparently as other churches met; which is the clearest proof that they, however numerous, were but

[1] "Now the apostles and elders are mentioned first and foremost as members in this assembly. But that we ought to think of this assembly as an universal one is implied as self-evident, 'for,' as Meyer says, 'the deliberation of the apostles and presbyters took place in the presence and with the coöperation of the whole assembled Church, as appears from v. 12, compared with v. 22, and most distinctly from v. 25.'"—*Baumgarten's "Apostolic Hist." vol. ii. p.* 13.

"The *brethren* were also present at the meeting. In this respect it was unlike modern synods, from which the people generally are excluded as members."—*Davidson. "Ecclesiastical Pol. of New Test."* p. 323.

"The apostles and elders are mentioned on account of their rank, not as comprising the entire assembly. It is evident from *v.* 23, that the other Christians at Jerusalem, were also present and gave their sanction to the decrees enacted." *Hackett on Acts. in loco.*

[1] Book I. chap. 10, note.

one Church.[1] And the attempt which the "Book" makes to prove that there were several churches in Jerusalem which had a practical Presbyterial union for purposes of business, by first assuming that there were so many believers there that they could not all have belonged to one Church, and then quoting such passages[2] as speak of the Church action at Jerusalem as being that of one body, which they say must then have been a Presbytery, is a begging of the very question in debate, which no man would tolerate for a moment, in a secular argument.

Equally absurd seems to us the attempt of the "Book," to prove from the burning of the books of those "which used curious arts" at Ephesus, taken in connection with other passages which speak of Paul's "tarrying at Ephesus until Pentecost," and of "a great door and effectual" as being opened to him there, etc.,[1] that "the Church of Ephesus had more congregations than one, under a Presbyterial government."[2] Unquestionably there was a time when there was more than one Church in Ephesus. The first fruits of Paul's preaching there, appear to have been gathered into a Church in the house of Aquila. Subsequently, on his second visit, converts so multiplied that a new assembly was gathered elsewhere. But when Aquila removed to Rome,[3] the Church that had been in his house appears to have coalesced with the other assembly, and thenceforth we hear only of "the Church" at Ephesus; as in Acts xx. 17 (A. D. 58), Rev. ii. 1 (A. D. 67, or as some think, A. D. 96), without any added incidents, upon which the liveliest imagination could hang the Presbyterial theory.[4]

It is indeed wonderful with what calm assurance the Presbyterian "Book" attaches its code to scripture references which have not even the semblance of remotest possible connection with the subject. The vivid imagination which led the ancients to picture an *ursa major* in the northern heavens, on the strength of a cluster of stars that much more decidedly suggests to the less poetic modern mind the form of a humble kitchen utensil, was feeble in comparison with it. For example, we learn[5] that "three ministers, and as many elders as may be present belonging to the Presbytery, being met at the time and place appointed, shall be a quorum competent to proceed

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[1] "The entire multitude of the Christians [were called together] not the one hundred and twenty. (Acts i. 5.) That the Christian community in Jerusalem was divided into seven distinct churches, each of which assembled by itself and chose a deacon (as some assert — *i. e.* Mosheim, Kuinoel) is untenable and improbable. The difficulty of apprehending how many thousand Christians could have assembled in one place, is lessened by the probability of the fact that many of them had left Jerusalem, where they were present merely on account of the feast." — *De Wette, in loco.*

So, of the Church at Corinth, the following thoughts are worthy of consideration:

"The place (1 Cor. xiv. 23.) that speaks of the whole Church coming together into one place, doth unavoidably prove (for aught we can discern) that Corinth had their meetings, and not by way of distribution into several congregations, but altogether in one congregation: and doth also answer your reason drawn from the variety of teachers and prophets in that Church; for it is plain from that very chapter, that the Church of Corinth had many prophets: *let the prophets speak two or three, and let the rest judge* (v. 29); and many that spake with tongues, who must speak by course two or three, and one interpret (v. 27); yea every one generally had a psalm, or a doctrine, or a revelation, or an interpretation (v. 26): as indeed they came behind in no gift (1 Cor. 1: 7); and yet for all their variety of gifts and gifted men, prophets, interpreters, speakers with tongues, and the like, both they and the whole Church also, even women and all, used to come together into one place." — "*Modest and Brotherly Answer,*" *etc., by Richard Mather and William Tompson.* London: 1644. 4to. p. 37.

[2] Acts xv. 4; xi. 22; and xxi. 17, 18, etc.

[1] 1 Cor. xvi. 8, 9, 19; Acts xviii. 19, 24, 26, etc.

[2] Book i. chap. 10, note.

[3] He was there in A. D. 57, when Paul wrote the Epistle to the Romans. Rom. xvi. 3-5.

[4] See the subject well and thoroughly discussed by Dr. Davidson. "*Eccl. Pol. New Test.*" pp. 98-112.

[5] Book i. chap. 10, Sec. 7, note.

to business," from Acts xiv. 26, 27, compared with Acts xi. 18; passages which declare that when Paul and Barnabas "had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles," and that "when they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life!"

So all the proof adduced by the "Book," from scripture, in support of the power of Church "judicatories," over the churches and their membership, is[1] those passages in the 18th of Matthew (vv. 15-20,) which record Christ's confiding of all matters of discipline *expressly to the hands of the Church itself*, and the direction of Paul (also to the *Church itself*,) when "gathered together," to cast out the unworthy! We are also referred for proof[2] that "the Church session consists of the pastor or pastors, and ruling elders, of a particular congregation," solely to the same direction of Paul,[3] "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ," etc. So we find[4] the position that the Church session "have power to inquire into the knowledge and Christian conduct of the members of the Church," educed from one single passage, and that the following, in the Old Testament[5]:—"the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them,"—a text which it seems to us, would prove anything else, at least equally as well! So the power of the Presbytery[1] to "issue and receive appeals from Church sessions," to "examine and license candidates for the holy ministry:" to "ordain, install, remove, and judge ministers;" to "resolve questions of discipline;" to "condemn erroneous opinions;" and, in general, to "order whatever pertains to the spiritual welfare of the churches under their care;" is wholly rested—so far sa scriptural authority is concerned—upon those passages which narrate the discussion at Jerusalem in regard to circumcision;[2] the exhortation of the brethren in Ephesus to the disciples at Achaia to receive Apollos;[3] the separation of Barnabas and Saul to the work whereunto God had called them;[4] the address of the twelve apostles to the Church at Jerusalem in regard to the choice of the seven deacons; and Paul's advice to the Ephesians,[5] to pray "always with all prayer and supplication in the spirit, watching thereunto," etc.; and to the Philippians[6] to "be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God!" Our Presbyterian friends regard these passages as so overwhelming in demonstration of the scripturalness of their views and of the unscripturalness of all opposing ones, that they calmly say, on proceeding to speak of synods and of the General Assembly:[7] "as the proofs already adduced in favor of a Presbyterial assembly in the government of the Church, are equally valid in support of a synodical assembly, it is unnecessary to repeat the scriptures to which reference has been made, or to add any other." We find it

[1] Book i. chap. viii, sec. 2, note.
[2] Book i. chap. ix., sec. 1, note.
[3] 1 Cor. v. 4, 5.
[4] Book i. chap. ix. sec. 6, note.
[5] Ezek. xxxiv. 4

[1] Book i. chap. x. sec. 8.
[2] Acts xv. 5-24.
[3] Acts xviii. 24, 27.
[4] Acts xiii. 2, 3.
[5] Eph. vi. 18.
[6] Phil. iv. 6.
[7] Book i. chap. xi., note.

easy to agree with them on the point of the equal validity of such texts in support of synods — and we might add, of Ecumenical councils, and of the whole system of the Papacy, as well — but we can hardly concur in their conclusion that nothing more is needed to establish their system as the natural outgrowth of the Bible. However those who take Presbyterianism first for granted, and then go to the Bible with both the expectation and determination to find there the evidence of its truth — or, if not that, at least not to find there the evidence of its errors — may regard there "proof texts," it seems to us abundantly clear that they who take the Bible for granted, and go meekly, prayerfully, and studiously, to its pages to find out what form of Church government will be the simple and unforced outgrowth of its records and its precepts, could by no ordinary possibility educe from it the Presbyterian theory.

(6.) *Christ, by his own voice, and through that of his apostles, placed upon the local Church the sole and final responsibility of its affairs — under himself.* He did this in respect to the discipline of members. He did it in regard to the election of Church officers. He did it in reference to all other necessary business of a Christian Church. This ought to decide the matter.

He never hinted to his churches that they were to carry their work to others to be done, or their troubles to others to be settled, or their trials to others to be borne; but he directed *them* to "fight the good fight of faith," and to "endure hardness" for him. And in the extremest case of difficulty and discipline, he did not instruct Paul to assume to interfere — either for himself, or for the twelve apostles — as being officially authorized to settle it; nor to advise or command the Church to lay the matter before presbytery, synod, or any other tribunal, but directed him rather to inform those interested, that the painful act of excommunication that had become necessary, would be properly done if done "in the name of our Lord Jesus Christ," by them, when "gathered together." He charged them to remember the words which their martyred teachers had spoken to them while they were yet present with them, and to obey the pious counsels of the living who were breaking to them the bread of life; but he never commanded them as churches to "give place by subjection" to any power but his own; — "no, not for an hour; that the truth of the gospel might continue with them."

But, if Christ laid the direct responsibility of all their affairs upon the local churches; and if the texts cited by the advocates of some external jurisdiction over these churches are guiltless of any such suggestion; and if the general arguments of those advocates for such jurisdiction are equally baseless; and if the whole drift of the New Testament is in a direction opposite to that of any theory of control over the individual Churches; and if there is no evidence furnished by the scriptures that any such jurisdiction was even attempted over the churches planted by the apostles; and if there is no biblical precept whatever, conferring the control of the local Church upon any man or body of men — it is an easy and inevitable inference that every true Christian Church is, and ought to be, inherently independent of any jurisdiction from without, except that of Christ its Head; who, though ascended "unto his Father and our Father, and to his God and our God," is yet never "far from every one" of his churches, which "in him live, and move, and have their being."

II. *Every true local Christian Church — whatever may be the lowliness of its outward estate — is on a level of essential genuineness, dignity, and authority, with every other Church on earth.* This is a necessary consequence of the obvious fact that a true Church of Christ gets its vitality,

not from the number of its
or their wealth, or honorable
human society; nor from the
ce of its temple, or the splen-
'orship; nor from its affiliation
wide-reaching and imposing
but from its living union to
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be the life of every true
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m him through them, that
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red in His name, have Him
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l be — *Christ's* wisdom, and
y will be the dignity of Christ
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thority of Christ acting and
rough them; while the larg-
st imposing organization can-
ay wisdom that is wiser than
ay dignity that is more august
nor any strength that is
an that, nor any authority
imperial than that.
tion of a Church on earth is
ight shine before men,"[1] to be
and ground of the truth,"[2]
station of the truth, to com-
to every man's conscience in
God."[3] To do this, fidelity
is the main essential. The
lle" that throws its beams

good deed in a naughty world;" —

always burning, may be even
as a guide to the benighted
an if it were a bonfire daz-
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pilot-boat, that seems hardly
antial than a cockle-shell on
bosom of the sea, if it only

know the way, may go before and pilot an India-man safe up the windings of the channel, to her wharf, even better than the Great Eastern could do in its place. And no Church can be so small in numbers, or so feeble in its pecuniary resources, or so humble in all its outward seeming, that — if it live the life of Christ — it may not safely "bring unto their desired haven" all those around it who "labor and are heavy laden," and who seek the way to that "rest that remaineth to the people of God."

Moreover, a Church that is few in numbers, and feeble in its temporalities, is, by those very circumstances, thrown the more upon its sense of dependence upon the strength of Christ, and is therefore the more likely to be in quick and constant sympathy with him. Driven to look to his Providence for its daily bread, it is not exposed to that temptation which proved too much for the Laodiceans,[1] and its religion will almost necessarily be more pure, and fervent, and effectual, than if its outward circumstances should seduce it to say "I am rich, and increased with goods, and have need of nothing;" the fact being that this very worldly prosperity had blighted its spiritual life, until, with all its outward seeming of thrift, in the eye of God it is "wretched, and miserable, and poor, and blind, and naked." Piety is both the strength and the dignity of a Church of Christ. And piety is nurtured by the feeling of dependence for temporal, as well as spiritual blessings. There is often most prayer where there are fewest to pray; and there can be no doubt that many a log cabin on the Western frontier, which rudely shelters "two or three" devout men, in the overlooking eye of Heaven, lifts itself under the Sabbath sun with a loftier glory, than the proudest cathedral pile whose towering summit flushes with that sun's earliest and latest kiss. The voice of

[2] 1 Tim. iii. 15. [3] 2 Cor. iv. 2.

[1] Rev. iii. 14-22.

Christ will be just as true, just as wise, just as imperative, when it speaks through the conscience (enlightened by the Spirit, and the Word) of a little company of farmers in the back-woods, as when it utters itself through the medium of the "influential" and "cultivated" membership of a thronged city Church; while reason and observation suggest that the obstacles to the pure deliverance of that voice, will be many more in the latter case, than in the former.

That little handful of North of England men — William Bradford, and George Morton, and Francis Jessop, and Richard Jackson, and Robert Rochester,[1] and their humble associates — as they used to steal along the green lanes between Austerfield, and Harworth, and Bawtry, toward the manor-house of the Archbishop of York, in Scrooby — then tenanted by William Brewster, who, as they "ordinarily mett at his house on ye Lord's day . . . with great love entertained them when they came, making provission for them to his great charge"[2] — to take sweet counsel together, and shake off the "yoake of antichristian bondage, and as ye Lord's free people, joyn themselves (by a covenant of the Lord) into a Church estate, in ye felowship of ye gospell, to walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them;"[3] were not only a true Church, but we might almost claim — though so few, and in outward seeming, so feeble and unprophetic of great results, — were the truest Church at that moment existing on the earth; having more of Christ's authority than any other, and concentrating within themselves — since the germs of American Christianity, and American missions, and even of American freedom, were there — more irresistible and more benignant might than any other. So it has again and again come true, that God hath "chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

[1] Hunter's "Founders of New Plymouth," pp. 102–129.

[2] *Bradford's "Plimoth Plantation."* Ed. 1856, p. 411.

[3] *Ibid.* p. 9.

COELOS ASCENDIT HODIE.

(A HYMN OF THE TWELFTH CENTURY.)

To-day above the sky he soared, Alleluia,
The king of glory, Christ the Lord, Alleluia.

He sitteth on the Father's hand, Alleluia,
And ruleth sky, and sea, and land, Alleluia.

Now all things have their end foretold, Alleluia,
In holy David's song of old, Alleluia.

My Lord is seated with the Lord, Alleluia,
Upon the throne of God adored, Alleluia.

In this great triumph of our king, Alleluia,
To God on high all praise we bring, Alleluia.

To Him all thanks and laud give we, Alleluia,
The ever blessed TRINITY. ALLELUIA.

THE CONGREGATIONAL CHURCHES IN ORLEANS COUNTY, VT.:

[THEIR PASTORS AND NATIVE MINISTERS.]

BY REV. PLINY H. WHITE, COVENTRY, VT.

[THIRD ARTICLE.]

CRAFTSBURY.—The Congregational Church in Craftsbury was organized July 4, 1797, and consisted of sixteen persons, of whom eight were males and eight were females. One of the constituent members was Rev. Samuel Collins, who was, soon after, installed pastor; the town acting as a parish, and uniting with the Church in the call. Shortly after its organization, the Church voted not to adopt the half-way covenant. Mr. Collins's pastorate continued about seven years, after which the Church was for a long time without a settled minister. During the interval, however, two revivals took place, in connection with the temporary labors of neighboring ministers; one in 1811, resulting in twenty-one additions, and one in 1818, resulting in thirty additions. A house of worship was completed and dedicated September 28, 1820. Rev. James Hobart preached the dedication sermon. Revivals were experienced in 1830, 1842–3, and 1862. The succession of pastors has been as follows:

SAMUEL COLLINS,.....Inst. 1797.
Dis. June 30, 1804.
WILLIAM A. CHAPIN,.....Ord. Sept. 25, 1822.
Dis. Sept. 24, 1834.
SAMUEL R. HALL,.....Inst. July, 8, 1840.
Dis. Jan. 4, 1854.

During the interval between the second and third pastorates, Rev. Daniel Parker was stated supply two years, commencing in February, 1838. Soon after the dismissal of the third pastor, Rev. Thomas Kidder became stated supply, and continued for a year. He was succeeded in the spring of 1855, by Rev. Austin O. Hubbard, who continued until the autumn of 1857. In the autumn of 1858, Rev. L. Ives Hoadly became stated supply, and has continued till the present time.

PASTORS.

1. REV. SAMUEL COLLINS was born in Lebanon Crank, (now Columbia) Ct., in 1747. He was apprenticed to a trade, and did not commence study till after he had passed the age of twenty-one. He was graduated at Dartmouth College in 1775. His ministerial career commenced at Sandown, N. H., where he was ordained pastor, December 27, 1780, and dismissed April 30, 1788. He was installed over the Presbyterian Church in Hanover Center, N. H., November 25, 1788. Rev. Eden Burroughs had been pastor of this Church, but had renounced Presbyterianism, taking the majority of the Church with him. Mr. Collins became pastor of the remaining minority, and, as a consequence, his ministry there was beset with trials. He was, however, universally esteemed as a devoted and excellent Christian minister. In 1795 he was dismissed from that pastorate, and soon after, he removed to Craftsbury. After the close of his ministry in Craftsbury, he continued to reside in that town till his death, which took place January 7, 1807.

In 1779, he married Betsey Hackett of Salisbury, by whom he had Robert, born January 23, 1782; Samuel, born May 23, 1784; also Abijah, Priscilla, Julius, Betsey, James H., Mary Ann; Miranda, born November 1, 1798; and Lucia, born July 28, 1801.

1844. He was there installed pastor, October 15, 1845. Rev. E. N. Hidden of Deerfield, N. H., preached the sermon. He was dismissed December 3, 1850; since which time he has been stated supply at Kingston two years, at Loudon four years, at Epsom nearly two years and a half, and in Barrington since September, 1859. He married, September 24, 1843, Harriet Claggett, by whom he had Charles C., born January 2, 1847. She died August 20, 1847, and he married Charlotte E. Kelley of Concord, N. H.

Ann M. Child, wife of Rev. Charles F. White, and Ruth M. Child, wife of Rev. John Fraser, were natives of Derby.

GLOVER.—The Congregational Church in Glover was organized July 12, 1817, and consisted of seventeen persons, of whom only three were males. It had its origin in a revival occasioned by the faithful labors of a young layman. Before the expiration of the year the membership had more than doubled. Most of the male members had previously been decided Universalists. For several years the institutions of the gospel were maintained by means of "reading meetings." In the spring of 1826, Rev. Reuben Mason became pastor, and sustained that relation for ten years. About 1830, a house of worship was built, in connection with several other denominations. In the fall of 1849, the Congregationalists abandoned their rights in the union house, and by vigorous efforts and great self-denial built a house of their own. The pecuniary exhaustion occasioned by this effort was so great that preaching was not sustained for some years. In March, 1857, the Vermont Domestic Missionary Society sent an itinerant missionary to Glover, who labored nearly a year, with good success, and to the great encouragement of the disheartened Church. A stated supply was soon secured, and in January, 1860, a pastor was settled. This Church has had three pastors:—

REUBEN MASON,.....Inst. March 16, 1826.
Dis. 1835.
ORA PEARSON,.....Inst. Jan. 1, 1840.
Dis. 1844.
SYDNEY K. B. PERKINS,...Ord. Jan. 11, 1860.

Between the second and third pastors, Rev. Levi H. Stone was stated supply from July 6, 1845, to Dec. 31, 1854, during the first four years and two months of which he preached only half the time. L. N. Woodruff was stated supply nine months in 1857–8.

PASTORS.

1. Rev. REUBEN MASON was one of thirteen children, (three of whom became ministers,) of Perez and Martha (Barney) Mason, and was born in Lebanon, N. H., July 3, 1778. He was brought up a carpenter, with almost no education, and began preaching as a Methodist, but became a member of a Congregational Church, January 19, 1817. His subsequent theological studies were directed by Rev. Samuel Goddard of Concord, Vt. He was ordained pastor of the Congregational Church in Waterford, in September, 1818. Rev. Leonard Worcester preached the sermon. His ministry at Waterford was very successful, and there were numerous additions to the Church. From Waterford he removed to Glover. The sermon at his installation was by Rev. Drury Fairbanks of Littleton, N. H. He was afterwards installed at Westfield, September 26, 1837, and dismissed October 3, 1842. He died June 30, 1849.

He married, March 2, 1803, Mary Hibbard of Lebanon, N. H., by whom he had two sons and eight daughters.

2. Rev. ORA PEARSON. [See *Congregational Quarterly*, Oct., 1863. p. 276.]

3. Rev. SIDNEY KEITH BOND PERKINS, son of Rev. Jonas and Rhoda (Keith) Perkins, was born in Braintree, Mass., April 14, 1830. He was graduated at Amherst College in 1851, taught the Hollis Institute at South Braintree two years, and then entered Bangor Theological Seminary, where he was

graduated in 1857. Before going to Glover, he preached nine months at White River Village, Vt. His ordination sermon at Glover was preached by his father, Rev. Jonas Perkins.

THE HISTORY OF THE ESSEX NORTH ASSOCIATION,*

WITH SKETCHES OF ITS MEMBERS.

BY REV. S. J. SPALDING, NEWBURYPORT.

MINISTERIAL ASSOCIATIONS IN THE VALLEY OF THE MERRIMAC.

THE logical germ of Congregationalism is *love*. This principle developes primarily a simple brotherhood; and, but for personal ambition and the love of power, this would be its ultimate and only expression. Church establishments and denominational peculiarities are rendered necessary by an imperfect spiritual life. The highest, purest, and best Christian feeling invariably crystallizes in a true communion of saints. In the revulsion from the arbitrary uniformity of the Established Church of England, the Puritans, as was natural, passed into the extreme of independency. This was the prevailing type of the Puritan polity until the time of Cromwell. From that period onward there was a recession from extreme views, slowly at first, but more rapidly as the necessity of reconstruction and unity was felt by the churches. But it is noticeable that this recession was not at all in the line of established authority, but entirely in that of fraternity and fellowship. Among those earlier churches there was no expressed law of comity — each Church took to itself all the functions which are now shared by a number; the membership organized without consultation with other churches; it ordained its pastors, and approved candidates for the ministry; nor was the ordination by one Church deemed binding on that of another. While these elements of Puritanism were in this unsettled and somewhat plastic state, the planting of New England began; and from 1630, ten years after the landing of the Pilgrims, the gradual development of the Congregational polity becomes distinct. Congregationalism, as understood in New England, is not an exotic, but it came up with the growth of the colonies. And it is evident that the founders of our churches were aware of their work, and of its importance in the future history of the country. Their appeal is not to authority, but to the scriptures; and their aim and study are evidently to lay foundations which will meet the approbation of the Divine Spirit. With our Fathers the great interest was the Church. As yet the State was not, only as it existed in the Church. And it has been well said by that diligent and filial student of Puritanism in New England, the late Dr. Joseph S. Clark: "any intelligent person who will look at the facts, will see that it was not the Church allying itself to the State, but *a State growing out of the Church*, which occasioned the seeming jumble of ecclesiastical and civil affairs — a condition of things almost inevitable while the great interests of religion, as centered in the Church, were about the only subjects requiring legislation, and while the State, as such, was in its nonage. And when the two, in subsequent time, became distinct, as we now see them, the thing which actually happened was not

* A Centennial Discourse, preached at Rowley, Oct. 15th, 1863.

a divorcement of the Church from the State, but an elimination of the State from the Church. This fact must be borne in mind, or we shall never come to a right understanding of our fathers or their institutions."

With a work of so vast proportions, and of so vital interest on their hands, it was necessary that the early clergy of New England should confer often together. It is not surprising, therefore, that we find the following in the journal of Gov. Winthrop, under the early date of 1633: "The ministers in the Bay and Sagus did meet once a fortnight at one of their houses by course, where some question of moment was debated."

These ministers were Rev. Messrs. Skelton and Higginson of Salem, Maverick and Warham of Dorchester, Wilson of Boston, Phillips of Watertown, Weld and Elliot of Roxbury, Bacheller of Lynn, and James of Charlestown.

At this time there were but seven or eight churches in the Bay, and but ten in what is now the Commonwealth of Massachusetts.

The custom of ministerial associations, (for such the meeting referred to by Gov. Winthrop seems to have been,) runs back almost to the first settlement of New England. They were, however, viewed with distrust, and were thought to endanger the liberties of the churches.

"Mr. Skelton," says Gov. Winthrop in his journal, "the pastor of Salem, and Mr. Williams, who was removed from Plimouth thither (but not in any office, though he exercised by way of prophecy,) took some exception against it, as fearing it might grow, in time, to a presbytery, or superintendency, to the prejudice of the churches' liberties. But this fear was without cause; for they were all clear in that point, that no Church or person can have power over another Church; neither did they in their meetings exercise any such jurisdiction."[1] In 1641-2 Letchford, in his Plain Dealing, says, "of late divers of the ministers have had set meetings to order Church matters; whereby it is conceived they begin towards Presbyterian rule." In 16[illegible] there was an assembly called at Cambridge of all the pastors in the country, some fifty in all. "The principal occasion" of which, says Gov. Winthrop, "was because some of the elders were about to set up some things according to the presbytery, as of Newbury, etc. The assembly concluded against some parts of the presbyterial way, and the Newbury ministers took time to consider the arguments," etc.

This jealousy of ministerial power was early excited: and, perhaps for this reason, these ministerial meetings were for some years discontinued.

Thomas Shepard of Charlestown,[1] 1672, speaks of them as belonging to former days. "Again, there might be seen," he says, "ministers, and ministers cleaving together in way of communion; nothing that was difficult, or questionable, or weighty, or new, or that had any influence upon the whole, but they were wont to consult with one another; as I have heard from divers of the ancient ministers of Christ now with God, and when I was a child, I observed in my father's house, if there happened to be some misunderstanding at any time, it was reasoned out placidly, and still ministerial communion was maintained; and these things are known unto hundreds yet living, that they may remember the ministers' meetings in the several towns by course, — at Cambridge, Boston, Charlestown, Roxbury, etc."

That these meetings were discontinued would appear also from the statement of John Wise of Ipswich, in his work of caustic satire, "The Churches' Quarrel Espoused," published in 1710. He says: "About thirty years ago, more or less, there was no appearance of the associa-

[1] Gov. Winthrop's Journal, Nov. 1633, Vol. i. p. 117.

[1] Cong. Quar., Vol. II., 204. A. H. Quint.

f pastors in these colonies, and in
arts and places there is none yet."
facts then appear to be these:
rly clergy of New England, from
re for mutual consultation and
converse, were naturally brought
er at stated times. These gather-
ere of a purely social and religious
ter, and wholly unexceptionable.
me of the clergy of New England
vowed Presbyterians, as Thomas
of Newbury and his kinsman and
ue, James Noyes, also John Wood-
of Andover; and others, like Sam-
one, the colleague of the famous
s Hooker, had Presbyterian ten-
s. These facts, together with the
y of ministerial power in our
es, led to a discontinuance of
neetings, perhaps as early as 1645
0. Near the close of the seven-
century, or very early in the
nth, these meetings were revived
ill more systematic form, and with
ded ecclesiastical character. In
st instance they were purely indi-
, and arose from the peculiar cir-
nces of the early clergy. The
l of these associations[1] may be
to Rev. Charles Morton, minister
rlestown. Mr. Morton came to
England in 1686, probably bring-
th him the records of an associa-
ice existing in Cornwall, England.
manuscript volume is now in the
of the Massachusetts Historical
y.

association of the ministers of Bos-
d vicinity, meeting at Cambridge,
rmed in 1690, and doubtless at the
tion of Mr. Morton. The first
is in his handwriting, and bears
te of "Oct. 13, 1690, at Charles-
This is in the volume just re-
to. The rules adopted, were,
me additions, those of the English
tion.

first nine signatures to these rules are those of Charles Morton, James Allen, Michael Wigglesworth, Joshua Moody, Samuel Willard, John Bailey, Nathaniel Gookin, Cotton Mather, and Nehemiah Walter. As the result of their deliberations a small work was published in 1699, entitled "Thirty Important Cases, Resolved with evidence of Scripture and Reason. [Mostly] By several pastors of adjacent churches, meeting in Cambridge, New England. [With some other memorable Matters] Now Published for General Benefit, in Boston, in New England. Printed by Bartholomew Green, and John Allen. Sold at the Booksellers' Shops. 1699."

There is an advertisement in this work written by Cotton Mather. In this he tells us that the number of members then belonging to the association was seventeen; that the meetings were held in the library of Harvard College, on the first Monday of every month, except the three winter months; that many cases of discipline, or of conscience, were referred to them for advice from all parts of the country; and that as the same question was frequently submitted to them by different churches or persons, it was thought best to publish their most important recorded determinations, together with the reasons for them.

After citing many of the propositions discussed by this body in the 5th Book of his Magnalia, Cotton Mather concludes:

"Having so often produced the propositions voted by an assembly of ministers at Cambridge, for the explanation of our platform, 't is not here, amiss, on this occasion to give some history of that assembly.

"Know, then, that according to the advice of Mr. Hooker, who about a week before he fell sick of his last, let fall these words: 'We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are utterly undone;' it has been the care of the ministers, in the several *vicinages* throughout the most part of the countrey, to establish such constant

rt. by A. H. Quint, Cong. Quar. II. 203.

meetings, whereat they have informed one another of their various exercises, and assisted one another in the work of our Lord: besides a general appearance of all the ministers in each colony, once a year, at the town, and the time of the General Court for elections of magistrates in the colonies. These meetings have not all obliged themselves to *one method* of proceedings, in pursuing of mutual edification; some do still fast and pray together, and speak in their turn to a proposed subject, much after the manner of the great Grindal's lectures, then held in the congregation of that pastor, to whose house they adjourn, confer a while together on matters of concernment; but one of these meetings is regulated by the following orders:

"*It is agreed by us, whose names are underwritten, that we do associate ourselves for the promoting of the Gospel, and our mutual assistance and furtherance in that great work.*

"In order thereunto —

"I. That we meet constantly, at the College in Cambridge, on a Monday at nine or ten of the clock in the morning, once in six weeks, or oftener, if need be.

"II. That in such meetings, one shall be chosen Moderator, *pro tempore*, for the better order and decency of our proceedings, which Moderator is to be chosen at the end of every meeting.

"III. That the Moderator's work be:

"1. To end the meeting, wherein he is chosen, and to begin the next with prayer.

"2. To propose matters to be debated, and receive the suffrages of the brethren.

"3. To receive, with the consent of the brethren, the subscriptions of such as shall join with us; and keep all the papers belonging to the association.

"4. To give and receive notices, and appoint meetings upon emergent occasions.

"IV. That we shall submit unto the counsils, reproofs, and censures of brethren so associated and assembled, in all things in the Lord. (Eph. v. 21.)

"V. That none of us shall relinquish this association, nor forsake the appointed meetings, without giving sufficient reason for the same.

"VI. That our work in the said meeting shall be:

"1. To debate any matter referring to ourselves.

"2. To hear and consider any cases that shall be proposed unto us, from churches or private persons.

"3. To answer any letters directed unto us, from any other associations or persons.

"4. To discourse of any question proposed at the former meeting."

It was probably from this body that the sixteen proposals came, Nov. 5, 1705, which mark an important crisis in the history of our churches. These proposals contemplated great changes in our polity, and were nothing less than an attempt by certain ministers "in and about Boston" to unsettle the platform of these Congregational churches. The attempt was utterly defeated by Rev. John Wise of the Chebacco Parish, Ipswich — now Essex — in a pamphlet entitled, "The Churches' Quarrel Espoused."

That this was not the only association, appears from the fact that the "Proposals" were drawn up and put forth for the consideration of "the several associated ministers in the several parts of the country." Mr. Wise thus characterizes these "Proposals": — "They seem a conjunction of all the Church governments in the world, and the least part is Congregational;" — "the spectre or ghost of Presbyterianism;" — "something considerable of prelacy;" — "something which smells very strong of the infallible chair."

The "Proposals" came to a speedy death in this Commonwealth, and in the larger part of New England, but the associations increased in number and strength.

The first association of which we have any authentic records in the valley of the Merrimac, was formed at Bradford, June 3, 1719. The following are the —

"Articles of Agreement for the Regulation of the Society —

"It is Agreed by us, whose Names are underwritten, ye We do Associate ourselves for the promoting of the Gospel, and our mutual Assistance and furtherance in that great work: in order thereto:

"I. That We meet the —
"Third Wednesday in April at Mr. Symme's;
"Third Tuesday in May at Mr. Brown's;
"Third Tuesday in June at Mr. Barnard's;
"First Tuesday in August at Mr. Hale's;
"Second Wednesday in Sept. at Mr. Roger's;
"Third Tuesday in October at Mr. Phillips's;
"Last Tuesday in November at Mr. Tufts;
Annually. And if any of the Meetings be Diverted by an Extraordinary Providence or public Solemnity, that we meet ye Week following.

"II. That in such Meetings One shall be chosen Moderator, for the time being, to continue till the next Meeting.

"III. That the Moderator's Work be:

"1. To appoint meetings upon emergent occasions.

"2. To Propose Matters to be debated.

"3. That we Submit unto the Counsels, Reproofs, and Censures of the Brethren so associated and Assembled in all things in ye Lord. (Eph. 5: 21.)

"4. That none of us relinquish this Association, nor forsake ye appointed Meeting without giving sufficient reason for the Same.

"5. That Our Work in the said Meeting shall be —

"1. To begin and end the meeting with Prayer: the Person at whose house We meet to begin with Prayer; and the Person at whose house it is to be next to End with Prayer.

"2. To Give our Answer to Such Question, or Questions, as shall be proposed at the preceding Meeting.

"3. To hear and consider any Cases that shall be laid before us.

"4. That at our Table-refreshments We Content ourselves with Two Dishes.

"Thomas Symmes,
"Moses Hale,
"John Rogers,
"Samuel Phillips,
"John Tufts,
"John Barnard,
"John Brown."

These articles were evidently copied from those of the Association formed "at Charleston, in N. E., Oct. 13, 1690."

The record of the first meeting is as follows:

"A. D. 1719. August 4. At a Minister's Meeting at the Rev. Mr. Moses Hale's, at Byfield, present the

"Rev. Mr. Symmes,
" " Hale,
" " Tufts,
" " Brown.

"This Question was answered scil. 'What is the Duty of Ministers and Churches with respect to their Adult Baptised non-communicants?' It was Answered in this Agreement scil. That the Pastors and Churches owe unto their Adult Baptised non-communicants, An *Instruction* in the Laws of our Lord Jesus; an *Admonition* upon scandalous Violation of those Laws; and, upon incorrigibleness in Evil, an open *Rejection* from all Ecclesiastical Privileges."

This is the only record for 1719. There are but two meetings recorded in 1720, and both are of a similar character. No meeting is recorded in 1721, and only one in 1722. In 1723 it was "agreed to turn the ministers' meetings this year into days of fasting and prayer." This arrangement was carried through in the respective congregations — there being preaching in the A. M. and the P. M.

The business at the meetings of this body, was generally to consider and resolve cases of difficulty; — of which there were a numberless amount. But this routine is sometimes broken.

"October 20, 1824, at Mr. Tufts'. Spent the Day in Fasting and Prayer in private, principally to implore the Compassion, and Aids, and Direction of Heaven, for ourselves and other Ministers in the Country under their difficult and distressing circumstances by reason of a short and scanty Maintenance. Mr. Symmes gave us a Sermon on these Words, Job xxi. 4: *As for me, is my complaint to man!*

"1725. August 17. Proposed that every one should take notice of anything remarkable in his Reading or Conversation, and communicate it to the association for their Mutual Edification.

"1726. June 21. Discoursed of a Fast because of the great drought, and agreed at length to meet at Byfield for that end, the next week on Wednesday, June 29, unless Providence should prevent us by sending a plentiful rain this week.

"1731. April 20. Proposed to turn some of our meetings at least into Fasts, to bewail the Declension and other Judgements of the present times, and implore a blessing on our Ministry, more especially as to the rising Generation. And to begin at Haverhill. Mr. Phillips and Tufts to preach; Mr. Barnard and Parsons to pray.

"Nearly all the meetings for the years '31 and '32 were turned into days of fasting and prayer.

"1735. June. Our conversation turned chiefly upon Mr. Fiske's case, and what had been transacted this Year at the Convention, and upon the Accounts we had received of the uncommon concern which prevailed in the inhabitants of the County of Hampshire and Places adjacent, for the Salvation of their Souls.

"1735. July 15. Agreed to ripen our thoughts upon the Platform, and particularly upon that part of it relating to the Consociation of Churches.

"1735. October 21. Discoursed of things relating to the work to be done on the next Day, the Gathering a third Church in Haverhill, and endeavored to prepare matters for it. Considered a covenant which Mr. Brown had drawn up for that occasion; and assigned to each, that was to officiate, his part." [This determines the date of the founding of the Church in West Haverhill.]

In 1741, June, the association was divided by the following votes:

"1. Voted that this Association shall be divided.

"2. Voted, that Mr. Barnard, Parsons, Balch, Cushing, Jr., Barnard, Jr., together with Mr Johnson and Mr. Chandler, if they shall desire it, be one of the associations into which this association be divided.

"3. Voted, that Mr. Phillips, Mr. Cushing, Sargent, Baily, together with Mr. Brown, Batcheller, and Flagg, if they desire it, be the other of the associations into which this association be divided.

"4. Voted, that the meetings of each association for the time to come be upon the second Tuesdays of the months in which each association shall amongst themselves agree to have them.

"5. Voted, that there be a general meeting of both associations once a year, at the time and place which shall be agreed upon at the preceding general meeting: and that the General Meeting to be agreed on, be appointed one year in one association and another year in the other—and if any accident shall prevent a General Meeting, then that association in which said General Meeting was to have been, shall among themselves, appoint another day and seasonably invite the other association thereto.

"6. Voted, that the next General Meeting be on the second Tuesday in September, 1742, at the house of Mr. James Cushing.

"7. Voted, that the book belonging to this association before the division be kept still for the use of both associations in their General Meeting, and that a clerk be chosen for said General Meeting.

"8. Voted, that Mr. Parsons be the clerk for said General Meeting.

"9. Voted, that this association be from this time divided, in Consequence of the vote first mentioned."

In consequence of this arrangement, we have no records of the meetings of these associations from June, 1841, to May 14, 1745. Nor is there any record of a general meeting. This is the more to be regretted as it was the period of special excitement with reference to Mr. Whitefield. The first visit of this distinguished preacher to New England was in 1740. He arrived in Boston, Sept. 18, and proceeded east as far as York, Maine, and then west to Northampton, and completed his tour on the 1st of December.

Two weeks after Mr. Whitefield left New England, Rev. Gilbert Tennent made a similar tour of about the same length. Opposition, if it existed, was either concealed or ineffectual. Mr. Prince, in his Christian History, says, alluding to this stage of the revival: "And thus successfully did this divine work, as above described, go on, without lisp, as I remember, of a separation either in this town or province, for above a year and a half after Mr. Whitefield left us, namely, the end of June, 1742; when the Rev. Mr. Davenport of Long

Island, came to Boston. The excesses of this preacher in denunciation soon aroused a powerful opposition, and two great factions were formed which divided the ministers of New England." In the Merrimac Valley, some pastors sided with, and some against, the new movements.

The minister's meeting, of which we have been speaking, united with a neighboring association in sending a letter, dated Dec. 26th, 1744, to the Associated Ministers of Boston and Charlestown, relating to the admission of Mr. Whitefield into their pulpits. This letter, signed by the members of these associations, or the larger portion of them, together with the action of the Cambridge association, advising, in answer to his request, one of their own members, was published. The pamphlet is in the library of the Boston Atheneum. (B. 583. Tracts.) Of the first association the names are Caleb Cushing of Salisbury, Joseph Whipple of Hampton Falls, John Lowell of Newbury, Paine Wingate of Amesbury, Jeremiah Fogg of Kensington, Nathaniel Gookin of North Hampton, Elisha Odlin of Amesbury, Peter Coffin of Kingston, William Parsons of South Hampton, and Samuel Webster of Salisbury.

Of this association we know nothing except its existence and membership at the time referred to. Of the ten signatures, five are names of pastors within the geographical bounds of the Essex North Association. Of the five churches represented by these pastors, two have become extinct, viz., East Salisbury and Sandy Hill. One has become Unitarian, viz., the First Church of Newburyport; one is feeble, Rocky Hill; and one, that of West Amesbury, full of strength and vitality.

Of the second association the names are as follows:

John Barnard, North Andover; Joseph Parsons, Bradford; William Balch, Bradford, (now Groveland;) James Cushing, Haverhill, (North Parish, Plaistow;) Christopher Sargent, Methuen; William Johnson, Newbury, (now Second Church, West Newbury;) John Cushing, Boxford West; Thomas Barnard, Newbury, (now First Church, West Newbury;) Edward Barnard, Haverhill Centre.

We find in this list the names of pastors belonging to both parts of the minister's meeting, from which we infer that they still considered themselves one.

The names of the body, not attached to the letter, are James Chandler, Samuel Phillips, Samuel Batcheller, Ebenezer Flagg, and Abner Bailey. Nine of the members signed the letter, and five did not. Those who signed were all opposed to Mr. Whitefield; and those who did not were supposed to be his advocates. Messrs. Phillips and Chandler seem at this time to have withdrawn from the body, as their names do not again appear on the records. It is noticeable, also, that all who joined the association after 1745, were either decided Arminians, or moderate Calvinists. These were John Tucker of Newbury, William Symmes of North Andover, Elizur Holyoke of Boxford, Jonathan Eames of Newton, N. H., Samuel Williams of Bradford, Thomas Cary of Newburyport, and Jonathan French of Andover.

There is evidence that from the time of Mr. Whitefield's second visit onward there was a well understood division among the pastors in this region. The opponents of Mr. Whitefield were strongly in the majority in the ministers' meeting — consequently those who joined that body were in sympathy with them.

About this time the two parts of the association came together.

RECONSTRUCTION.

"At a ministers' meeting at Mr. Sargent's, May 14, 1745.

"Several of the association which had for some years past resided on the north side of

the river, but since ceased, appearing desirous of uniting with us again, it was put to vote, 'Whether those gentlemen of the two associations present, shall be re-united?' passed in the affirm. The gentlemen and the Rev. Messrs. Flagg, Batcheller, Bayley. The Rev. Mr. Parker of Haverhill, having desired to be admitted into the association, voted in the affirm. Voted, that the Rev. Mr. Barnard of Newbury, be clerk of the association. At this meeting there were present Rev Messrs. Barnard, Parsons, Balch, Cushing, Sargent, Cushing, jun., Barnard, jun., Barnard, tertius."

The ministers' meeting continued its regular sessions down to August 10, 1773. The record there closes abruptly. During the first part of its existence from 1719 to 1744, a period of twenty-five years, there is no division of sentiment noticeable: but in the last part, from 1744 to 1773, a period of twenty-nine years, it is evident that a change had taken place in the views of a majority of its members respecting the duties of practical religious life. No fast or season of special prayer was observed by the body after 1745. No questions of vital interest were discussed, but the whole time of the sessions seems to have been taken up in hearing statements of difficulties and giving advice.

"June 9, 1752. The association subscribed thirty-three dollars to the relief of the poor in Boston, in this Season of distress, by reason of the Small pox, and sent it by Mr. Parsons, going to Medford.

"Aug. 11, 1752. Mr. Barnard of Andover, gave an account of a letter received from the honorable Thomas Hubbard, Esq., returning thanks in the name of the overseers of the poor of the Town of Boston, to the association for thirty-three dollars contributed to them under their distress.

"Aug. 8, 1758 The association, by a committee, proportioned the charge for printing a late pamphlet entitled 'A Vindication, etc.,' wrote by one of our number."

This pamphlet was prepared as a defence of Rev. Samuel Bacheller, the first minister of the West Parish in Haverhill, who was accused of heresy in s that the work of redemption was fi when Christ uttered the words "It ished." It was intended as a repl large pamphlet written by J Haynes, entitled, "A discourse in to confute the heresy, delivered and contended for, in the West Pari Haverhill, and countenanced by m the ministers of the neighboring pa viz.: 'That the blood and water came from Christ when the soldier p his side, his laying in his grave a resurrection, was no part of the w redemption, and that his laying i grave was no part of his humiliat It was printed in 1757. [See a mo tended account in the sketch of Samuel Bacheller.]

"1769. June. A motion was m have a lecture on the forenoon of our ciation. Some discussion followed, w was agreed that each member should pleasure with respect to the lecture. lecture was preached generally at a subsequent meetings."

After the death of the ministers' ing at the early age of 54, its re passed into the hands of Rev. Dr liam Symmes of North Andover Rev. Elizur Holyoke of Boxford, Parish, and by them were given t Wilmington Association, now th dover. The following is the record

"1792. July 3. The Wilmington A tion, to which this book formerly bel having been long since dissolved, th fell into the hands of the Rev. Messrs. oke and Symmes, who desired the scri their names, to present it to this assoc if they would please to accept it. gratefully received, and the thanks association were given to Messrs. H and Symmes for the same. Voted, future the votes and proceedings of the ciation shall be recorded in this book."

But why, it may be asked, were records taken to the Wilmington ciation in preference to the body pying most of the ground of th ministers' meeting, and known a

Essex Middle, and now as the Essex North?

The Wilmington Association was formed July 5th, 1763, nearly two years after the formation of what is now the Essex North. It was evidently formed with a bias in the opposite direction from that of the Essex North, and a bias with which Mr. Holyoke, and Dr. Symmes, and Mr. Jonathan French, all of whom became members of it, were in sympathy. The 5th and 6th articles of agreement show this bias more distinctly than any statement, viz:

"5. We propose to admit no person into our association as a member, to the grief and displeasure of any one among us.

"6. We propose not to admit into our pulpits any preacher which we think will be to the grief of any of our association."

The articles were originally signed by

"ISAAC MORRILL of Wilmington.
"THOMAS JONES of Woburn.
"ELIAS SMITH.
"ELIAB STONE of Reading."

JONATHAN FRENCH was admitted to it May 7, 1776.

"WILLIAM SYMMES was admitted to it July 2, 1782.

"ELIZUR HOLYOKE was admitted to it Aug. 6, 1782."

In May 9, 1797, the name was changed from Wilmington to Andover Association.

The active members of that body at the time the transfer of the records was made, were Rev. Henry Cummings of Billerica, Rev. Isaac Morrill of Wilmington, Rev. Eliab Stone of Reading, Rev. John Marrett of Woburn, Rev. Caleb Prentice of South Reading. Rev. Mr. Morrill of Wilmington, was a decided Arminian, and a bitter opponent of Whitefield. It is said that Whitefield once sent an appointment for preaching on the common by the meeting-house in Wilmington, when Father Morrill mounted his horse, and rode to every house in town to forbid attendance, thus carrying the notice to every family, and securing for Mr. Whitefield an overwhelming congregation.

Dr. Cummings of Billerica, was a strong revolutionary patriot, and an intelligent, openly determined Arminian.

MEMBERS OF THE MINISTERS' MEETING, FORMED IN BRADFORD, JUNE 3, 1719.

NAMES.	Date of Admission.	Residence.
Thomas Symmes,	June 3, 1719	Bradford,
Moses Hale,	June 3, 1719	Newbury, (Byfield.)
John Rogers,	June 3, 1719	Boxford, 1st Church
Samuel Phillips,	June 3, 1719	Andover, South Church
John Tufts,	June 3, 1719	West Newbury, 1st Church
John Barnard,	June 3, 1719	Andover, North Church
John Brown,	June 3, 1719	Haverhill
Joseph Parsons,	June 21, 1726	Bradford
William Balch,	June 20, 1727	Groveland
Christopher Sargent,	May 19, 1730	Methuen
James Chandler,	April 17, 1733	Georgetown
James Cushing,	April 17, 1733	Haverhill, North Parish
William Johnson,	May 15, 1733	West Newbury, 2d Church
Samuel Batcheller,	April 20, 1736	Haverhill, West Parish
John Cushing,		Boxford, West Parish
Ebenezer Flagg,	August 1737	Chester, N. H.
Edward Barnard,	1740	Haverhill
Abner Bailey,		Salem, N. H.
Benjamin Parker,	June 1745	Haverhill, East Parish
Thomas Barnard,	October 8, 1745	West Newbury, 1st Parish
John Tucker, D. D.,	October 11, 1748	Newbury
William Symmes, D. D.,	Nov. 14, 1758	Andover, North Parish
Elizur Holyoke,	about 1764	Boxford, East Parish
Jonathan Eames,	about 1764	Newtown, N. H.
Samuel Williams, LL. D.,	August 12, 1766	Bradford
Thomas Cary,	August 13, 1771	Newburyport
Jonathan French,	about May, 1773	Andover, South Parish

resident in both Massachusetts and New Hampshire, but principally from the former. In the course of time the Massachusetts element had almost entirely withdrawn; and on May 7, 1834, the rules of the body were revised, and the name changed to that of the Derry Association. This still exists, and is one of the most important of the associations of New Hampshire, and a curious instance of migration. This body first appointed delegates to the General Association of Massachusetts, May 19, 1807; its last appointment was made May 15, 1833. From Dr. Bouton's Historical Discourse on the Fiftieth Anniversary of the General Association of New Hampshire, it seems that Dr. Church was present and was chosen scribe of that body at its organization, June 8, 1809. At the first meeting after the organization, John H. Church and John Kelly are enrolled as from the Haverhill North Association. But the first appointment of delegates to the General Association of New Hampshire which appears upon the records of the Haverhill Association, was made August 10, 1813. From this time onward until the change in the name, and the body became distinctly an Association of New Hampshire, two sets of delegates were annually chosen to represent the members in their respective States.

REVISED RULES.

"Oct. 1811. At Amesbury, W. Parish, Mass.

"Then the following regulations, for the government of the Haverhill Association, were adopted: —

"Art. I. There shall be three constitutional meetings of this association annually.

"Art. II. The first annual meeting of this body shall be on the second Tuesday in June. The second meeting shall be on the second Tuesday in August. The third and last meeting shall be on the second Tuesday in October.

"Extra meetings may be called in the following manner: Five members signing a written request to the scribe, and having provided a place for said meeting, and giving this information in the request — it shall be the duty of the scribe to call such meeting, by giving information to those members who did not sign the request.

"REGULATIONS.

"Art. I. The public lecture shall be in the afternoon, on Tuesday the day of the meeting, at such hour as is judged the most convenient by the member at whose house the meeting is holden. The members shall convene and form before dinner, and the association shall be in session until twelve the next day.

"Business of these meetings: Two sermons shall be read in rotation, beginning with the two senior members, followed with remarks.

"Art. II. There shall at each meeting be two theological questions discussed, beginning with two members next in standing to the two seniors, and the two seniors shall propose the two first questions, and then those who answer questions shall propose the next, without regarding seniority. Questions in theology or morals shall occupy the remaining time.

"Art. III. It shall be the duty of each member to propose at the last meeting in the year, a subject for the preachers the next year. The three senior members present shall select from these six subjects, which shall be given by vote of this body to the principals and their seconds.

"Art. IV. It is expected that the moderator will be attentive that the members conform to these rules.

"Art. 5. It is also expected that the scribe record all votes which respect the interest of this body, at the time and place when they shall be taken."

At the first regular meeting under the revised rules, important action was taken on the subject of temperance.

TEMPERANCE.

At a meeting of the Haverhill Association, at the house of Rev. Nathan Bradstreet, in Chester, N. H., on the second Tuesday in June (the 10th) 1812, action was taken with a view to discoun-

tenance the improper use of ardent spirits; and it was voted, "that no brother shall be deemed wanting in generosity or hospitality if he neglects to provide ardent spirits for his brethren, when they meet at his house." Rev. Messrs. Smith and Church were also appointed as a committee to confer with the Londonderry Presbytery on the subject, and to obtain their coöperation with them in measures calculated to prevent the intemperate use of ardent spirits.

The following preamble and rules of conduct were unanimously adopted by the association at the same time and place:

"The Haverhill Association being deeply impressed with the numerous evils which grow out of a common and excessive use of spirituous liquors, and feeling themselves under sacred obligations to be patterns of sobriety and to avoid every appearance of evil, do agree to adopt the following as general rules of conduct:

"1. This association agree that they will consider the exhibition of spirituous liquors, in their meetings, as no part of brotherly entertainment; and they agree in common cases of health to refrain wholly from their use.

"2. The members of this association being acquainted with each other's determination, do decide that a brother of this body shall not be deemed deficient in the rites of hospitality, who omits in ordinary cases to set spirituous liquors before us, in our common intercourse, but shall be considered as acting a decorous, brotherly, and Christian part.

"3. This association do agree that they will, in their parochial visits, in their social interviews and circles, in their attendance on funeral and marriage solemnities, do all they deem consistent with Christian prudence to discountenance and suppress the common use of ardent spirits.

"4. This association feeling a deep and tender concern for the temporal and eternal welfare of the people under their parochial care, beg leave to solicit their particular attention to this important subject. They unitedly and earnestly recommend, that they would refrain from the use of ardent spirits, in their friendly and social intercourse; and in particular on funeral occasions, when God is calling us to solemn thoughtfulness, that everything might be avoided, which tends to weaken the impression and render us less mindful of our latter end."

A further revision of the articles of the association, was made and adopted at a meeting in Bradford, June 13, 1815. Under these regulations the body continued without any material alterations until 1834.

"Oct. 10, 1815. Prof. Ebenezer Porter, of Andover, was admitted a member.

"June 9, 1818. Tompkins, Eaton, and Dodge, were appointed a committee to revise the questions to be proposed to candidates for the ministry.

"Aug. 3, 1819. The subject of a Ministerial Library was referred to Eaton, Tompkins, and Church, as a committeee. The records give no account of their final action. Same date, Parker, Church, and Harris, were appointed a committee to prepare and publish in the *Concord Observer*, Essays on the regulations and utility of Sabbath Schools. Same date. Tompkins, Eastman, and Kelly, were appointed a committee to collect facts respecting the profanation of the Sabbath, and disasters happening to transgressors; with a view of publishing a tract on the subject.

"Oct. 12, 1819. The word *license* is used for the first time in the records, in the place of the word *approbation*, in recommending candidates for the ministry.

"June 13, 1820. The association had a conference on this question, 'Is it lawful for a man to yoke his team and endeavor thereby to secure grain or hay on the Sabbath day from apprehended damage?' The records do not give the conclusion to which they came.

"Aug. 7, 1821. Voted to have a special meeting of the association for prayer, at Atkinson, Aug. 29th.

"June 11, 1822. Special action was taken to secure the preaching of the gospel to the vacant societies in Nottingham West, Litchfield, and Atkinson, N. H., and Haverhill West. Inquiries were directed to be made respecting Manchester, Sandown, Hawke, and Newtown, N. H.

"Aug. 12, 1823. Considered the subject of ordaining two young men to the work of the gospel ministry, and deferred the subject till to-morrow morning at 8 o'clock, with a view of calling in delegates from some of the neighboring churches.

"Aug. 13. Voted to resolve the association into an ecclesiastical council, together with those delegates who are present, for the purpose of ordaining Mr. William Shed and Mr. William W. Niles as evangelists, and appointed Rev. John H. Church as assistant scribe."

This was evidently a departure from the original design of the association, and an encroachment upon the independence of the churches. It was an assumption of power which is very infrequent in the history of similar bodies, and can only be accounted for by the presence of several members of the Londonderry Presbytery in the association. This action in the ordination of evangelists was probably without any intentional trespass on the well-established usage of Congregational churches. But it is instructive in showing how easily important departures are taken, from the simplicity of our polity. There is, it is true, a deference shown to Congregational custom in delaying till the next day final action, that delegates of the churches might be summoned.

But it is very plain that no meeting of any Church could be regularly called in that brief space of time, and delegates appointed. It seems more like the action of a session and a presbytery.

"October 10, 1826. Voted, that it is expedient to form a conference of churches. Church, Kelly, and Ingraham, were appointed a committee to draft a constitution."

The movement of forming local conferences in New England, originated in almost all cases in the associations.

In 1832 an effort was made to form a new association by taken several brethren from the Haverhill and Andover Associations. This project, however, failed. It is probable that the brethren found much practical inconvenience in being in two States. For within four years after this scheme was abandoned, the four churches in Haverhill and the one in Bradford, united with the Essex North Association. The Church in West Amesbury had done the same thing in 1827.

Thus one by one the Massachusetts churches withdrew, leaving the Haverhill Association to become, May 7, 1834, the Derry Association of New Hampshire.

In the fifty-five years of its history as representing in part the churches of Massachusetts, it had forty members, and eighty licentiates. Of the ten churches of this State once connected with that body, all but two, Dracut and Methuen, are now within the present bounds of the Essex North Association.

The whole number of different churches connected with it from 1779 to 1834 was nineteen, of which ten were in Massachusetts and nine in New Hampshire.

The names of the churches in Massachusetts and the dates of their connection, were as follows. Haverhill Centre, West, and North, 1779. West Boxford, Methuen and Bradford, 1788. Amesbury West, 1791. Haverhill East, 1797. Amesbury First Church, 1805. Prof. Porter, 1815, and Dracut, 1816.

The churches of New Hampshire and the dates of their connection, were as follows. Atkinson, 1779. Hampstead, 1793. Salem, 1797. Chester, 1801. Pelham, 1809. Windham, 1810. Derry First Church, 1811. Londonderry, 1832. Auburn, 1834.

We thus find traces of three different ministerial bodies on the territory now occupied by the Essex North Association. First, the "Minister's Meeting," which was formed in 1719, and became extinct about 1773. Its records are in fine preservation and are held by the Andover Association. Its moderators, it would seem, were chosen at each meeting. Its scribes were, John Brown, 1719–1735; Moses Parsons, 1735–1745;

[illegible] Hampshire, and a few in the north-[illegible] of Massachusetts. The whole belong to the "Haverhill Association." The records are in the keeping of the [illegible] Association, N. H. [illegible] [illegible] a transmigration.

[illegible] ASSOCIATION [illegible] AT HAVERHILL, MASS.; [illegible]

Names.	Place of Settlement.	Date of Admission.	
[illegible]	Haverhill [illegible]	August	[illegible]
[illegible]	Haverhill West Parish	August	[illegible]
[illegible]	[illegible], N. H.	August	[illegible]
[illegible]	[illegible]	August	[illegible]
[illegible]	[illegible]		
[illegible]	[illegible]	April	[illegible]
[illegible]	[illegible]	May	[illegible]
[illegible]	[illegible] West Parish	April	[illegible]
[illegible]	[illegible]	April	[illegible]
[illegible]	[illegible], N. H.	July	[illegible]
[illegible]	[illegible] West Parish	June	[illegible]
[illegible]	Haverhill [illegible]	June	[illegible]
[illegible]	[illegible]	June	7, [illegible]
[illegible]	[illegible]	August	1, [illegible]
[illegible]	Haverhill [illegible]	August	1, [illegible]
[illegible]	[illegible], N. H.	September	[illegible]
[illegible]	[illegible]	July	[illegible]
[illegible]	[illegible]	July	[illegible]
[illegible]	[illegible], N. H.	August	1, [illegible]
[illegible]	[illegible], N. H.	probably	[illegible]
[illegible]	Haverhill [illegible]	probably	[illegible]
[illegible]	[illegible]	April	[illegible]
[illegible]	[illegible]	October	[illegible]
[illegible]	[illegible]	June	11, [illegible]
[illegible]	[illegible]	June	11, [illegible]
[illegible]	[illegible], N. H.	June	[illegible]
[illegible]	[illegible], N. H.	June	[illegible]
[illegible]	[illegible] West Parish	October	[illegible]
[illegible]	[illegible]	June	[illegible]
[illegible]	[illegible]	June	7, [illegible]
[illegible]	Haverhill [illegible]	June	[illegible]
[illegible]	[illegible], N. H.	August	[illegible]
[illegible]	Haverhill West Parish	January	[illegible]
[illegible]	[illegible]	October	14, [illegible]
[illegible]	[illegible]	June	7, [illegible]
[illegible]	[illegible], N. H.	June	7, [illegible]
[illegible]	Haverhill North Parish	June	7, [illegible]
[illegible]	Haverhill West Parish	June	7, [illegible]
[illegible]	[illegible], N. H.	June	[illegible]
[illegible]	[illegible], N. H.	January	14, [illegible]

NAMES OF CANDIDATES FOR THE MINISTRY APPROVED BY THE HAVERHILL ASSOCIATION.

Names.	Date of Approval.		Names.	Date of Approval.	
John [illegible]	May	[illegible]	[illegible]	April	14, [illegible]
Rufus [illegible]	"	" "	William [illegible]	"	" "
[illegible]	no date given		David [illegible]	"	" "
Samuel Walker	May	[illegible]	[illegible] Woodruff	"	" "
David [illegible]	January	[illegible]	Phillip [illegible]	June	8, [illegible]
Benjamin White	April	[illegible]	Robert [illegible]	"	" "
Benjamin [illegible]	March	[illegible]	William [illegible]	March	[illegible]
John [illegible]	"	" "	Valentine Little	June	14, [illegible]
Joseph W. [illegible]	"	" "	[illegible] Pillsbury	"	" "
Josiah Peet	"	" "	[illegible]	July	8, [illegible]
Darius O. Griswold	"	" "	Calvin [illegible]	"	" "
Richard Hall	"	" "	[illegible]	"	" "
Nathaniel Merrill	April	9, [illegible]	David [illegible]	"	" "
Joshua Dean	April	[illegible]	[illegible] F. [illegible]	"	" "
Jacob Ide	"	" "	Elijah [illegible]	August	8, [illegible]
Jonathan Lee	"	" "	Herman [illegible]	"	" "
Eleazer Lord	"	" "	Stephen [illegible]	"	" "
Samuel John Mills	"	" "	Robert Page	"	" "
Ansel Nash	"	" "	Job [illegible]	"	" "
Simeon Woodruff	"	" "	William Kimball	June	11, [illegible]
Ephraim H. Newton	April	14, [illegible]	Henry Robinson	August	14, [illegible]

MES.	Date of Approval.		NAMES.	Date of Approval.	
r,.....	August	3, 1819	Frederick E. Cannon,.....	July	20, 1824
com,.....	"	" "	Flavel Griswold,.....	"	" "
yes,.....	October	12, 1819	Stephen Foster,.....	"	" "
.....	November	24, 1819	Ova P. Hoyt,.....	"	" "
old,.....	August	8, 1821	Hervey Jones,.....	"	" "
,.....	"	" "	Daniel Lancaster,.....	"	" "
ss,.....	August	29, 1821	Erastus Maltby,.....	"	" "
tor,.....	"	" "	Samuel Marsh,.....	"	" "
ings,.....	"	" "	Edward Palmer,.....	"	" "
swell,.....	"	" "	Ora Pearson,.....	"	" "
.....	August	13, 1822	Samuel Hall,.....	August	10, 1824
d,.....	"	" "	Samuel Russell,.....	"	" "
ll,.....	June	10, 1823	John Sherer,.....	"	" "
uffett,.....	August	12, 1823	Joseph P. Taylor,.....	"	" "
up,.....	"	" "	Milton P. Braman,.....	October	12, 1824
t,.....	"	" "	David Merrill,.....	August	9, 1825
.....	"	" "	Samuel Arnold,.....	October	11, 1825
ston,.....	July	20, 1824	Samuel C. Jackson,.....	December	26, 1826
k,.....	"	" "	Francis Welsh,.....	May	15, 1833

WHAT IS WOMAN?

OF THE XIIITH CENTURY — PROBABLY BY A WELL-MITTENED OLD BACHELOR.]

Quid est mulier?
Amicitia inimica;
Ineffugabilis poena;
Necessarium malum;
Naturalis temptatio
Desiderabilis calamitas;
Domesticum periculum;
Delectabile detrimentum;
Mali nata, boni colore depicta;
Janua diaboli;
Via iniquitatis;
Scorpionis percussus notitiumque
Genus femina.
Ex eis ab initio aucupatum
Est peccatum.

REV. MOSES BRADFORD.

BY REV. CHARLES CUTLER, FRANCESTOWN, N. H.

OSES BRADFORD, at whose Union Association was organ- years ago, and whose name the head of the list of its as born at Canterbury, Ct., 1765. His parents, William (Cleaveland) Bradford, are s persons of "good under- iety, and usefulness." His devoted woman and disciple ld, dying at the birth of this nth child, with her parting e a special dedication of him to God. Falling into the hands of pious aunts, and afterwards becoming the care of a pious step-mother, his childhood was spent in circumstances most favorable to the formation of a religious character. It is not known at what age he became a subject of grace, but probably during his earliest years. In later life he was accustomed to speak of the piety and prayers of his step-mother, and her conversation with him on religious subjects when he was very young.

At the age of twelve or thirteen years,

nan of authority. He was social
r of address towards acquaint-
ut appeared more reserved to
s, while children always stood
it in fear of him. Yet he was
l sympathizing, and possessed a
interest in all his people, and
pected and honored by all who
n.

ental powers began to decay
a life than is common. Perhaps
will account in part for difficul-
ch arose near the close of his
, and which led to his dismission.
rable settlement was made with
the town, and his labors closed
1, 1827.

his dismission, he resided a few
Francestown, preaching to des-
ngregations as he had opportu-
or a year or two from 1830 he
l at Colebrook, N. H., where his
the cause of Christ was success-
ed into action. His son writes
bors there, that "the people had
a frame of a meeting-house and
completed the covering, but had
the inbeating of the winds and
of that north region. This
his spirit, and he levelled the
shafts of his former vehemence,
the meeting-house as a monu-
disgrace, and then at the people
re disgraced by it, and finally
l them to sell it to him and he
ake a personal effort to relieve
this shameful appurtenance,
either by putting fire to it, or turning it to some good account. His shock electrified the people, and they set to and completed the house, and soon settled his son, the late Rev. E. G. Bradford, and have since maintained the order of God's house and its ordinances.

His active labors were soon terminated by a paralytic shock, which weakened and deranged his mind, and he removed to Montague, Mass., to spend the remainder of his days with one of his sons.

But his love for preaching the gospel was so great, that even after the helm of reason was gone, he wandered about the country seeking a place to preach. After he was persuaded to desist from this course, he was continually planning excursions to preach, and packing and arranging his trunk for that purpose, till physical weakness overcame him, when he yielded cheerfully and tranquilly to the direction of his family, and without a murmur awaited his departure.

His piety was never enthusiastic, but characterized rather by humility and self-distrust. This was illustrated on his death bed; when in the immediate expectation of death, he was asked his prospects in view of the future world, he calmly replied, "I have a hope." He died at Montague, June 14th, 1838. He was twice married, and the father of twelve children, six of whom preceded him to the grave, and two more have since followed.

RULES OF CONDUCT.

[FROM A MS. A. D. 1545.]

Pray not to God wyth thy lyppes only,
But with thy heart vervently.
In the mornynge ryse erley,
And serve God devoutly,
Go to thy meet appertly,
And syt thereat dysicrytly,
And receve yt of God thanckefully.

HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY, PRINCETON, N. J.*

As early as 1739. the Synod of Philadelphia adopted an Overture, having in view the organization of a school or seminary of learning: but owing to various circumstances very little was done at that time.

In 1741. Rev. FRANCIS ALLISON,[1] a member of *New Castle* Presbytery, opened a private academy at New London, Pa. Mr. Allison was from the North of Ireland, and received his education in the University of Glasgow. After coming to this country, he was tutor in the family of John Dickinson, Governor of Delaware, who placed his son under his care, and allowed him to take charge of other pupils. This arrangement had lasted some time, when in 1741 he opened the New London Academy, one of the earliest of its kind in this country.

Though the action of the synod appeared dormant, still the friends of education kept their eyes upon the scheme, and finally, in 1744, the following arrangement was made, by which the synod took charge of the school: 1st, That all persons who please may send their children to the New London Academy, and have them instructed *gratis*, in the languages, philosophy, and divinity. 2nd, That the school be supported at the present by yearly contributions from the congregations under their care. 3rd, That if any funds remain after paying the salaries of the master and tutor they shall be expended in the purchase of

* For this sketch we are indebted to the excellent *Presbyterian Historical Almanac*, of Mr. Joseph M. Wilson of Philadelphia, for 1863.

[1] Francis Allison, D. D., was born in Ireland in 1705, he was educated in the University of Glasgow, and came to this country as a probationer in 1734. In 1736 he officiated as a supply in a Church in Philadelphia, Pa., and soon after, receiving a call from the New London Church, he was ordained and installed by New Castle Presbytery in 1737, where he labored for fifteen years.

His time was also occupied as a teacher, as is shown above, and he was identified with all the movements of his day. He had an active mind and a warm, impulsive nature, and was a very prominent member of presbytery and synod. He was the originator of "the Fund for Ministers' Widows," which is still in existence in the Presbyterian Church, (O. S.)

In 1749 he received an invitation from the Philadelphia Academy (now the *University of Pennsylvania*,) to become one of its teachers, which he was disposed to accept, but the synod refused to part with him as master of the synod's school. He continued to labor at New London until 1752, when he removed to Philadelphia, where he became Vice Provost and Professor of Moral Philosophy in the Philadelphia College, (Academy) which position he held for many years.

He was also pastor of the First Presbyterian Church in Philadelphia until his death.

In 1756 the University of Glasgow created him Doctor of Divinity, and as an evidence of the estimation in which such an honor was *then* held, the Synod of Philadelphia returned their thanks; there is a tradition that he was the *first* minister in this country who received that honor. [Impossible. Cotton Mather, who died in 1728, had received it from that University.—EDS.]

On the re-union of the Synods of New York and Philadelphia, May 24th, 1758, he preached from Ephesians, iv. 4-7. "There is *one* body and *one* spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism. *One* God and Father of all, who is above all and through all, and in you all." This sermon was published with the title of "Peace and Union Recommended;" a note suggested that, as the perusal might to many seem long, they could conveniently divide it by pausing at the twenty-eighth page. He took part in the politics of his day. The modern heresy, which makes ministers mere ciphers in the State, had not taken root at that time, and he was active in the convention with the Connecticut ministers to withstand the gradual but determined innovations of (Episcopal) Churchmen and the Crown, on our liberties as citizens and Christians.

He married Miss Armitage; they had six children, and their descendants are now in the bounds of New London and Faggs Manor congregations. He died Nov. 28, 1779, and, though a holder of slaves during his life, he was opposed to slavery, and set his slaves free in his will.

books and other necessaries for the school.

Rev. Francis Allison was appointed the Principal, at a salary of £20, (Pennsylvania Currency,) with the privilege of appointing an usher, at a salary of £15.

In 1748 these salaries were increased by the synod to £40, and £20, and to meet this in part, each scholar, *except the needy*, was assessed twenty shillings a year. In 1749 the synod agreed to pay the Principal £30, as a compensation for teaching all the beneficiaries the trustees might select, whilst for the other scholars he was at liberty to charge the usual tuition. Under the care of Mr. Allison the school became justly celebrated, and it not only served to aid in the great work of furnishing the Church with well qualified ministers, but to rear up men of importance and renown in the State, and it is justly entitled to our regard as the first synodical school of the Church.[1]

In 1752, when Mr. Allison resigned this school, the Rev. Alexander McDowell[2] was appointed Principal, by whom it was removed to Elkton, Md., and then to Newark, Delaware. In 1754, the Rev. Matthew Wilson[3] became associated with him in the charge, and in 1769, it was chartered by the proprietary, John Penn; it flourished for many years, and formed the basis on which was established Delaware College, at Newark, Del.

Owing to many circumstances, the natural development of the *First Synodical School* into the *First Theological Seminary* did not take place; but earnest men, free from that indolence of mind and heart which has been denominated conservatism, kept the attention of the Church alive, and in 1809, the Presbytery of Philadelphia adopted an Overture to the General Assembly which met that year, asking for the establishment of a Theological School.

A committee was appointed, Rev. Dr. Dwight, chairman, to take the Overture into consideration. This committee made the following report, viz:

To send down to presbyteries for consideration the following propositions — First, To establish *one* school in some convenient place near the centre of the bounds of the Church.

Second, To establish *two* schools in such places as may best accommodate the northern and southern portions of the Church.

Third, To establish a school within

[1] The present New London Academy was established in 1828, and though not the lineal successor, is yet the successor in *name* and *locality*.

[2] Rev. Alexander McDowell was born in Ireland, and came to this country with his parents, who settled upon Burden's Tract, Virginia, in 1737; he offered himself to Donegal Presbytery on September 4th, 1739, and was licensed July 20th, 1740. He itinerated through portions of Maryland and Virginia, and on October 20th, 1741, he was ordained as an evangelist to Virginia, and subsequently to itinerate in New Castle Presbytery. He was settled at Nottingham, Md., for in 1743 he was, at the suggestion of Rev. F. Allison, appointed to preach at White Clay and Elk River churches, and New Castle Presbytery was directed to supply Nottingham for a year, when in 1744 it was placed under their care. The synod's school was entrusted to him; he removed it to Elkton, Md., and in 1767 to Newark, Delaware. In 1754 he felt the burden too much for him, and the synod appointed Rev. Matthew Wilson to teach the languages, and to receive £20 yearly. He still continued to labor as a teacher and preacher until his death, which took place Jan. 12th, 1782.

[3] Rev. Matthew Wilson was born in New London, Pa., Jan. 15th, 1731. He was educated in New London Academy, and was licensed by New Castle Presbytery in 1754, and was employed as teacher of languages in the synod's school. He was ordained in 1755 as pastor of Lewes and Cool Spring, Delaware, and subsequently at Indian River. He was an eminent man in his day, and took a lively interest in the affairs of the Church and State. He was engaged as a teacher, a physician, and a preacher, and was accomplished in them all. He was zealous in the cause of American Independence, and inscribed the word "Liberty" on his cocked hat, that no one might doubt his sentiments. He was skilled in jurisprudence and highly esteemed for his counsel. He died March 30th, 1790.

He was the father of the late Rev. James P. Wilson, D. D., the eminent pastor of the First Presbyterian Church, Philadelphia.

the bounds of each of the synods, leaving it to the synod to direct the mode of forming the school and locating it.

The Assembly of 1810 received the action of the presbyteries, by which it appeared that a majority were in favor of establishing *one* school — and the Assembly adopted the following resolutions:—

1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal, of the Presbyterian Church be, without delay, called into action for furnishing the Church with a large supply of able and faithful ministers.

2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction than they have heretofore enjoyed.

3. That in this seminary, when completely organized, there shall be at least three professors, who shall be elected by and hold their offices during the pleasure of the General Assembly, and who shall give a regular course of instruction in Divinity, Oriental and Biblical Literature, and in Ecclesiastical History and Church Government, and on such other subjects as may be deemed necessary.

4. That exertions be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction, and, when it is necessary, gratuitous support, to all such students as may not possess adequate pecuniary means.

5. That Rev. Drs. Ashbel Green, Woodhull, John B. Romeyn, and Samuel Miller, and Rev. Messrs. Archibald, Alexander, James Richards, and Amzie. Armstrong, be a committee to digest and prepare a plan of a Theological Seminary, embracing in detail the fundamental principles of the instruction, together with regulations for guiding [illegible] of the instructors and the [illegible] prescribing the best mode [illegible] controlling, and supporting [illegible] system.

6. That the following [illegible] elders: Revs. Jedediah Ch[illegible] Coe, Wm. Morrison, Jam[illegible] and Mr. Isaac Hutton, of [illegible] *Albany;* Revs. Samuel Wi[illegible] Milledoler, John B. Ro[illegible] Woolworth, Jas. Richards, [illegible] fort, Isaac Vandoren, and [illegible] Rutgers, of the Synod of *New New Jersey;* Rev. Ashbel Gr[illegible] McKnight, James Muir, Nath[illegible] John Glendy, A. Alexander, [illegible] Latta, John B. Slemmons, Jo[illegible] terson, Jas. Inglis, and Mr. Ro[illegible] ston, of the Synod of *Philadelp[illegible]* John D. Blair, Wm. Williams, [illegible] Houston, Saml. Drake, Benj. [illegible] of the Synod of *Virginia;* Re[illegible] Ralston, Jas. Guthrie, Wm. S[illegible] Hughes, of the Synod of *Pittsb[illegible]* Robert G. Wilson, Jas. Blyth[illegible] Cameron, Joshua L. Wilson, [illegible] Synod of *Kentucky;* Revs. J[illegible] Henry Kollock, Malcolm Mc[illegible] M'Ilhenny, Andrew Flinn, of th[illegible] of *The Carolinas*, be, and the[illegible] are, appointed agents to soli[illegible] tions during the course of the [illegible] year in the bounds of their r[illegible] synods, for the establishment an[illegible] of the proposed seminary.

7. That as filling the Chur[illegible] learned and able ministry, with[illegible] responding portion of real pie[illegible] be a curse to the world and a[illegible] to God and his people; so the [illegible] Assembly think it their duty [illegible] that in establishing a seminary [illegible] ing up ministers, it is their ea[illegible] sire to guard as far as possible [illegible] so great an evil; and they [illegible] by solemnly pledge themselve[illegible] churches under their care, that [illegible] ing and carrying into execution [illegible] of the proposed seminary, it will

endeavor to make it, under the blessing of God, a nursery of vital piety, as well as sound theological learning, and to train up persons for the ministry, who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God.

8. That as the constitution of our Church guarantees to every presbytery the rights of judging of its own candidates for licensure and ordination, so the Assembly think it proper to state most explicitly that every presbytery and synod will of course be left at full liberty to countenance the proposed plan, or not, at pleasure; and to send their students to the projected seminary, or keep them, as heretofore, within their own bounds, as they think most conducive to the prosperity of the Church.

9. That the professor in the seminary shall not, in any case, be considered as having a right to license candidates to preach the gospel; but that all such candidates shall be remitted to their respective presbyteries, to be examined and licensed as heretofore.

10. That Rev. Samuel Miller, D. D., and Rev. James Richards, be a committee to prepare an address from this Assembly to the churches under our care, calling their attention to the subject of a theological school, and earnestly soliciting their patronage and support in the execution of the plan proposed.

It will thus be seen how important an undertaking the establishment of a seminary was held by the Church, and the care manifested in getting it properly started. In accordance with the plan of *The Presbyterian Historical Almanac*, I now propose to place upon record an Historical and Statistical Sketch of the operations of the Seminary for the past FIFTY YEARS.

The Assembly of 1811 appointed a committee to confer with the trustees of the College of New Jersey in regard to locating the seminary at Princeton, and to make an arrangement which shall never be altered or changed without the mutual consent of both parties.

The Assembly of 1812 adopted the report of the committee, and located the seminary, at Princeton, N. J., and entered into an arrangement with the College of New Jersey, by which the trustees of said college granted them every facility in their power towards building up the seminary — and they also agreed that if at any time the Assembly found that the connection between their seminary and the college did not conduce sufficiently to the great purposes contemplated to be answered by said seminary, they shall be at liberty to remove it to some other place.

The Assembly elected a Board of Directors, and ARCHIBALD ALEXANDER, D. D., Pastor of the Third Presbyterian Church, Philadelphia, was elected Professor of Didactic and Polemic Theology.[1]

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[1] Archibald Alexander, D. D., was born in Virginia, April 17th, 1772; he was descended from that Scotch Irish race in the texture of whose character is fully developed the fourfold ingredients of intelligence, piety, the love of liberty, and of Presbyterianism. His ancestors fought at the siege of Londonderry. His grandfather emigrated to Virginia in 1737, and settled in the valley. His father was one of the Trustees of Liberty Hall Academy, where Archibald received his early education: during a revival of religion he made a profession of his faith; this was in 1790. His piety was of a fervent, devoted type, and he soon placed himself under the care of Rev. Wm. Graham to study Theology. He was taken under the care of Lexington Presbytery, and Oct. 1st, 1791, was licensed by the same presbytery.

Dr. Alexander commenced his labors as a missionary under the care of that presbytery, and during his labors he cultivated that free, sparkling, colloquial style of preaching, for which he was so eminent; in enlarging his acquaintance with men and things, and in enlarging the sympathies of those who were destitute of the means of grace. An incident occurred during one of his tours which indicated his wisdom. Owing to a mistake in giving notice, he once reached a Church and found no hearers, save the family with whom he lodged the previous night. He preached to them as fully and freely as though the house was crowded, and the blessing of Heaven evidently rested upon his labors.

On the 7th of June, 1794, he was ordained as an

The directors held their first meeting on the last Tuesday of June at Princeton; and in August 12th of the same year [1812] Dr. Alexander was solemnly inaugurated and entered upon the duties of his office. The number of students at the opening of the institution was *three*.

The Assembly of 1813 elected Samuel Miller,[1] D. D., Pastor of the First Pres-

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evangelist by Hanover Presbytery, and Oct. 22d. of same year, he received and accepted a call from Briery and Cub Creek churches; and in 1796 he was elected President of Hampden Sidney College, Va., which relation existed until 1806.

In 1796 he was a member of the General Assembly, and such was his power as a preacher, that the Pine Street Church (now the Third Presbyterian Church in Philadelphia, of which Thos. Brainerd, D. D., is pastor,) gave him a call. This he declined. His presidency of Hampden Sidney College was very successful. He displayed great tact in managing young men; having unbounded influence over them; though perfectly mild and retiring in manners, to command seemed natural to him, his intelligent eye and calm confidence of spirit were elements of power in his intercourse with students.

In 1806 the Pine Street Church again called him, which he accepted. The history of his ministry in Philadelphia bears testimony of his indefatigable industry; he was a faithful pastor, not only working himself but also making others work.

In 1807 he was elected moderator of the General Assembly, and in his opening sermon of the Assembly, 1808, he made a memorable suggestion about establishing a Theological Seminary, he being the first man to propose in any of the judicatories of the Church the establishing of this institution. In 1812 it had been resolved by the Church to establish such a seminary, and Dr. Alexander was unanimously elected the first professor, and on August 12th, 1712, he was duly inaugurated Professor of Didactic and Polemic Theology. The subject of his discourse was *The Holy Scriptures*—their genuineness, integrity, authenticity, and inspiration, their authority as a rule of faith and practice, the principles of their interpretation, the helps in searching the scriptures, and the motives to their diligent perusal.

It appears that Dr. Alexander was but forty years old when he was elected. His training had been preëminently of the right kind, first a missionary, then a country pastor, then the president of a college, and then the pastor of a large city Church; he had thus passed through the various preparatory stations well adapted to call out his gifts, to enlarge his practical knowledge, and to qualify him for all that the Church could expect in his new department. He was professor in the seminary nearly forty years; during all of which time he commanded the confidence, the respect, and the veneration of the entire Church. His death occurred Oct. 22d, 1850.

[1] Samuel Miller, D. D., the fourth son of Rev. John Miller, pastor of the Presbyterian Church in Dover, Delaware, was born Oct. 31st, 1769. His early literary training was under his parental roof, but in due time he was sent to Philadelphia, and attended the University of Pennsylvania, where he graduated with honor July 31st, 1789.

Having devoted himself to the ministry, he commenced the study of theology under his father. He was licensed by Lewes Presbytery, and finished his theological course under the Rev. Dr. Nesbit, at Dickinson College, Carlisle, Pa. In 1792 he was called to the united congregation of Drs. Rogers and McKnight, of New York, which he finally accepted, and was ordained and installed June 5th, 1793.

From the commencement of his ministry in New York, he enjoyed a reputation in some respects peculiar to himself. Though Dr. Mason, and Dr. Linn, and Dr. Livingston, and other great lights were there, yet the subject of this notice was far from being thrown into the shade. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had from the beginning an uncommonly polished style, and there was an air of literary refinement pervading all his performances that excited general admiration, and well might put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions; and several of these early occasional discourses were published, and still remain as a monument of his taste, talents, and piety. One of his earliest published sermons was before a society in the city of New York for the manumission of slaves; and it may well be doubted whether a more discreet, unexceptionable, and dignified sermon has been written on the subject since.

In 1806 Dr. Miller was moderator of the General Assembly of the Presbyterian Church.

Dr. Miller is understood to have taken a deep interest in the establishment of the Theological Seminary at Princeton, from the first inception of the enterprise, though without the remotest idea that he was destined to be more intimately connected with it than many others of his brethren. When Dr. Alexander was inaugurated, in August, 1812, Dr. Miller preached the sermon. When the chair of ecclesiastical history and church government was to be filled, the eyes of the Church were directed to Dr. Miller; and in due time the judgment of the Church was pronounced in his being formally elected to that responsible place. The appointment was made in May, 1813, and having accepted it, he was inducted into office on the 29th of September following.

Here Dr. Miller continued discharging the duties of his office with great fidelity and ability, and to the entire acceptance of the Church, during a period of over thirty-six years. Though he

byterian Church, New York, Professor of Ecclesiastical History and Church Government; he was inaugurated Sept. 29th of that year; and the location of the seminary, which had been temporary, was now made permanent at Princeton.

During the year 1812, Dr. Alexander, Professor of Didactic and Polemic Theology, discharged as far as practicable the chair of Oriental and Biblical Literature; and in 1813, when Dr. Miller was elected, they divided between them the whole course of instruction prescribed in the plan of the seminary.

The Assembly of 1820, learning that the health of Dr. Alexander was such as did not admit of his any longer continuing to conduct (in addition to his other duties) the instruction in the original Languages of Scripture, the Professors were authorized to appoint an assistant teacher of those languages. They selected the Rev. CHARLES HODGE, a licentiate of Philadelphia Presbytery, who was ordained by New Brunswick Presbytery, and accepted the appointment. He was elected by the Assembly of 1822, Professor of Oriental and Biblical Literature, and was inaugurated in the autumn of the same year.

In 1833 Rev. JOSEPH ADDISON ALEXANDER, A. M., was appointed Assistant Instructor in Oriental and Biblical Literature[1]; and the Assembly of 1835

had not, in his latter years at least, any great vigor of constitution, and was obliged to nurse himself with more than ordinary care, yet he was able to go through with his prescribed duties in the seminary, besides performing a good deal of occasional literary labor, until within about a year of his death. In May, 1849, the General Assembly accepted the resignation of his office, testifying at the same time in the strongest manner possible their grateful appreciation of his services, and their high respect for his character. His health, which had been waning for a considerable time, failed after this more perceptibly, until at length it became manifest to all that his period of active service was over. He lingered a number of weeks, suffering not so much from positive pain as from extreme exhaustion and difficulty of respiration, but without a cloud to intercept the clear shining of the Sun of Righteousness. He felt that his work was done, and he was ready to enter upon his reward. He gently passed away to his reward, on Monday evening, Jan. 7th, 1850. His funeral drew together a large concourse of clergymen and others from the neighboring towns and cities, and an appropriate and characteristic sermon was preached on the occasion, by his venerable colleague, Dr. Alexander.

Dr. Miller was married a few years after his settlement in New York, to Miss Sergeant, daughter of the Hon. Jonathan D. Sergeant of Philadelphia. They have had a large family of children, several of whom still survive in the different walks of honorable and Christian usefulness.

[1] Joseph Addison Alexander, D. D., the third son of Rev. Archibald and Janetta (Waddell) Alexander, was born in Philadelphia, April 24th, 1809. His early education was obtained under the immediate supervision of his parents, and owing to an intellectual vigor, rare indeed, his powers of acquiring knowledge were amazing, especially in the department of languages. In 1825 he graduated at the College of New Jersey (Nassau Hall,) with the highest honors of his class. He was elected tutor, but declined the appointment, and, with Mr. Patton, founded Edgehill School at Princeton. He studied theology at home and at the University of Halle and Berlin, in Europe. He was licensed and ordained by New Brunswick Presbytery in 1832, and became assistant instructor of the Hebrew and the Greek text of the Bible in the Princeton Theological Seminary; in 1835 he was appointed associate professor, and in 1840, sole professor of Biblical and Oriental literature; in 1851 he was transferred to the chair of Biblical and Ecclesiastical History; and in 1859, at his own request, he was assigned the department of Hellenistic Greek and New Testament Literature. The main business of the his life was with the Holy Bible, giving to theological research and instruction, all the energies of his massive intellect.

His gigantic mind was in full vigor until the day before his death. On the morning of that day he was occupied with his usual course of polyglot reading in the Bible, being accustomed to read the scriptures in some six different languages as part of his daily devotions. He seems also to have entertained himself during some part of the day with one of the Greek classics, Herodotus, as a pencil mark on the margin "January 27, 1860," is said to show. In the afternoon of that day, he rode out in the open air for the first time since his attack of hemorrhage. During that ride, however, which was not continued more than forty-five minutes, a sudden sinking of life came on him, so much so that he was borne almost entirely by the help of others from the carriage. This sinking continued all Friday night, and on Saturday he was hardly conscious of anything until he died, which was about half past three o'clock, P. M. His death was perfectly

elected him Associate Professor of Oriental and Biblical Literature; and also elected JOHN BRECKINRIDGE, D. D., who at that time was Corresponding Secretary of the Board of Education, Professor of Pastoral Theology.[2]

Rev. Dr. Breckinridge resigned in
In 1840 the Assembly transferred

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calm, without a struggle, without one heaving breath. He died in his study, January 28th, 1860.

[2] John Breckinridge, D. D., the son of Hon. John and —— (Cabel) Breckinridge, was born July 4th, 1797, near Lexington, Ky. His father was an eminent lawyer, and filled several offices in the State and National Government. His son John entered the College of New Jersey at Princeton, in the autumn of 1814, and graduated in September, 1818. While at college he was led to seek his Savior, and making a profession of religion, joined the Church.

In the summer of 1820, he entered the seminary at Princeton as a student of theology; in the autumn of the same year he was appointed as tutor in the College of New Jersey, which office he held for a year, at the same time fulfilling his duties as a student in the seminary. In the summer of 1822 he was licensed by New Brunswick Presbytery, and soon after was appointed Chaplain to Congress, in which capacity he officiated one session; that winter, Jan. 20th, 1823, he was married to Miss Margaret Miller, the eldest daughter of Samuel Miller, D. D., of Princeton, N. J. It was the intention of both Mr. Breckinridge and his wife to devote their lives to the work of Foreign Missions, but the advice of experienced friends and other circumstances changed their anticipations, and in the spring of 1823, he accepted a call from the McChord Presbyterian Church, Lexington, Ky. He was ordained and installed pastor by West Lexington Presbytery, and for three years he ministered to that people, greatly beloved and respected by them.

In the summer of 1826 he received and accepted a call to the Second Presbyterian Church at Baltimore, Md., as colleague pastor with John Glendy, D. D., who had for many years been pastor of that Church, but was then advanced in years; here he was installed Oct. 13th, 1826, by Baltimore Presbytery, of which presbytery he continued as a member during his life.

In 1831 he was elected Corresponding Secretary and General Agent of the Board of Education of the Presbyterian Church. The cause of education was at a low ebb, and though there was very little to prompt him to leave a warmly attached and liberal people, after mature deliberation he felt it to be his duty to accept the appointment. He removed to Philadelphia, and by the blessing of God upon his labors, by his wisdom, zeal, industry, and eloquence, he revived the institution. The number of beneficiaries during the year he took charge of it were less than one hundred. The number and the means to support them increased during his administration to ei hundred.

In 1835 he was elected Professor of P Theology in the Seminary at Princeton, N the General Assembly of the Presbyterian in the United States. After much consid he concluded to accept the appointmen spent the following winter and spring as a to solicit funds for the seminary, in which, usual, he was eminently successful. At th ing of the directors he was inaugurated M 1836; he performed the duties of the pro ship with evident success, and he frequentl as agent in procuring funds for the seminar success as an agent led the Board of Foreig sions to elect him the General Agent f Board. The General Assembly of that ye ing organized that Board, he declined this this time, but he spent a few months in a ing the Church upon the subject.

In July, 1838, the Foreign Board again the office upon him, and he finally consente death of his wife (June 16th, 1838) had an tant influence upon his leaving Princeton.

As agent for the Board he visited every of our country, and gave that cause an i and popularity it has ever since sustaine 1839 he was called to the First Presb Church in New Orleans, La. He declin call but preached as a supply during the w returning north in 1840, when he marrie Mary A. Babcock of Connecticut, and ret to New Orleans he spent the winter of preaching for the First Church; but his began to decline, and he finally left New O in May, 1841, and was enabled to reach th where he was born, Cabell's Dale, near Lexi Ky. Here, surrounded by all the comforts receiving the devoted attentions of his wi mother and his wife, he gradually succum the influence of disease, and died Aug. 4th His disease, bronchial consumption, was troublesome and painful, and for weeks ga great disquietude. A short time before his he had a season of repose, and calling h brothers, Rev. Robert J. and Wm. L. B ridge, to his bed-side, taking each by the h said: "I am dying; remain with me!" B after fell into a sleep which knew no wak

He was a good, great, and eminently man. His manners were pleasing, and his course with his friends revealed the true man. As a preacher he was peculiarly in ing and eloquent, none were more acceptal popular. As an agent to collect funds for olent institutions he was unrivalled; being of great industry and activity he was often upon to preach, address public meeting otherwise take a lively interest in all the events of the day. The late James W. A der, D. D., spoke of him as follows:

Dr. Hodge to the chair of Theology. Joseph Addison Alexander, D. D., became sole Professor of Oriental and Biblical Literature.

In 1849, Rev. James W. Alexander was elected Professor of Ecclesiastical History,[1] which chair he held until 1851. On his resignation the Assembly transferred Dr. J. Addison Alexander to the chair of Ecclesiastical History, and elect-

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"The writer of these lines knew him longer, and better, than any man living; and if we ever knew a man of whom we could truly say his faults were few, and his virtues transcendent, this was one.

"The close of such a life is necessarily a matter of extreme interest and importance. We will, therefore, give some facts concerning it. He was endowed by nature with a degree of intrepidity of character—perhaps, more properly speaking, hardihood of spirit—which made him, all his days, insensible to fear; and we suppose, that at any moment during his life, this equality alone would have enabled him to die with perfect composure. He had, besides, in the highest possible degree, that sense of propriety, and that perception of what is becoming—which constitute the highest charm of the behavior of a gentleman, in all circumstances, and this ruling characteristic was so strong to the very last, that some hours before his departure, he put his thin hand in ours, as he feebly revived from a season of great bodily suffering, and with a voice nearly inaudible, but perfectly steady, said—'Do not permit me, in moments like these, to do anything unbecoming.' To say that such a man meets the king of terrors with all the dignity that could illustrate the names of heroes or philosophers, is to say nothing.

"And yet there was no insensibility to the solemnity of the occasion, or to the overwhelming importance of the event. For, the same morning, when asked about his spiritual consolations, he replied, 'I have no fear, but I have not that rapture of which many have spoken. I never had much rapture in religion. My views of the depth of sin and of the awfulness of eternity have been such!'

"The principal seat of his disease was in the throat, and for several months before his death, that eloquent voice, which had filled so many hearts and thrilled so many spirits with all high and tender emotion, was already hushed to the lowest whisper. At the same time his frame was reduced to the last degree of emaciation, (though he daily rose and dressed himself, almost to the last) and his nervous and vital energy so much prostrated, that he could not endure the least excitement whether physical or mental. While these circumstances render his great and enduring self-possession and composure the more remarkable, they explain, also, how it was that the last months of his life, were essentially months of solitude and of silence. It was a continued season for divine meditation, for inward prayer, and for sweet mmunion with God.

"On one occasion, the day perhaps before his death, he called his only son, a youth of thirteen years, to his bed side, and with the tenderest admonitions, and the most fervent blessings, besought him to remember that he had consecrated him, from the womb to the service of God—as a minister of his son, Jesus Christ, and that, unless his whole heart and soul were in this great work, it would be an abomination in the sight of God, if he should intrude into it.

"An hour before his death, he became, apparently, entirely free from pain—and his poor, frail body, sunk into a posture of rest and quiet. He was, as he had constantly been, in the perfect exercise of all his senses and faculties. After a few moment, he said, 'Nothing is impossible with God.' And a little after—'God is with me.' These were his last words."

[1] James Waddell Alexander, D. D., the son of Rev. Archibald and Janetta (Waddell) Alexander, was born in Louisa County, Virginia, March 13, 1804. Surrounded by the happiest influences, his active mind developed freely and rapidly; he was a frank, open-hearted, generous boy. At college, though the most youthful of his class, the attractive simplicity and loveliness of his character won for him the affections of all. He graduated at the College of New Jersey, in 1820, and was appointed tutor in the same institution, in 1824, and was licensed by the New Brunswick Presbytery the same year; he resigned his tutorship in 1825, and became pastor of the Presbyterian Church at Charlotte C. H., Va.; here he labored two years when he was called to the First Presbyterian Church, Trenton, N. J., which he accepted. In 1830, he resigned his charge, and became Editor of the Presbyterian, published in Philadelphia. In 1833, he accepted the appointment of Professor of Rhetoric and Belles Lettres in the College of New Jersey, and discharged the duties of this office until 1844, when he became pastor of the Daune Street Presbyterian Church, New York. In 1840, he was appointed Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

In 1851, he accepted a call to become pastor of the Fifth Avenue Presbyterian Church, New York, where he continued until his death, which took place at the Red Sweet Springs, Va. His health had been somewhat feeble, and he had visited the springs in hopes of restoration, but in this he was disappointed.

He died July 31st, 1859, of dysentery. His body was taken to Princeton, New Jersey, where it was buried by the side of his sainted father.

ed Rev. William Henry Green, Professor of Biblical and Oriental Literature.

THE PROFESSORSHIPS have been as follows: When the seminary was instituted in 1812, Rev. Dr. ARCHIBALD ALEXANDER was elected Professor of *Didactic* and *Polemic* Theology; this was the title of his chair until 1840, when it became *Pastoral* and *Polemic* Theology. In 1850 *Church Government* was added; thus, in 1851, when he died, he was Professor of *Pastoral* and *Polemic Theology* and *Church Government.*

REV. DR. SAMUEL MILLER was elected in 1813 Professor of *Ecclesiastical History* and *Church Government;* on his resignation in 1849, he was made *Emeritus* Professor of the same chair, which arrangement lasted until his death in 1851.

REV. DR. CHARLES HODGE was elected in 1822 Professor of *Oriental* and *Biblical* Literature. In 1840 it was changed to *Exegetical* and *Didactic* Theology. In 1852 *Polemic* Theology was added, which is the title of his chair at the present time.

REV. DR. JOHN BRECKINRIDGE was elected in 1835 Professor of *Pastoral* Theology. He resigned in 1838.

REV. DR. JOSEPH ADDISON ALEXANDER, who was appointed assistant instructor in 1833, was elected in 1835 Associate Professor of *Oriental* and *Biblical* Literature; in 1840 he was made Professor of the same chair. In 1851 he was transferred to the chair of *Biblical* and *Ecclesiastical* History, and in 1859, at his own request, he was transferred to the chair of *Hellenistic Greek* and *New Testament Literature*, of which he was Professor when he died, in 1860.

REV. DR. JAMES W. ALEXANDER was elected in 1849 Professor of *Ecclesiastical* History and *Church Government.* He resigned in 1851.

REV. DR. WILLIAM HENRY GREEN was elected in 1851 Professor of *Oriental* and *Biblical* Literature. In 1860 it was changed to *Oriental* and *Old Testament* Literature, which is the title of th at the present time.

After the death of Dr. Ar Alexander the title of his profes was changed to "Pastoral Th Church Government, and the Co tion and Delivery of Sermons. 1852, Rev. Dr. E. P. Humphr elected to this vacant Profes and declined. In 1853, Rev. Dr Boardman was elected to the sa declined.

In 1854, at the unanimous nomi by the Board of Directors, the R ALEXANDER TAGGART MCGIL transferred, with his own consen the Western Theological Semin Alleghany, to this vacant chai 1859, the department of Eccles History was added to his duti 1860, the title was made "Eccles History and Church Government in 1861, it was made "Ecclesiast miletic, and Pastoral Theology."

REV. DR. BENJAMIN M. PALMI elected in 1860 Professor of *Pastor ology* and *Sacred Rhetoric;* he de

REV. CASPAR WISTAR HODGE, was elected in 1860 Professor o *Testament Literature* and *Biblical* this was a new chair, and he is Pr at the present time.

REV. DR. JAMES CLEMENT M was elected in 1861 Professor of *History;* this is a new chair, the which, at the present time, is I Professorship of Church History.

THE PROFESSORS OF THE SEM ARE AS FOLLOWS:

CHARLES HODGE, D. D., *Exegetic dactic, and Polemic Theology.*

ALEX. T. MCGILL, D. D. *Eccle Homiletic, and Pastoral Theology.*

WILLIAM HENRY GREEN, D. D., *O and Old Testament Literature.*

Rev. CASPAR WISTAR HODGE, . *New Testament Lit. and Bib. Gre*

JAMES C. MOFFAT, D. D., *Helena fessor of Church History.*

ORIGIN OF THE NEW ENGLAND CONFERENCE SYSTEM.

BY REV. ALBERT COLE, CORNISH, ME.*

SOME years ago the York County Conference, Maine, appointed a committee of which the writer of this article was a member, to investigate the history of the origin of the York County Conference, and of the system of conferences obtaining in this State; and to report the result to a subsequent meeting. The report was made in 1859; and was recommitted to the writer, to be modified as he should see fit, and to be sent to the *Mirror* for publication. At a subsequent meeting of the conference, the subject was called up again; and a promise was given, that as soon as a certain doubted point could be settled, the wishes of the conference should be complied with. That point is now fully and fairly settled; and so I submit for publication the following

REPORT.

Your committee are so fortunate as to have in possession some very valuable manuscripts of the late Rev. Charles Freeman of Limerick, who bore an important part in the formation of the county conference, and was one of its chief members and sustainers during his exemplary and useful life. In these manuscripts we find a plain account of the formation of the first conference, which will be presently given in full. From that we learn, that the incipient steps to its formation were taken at a ministerial association at Alfred, in the summer of 1822.

But a question arises, which Mr. Freeman's account does not answer; and yet it is a question of some importance in our estimation. And we perceive that it was considered of importance sometime ago, and gave rise to sharp controversy in the newspapers of the time; as we learn from a correspondence between Rev. Messrs. Freeman and Douglas, in the year 1842, kindly communicated to us by the latter a few days since. That question is, *Who first suggested the formation of the conference?*

When your committee began this investigation, there were living in this State two venerable men, fathers in Israel and in the ministry, who were present both at the incipient and the completing steps of the formation of the conference, Rev. Levi Loring of Athens, and Rev. Joseph Fessenden of Bridgton. These brethren were written to on this subject; and promptly came the answers. Mr. Loring wrote, that the Rev. Nathan Douglas, with whom the association met, in walking from his dwelling to the place of the public meeting, suggested the idea of a gathering of the ministers and lay delegates of the churches, so as to interest the people, and advance the interests of religion in the county. And that after the return from the public service, the subject was discussed by the association, and it all resulted in the county conference.

Mr. Fessenden, dictating a letter, for he was too feeble to write, ascribed the originating of the idea to the fertile mind of the late Rev. Charles Feeeman.

We thought we could see a possible way of harmonizing these conflicting

* This article — in the form of the report of a committee, which appeared in the *Christian Mirror* of March 15, 1864 — contains facts which are worthy of preservation in permanent form, and we accordingly transfer it to our pages. Upham, in his *Ratio*, [Secs. 212–219.] discusses the whole subject of conferences; showing that they were urged by the fathers of New England, but never assumed organic and permanent life until their organization in York Co., Maine, in 1822–3. The facts here given detail the way of this origin.
EDS.

witnesses. Mr. Loring remembered the private walk and suggestion; and Mr. Fessenden remembered the discussion in the association, where Mr. Freeman, the standing scribe, would naturally be the one to reduce the proposition to form, and present it for formal action.

Both these venerable and beloved men soon passed away. Still the Rev. Mr. Douglas was alive, and could probably settle the question; but we knew not his address, and could not communicate with him. And so we waited. A kind Providence has brought him and your committee together; and from his lips, confirmed by the correspondence of 1842 between him and Mr. Freeman, we learn that the answer sent us by Mr. Loring was exactly correct; that the suggestion came from Mr. Douglas, during the walk to the public meeting; that the matter was talked over in the association after the return, when it took due form, and was in proper time ushered into life.

From the correspondence just mentioned, we learn another fact. The Rev. George Payson, present at the association, was deeply interested in the idea; and was for carrying it further, so as to have a conference in each county, and then to have the various county conferences combined together in some form. He stated his views, and the objection to them on the part of some men, that in such a combination the individual churches would lose their independence. In this desire of Mr. Payson and others, originated afterwards the State conference; and to obviate this difficulty, the ninth article of the constitution of our State conference was inserted, which provides that "no ecclesiastical power or authority shall ever be assumed by the general conference, or be delegated to it."

We are now to introduce Mr. Freeman's account of the formation of our conference, and what he says in relation to the other conferences in the State.

"ACCOUNT OF THE ORIGIN OF THE ference system.

"The first movement to establish ference system was made in the York Association of Ministers, at a meeti in Alfred, Aug. 6. 1822. There were at this meeting Rev. Jonathan Cale man — Rev. Joseph Hillard of Ber Rev. Jonathan Cogswell of Sac George Payson of Kennebunkport, Limerick — Rev. Levi Loring of Bu Rev. Joseph P. Fessenden of Kennebu — Mr. Phineas Pratt, of Saco — and Freeman, of Limerick. Rev. Jonath lef officiated as moderator, and Freeman as standing scribe. [In this not find the name of Rev. Nathan E of Alfred, with whom the associati Doubtless it was left out simply by For in the before-named correspond 1842, he gives an extract from the of the association, to show that the Greenleaf was not there, bearing on raised in the correspondence; and tract mentions the eight persons above as present, and also Mr. Douglas, house the meeting was held.]

"At this meeting 'It was *voted*, that first Tuesday of October this asso hold its annual meeting. It was vot at the annual meeting of the associat ordinary business be suspended.'

"*Voted*, that the churches in com with the members of the York County ciation of ministers be invited to appo delegate to unite with their pastor in ing the annual meeting to be held in on the first Tuesday of October an and also that the destitute Congreg churches in this county be invited to with us, by appointing two delegates.

"*Voted*, that a committee of three pointed to prepare business for the associational meeting. *Voted*, that Br Payson, Freeman, and Fessenden, committee.

"*Voted*, that the members of this a tion lay this business before their ch

"*Voted*, that the scribe inform the de churches of this yearly association, and them to send delegates.

"*Voted*, that each member of the a tion prepare an account of the state o churches for the yearly meeting.

"*Voted*, that the scribe request the destitute churches to give by their delegates an account of the state of their churches.

"*Voted*, that the object of this yearly meeting be to promote the union and prosperity of the churches in this county.

"*Voted*, that at the annual meeting a collection be solicited to aid the destitute churches in this country.

"*Voted*, that at the annual meeting of the association the place of the next annual meeting be appointed.

"*Voted*, that after prayer the association be adjourned to meet in Buxton, at the house of Bro. Loring, on the first Tuesday of October next, at two o'clock, P. M."

The meeting proposed was accordingly held in Buxton on the first Tuesday of October, 1822; when they adjourned to meet in Alfred on the first Tuesday of October, 1823.

December 24, 1822, a meeting of representatives from sixteen churches in Cumberland County was held in Gorham, when they organized the Cumberland Conference of Churches. The associated churches in York County afterwards adopted the name of conference.

It appears that measures were soon adopted to form a general conference for the State: as in the notice calling the Cumberland Conference together in Dec., 1824, is the following clause. "It may be proper to remark that representatives of other conferences will be received either as delegates to this conference, or as delegates meeting at the same time and place to form a general conference, according as their appointments have been made.

"ASA RAND, *Clerk, C. C. C.*

"Dec. 1, 1824."

The meeting referred to was in Falmouth.

The county conferences were formed as follows.

York Co., at Buxton, Oct., 1822.
Cumberland Co., at Gorham, Dec., 1822.
Somerset Co., at Norridgewock, Oct. 1, 1823.
Kennebec Co., at Winthrop, Oct. 29, 1823.
Oxford Co., at Bridgton, Jan. 6, 1824.
Lincoln Co., at Alna, June 8, 1825.
Penobscot Co., at Foxcroft, Jan. 11, 1826.

The above is Mr. Freeman's account in full. The Minutes of the General Conference put the organization of Penobscot Conference in 1825; and that of the State Conference in 1826. Since then the other County Conferences have been formed; and lately other New England States are following the example of Maine, by organizing State Conferences.

In the first meeting of York County Conference, ten churches were represented, as follows. The church of Alfred, by Rev. Nathan Douglas and Dea. Sam. White. That of Berwick, by Rev. Jos. Hilliard and Elder Wm. Shaw. That of Biddeford, by Bro. Asa Clark. That of Buxton, by Rev. Levi Loring and Dea. Dan. Leavitt. That of Lebanon, by Dea. John Moody and Bro. Nicholas Shapleigh. That of Limerick, by Rev. Chas. Freeman and Dea. Benj. Johnson. That of Lyman, by Rev. Jona. Calef and Dea. Sim. Chadbourn. That of Kennebunkport, by Rev. Jos. P. Fessenden and Dea. Jos. M. Hayes. That of Parsonsfield, by Dea. Sam. Garland. That of Saco, by Rev. Jona. Cogswell and Bro. Nath'l Scammon. Also, Rev. George Payson and Mr. Phineas Pratt, were members.

The first moderator was Rev. Levi Loring. The first scribe was Rev. Nathan Douglas. The first sermon before the conference was delivered by Rev. Christopher Marsh, at Buxton, Oct., 1822. The number of church members reported at that time was 570. The number reported June, 1863, was 2307.

Such are the facts, so far as your committee can gather them, concerning the origin of our County Conference, and of our conference system. No one acquainted with the history of religion in this State, can doubt that this system has been the means of incalculable good. And no child of God, attending our conferences,

can fail to desire their continuance and prosperity. We bless God for them; and we bless the memory of founders.

THE WORK AND RESPONSIBILITY OF THE CHURCH

BY REV. A. L. STONE, D. D., BOSTON.

PAUL says that preaching is "To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."

It is declared in this scripture that God's purpose in creation had respect to the gathering of a Church on earth by which, in the displays thus made of the bright marvels of redemption, angelic students might learn the infinitely diversified wisdom of God.

This term "manifold wisdom" is very expressive. God's wisdom is not single and simple. It is many-sided wisdom. It twinkles in every star. It shines in the splendors of the full-orbed sun. The laws and processes of nature give it a perpetually changeful illustration. In the formation of intelligent minds, in the glorious endowments of the angelhood, in the adjustments of a providential government, this divine attribute takes on continually a new style of demonstration and flashes forth a new lustre. But it is "*manifold wisdom.*" Creation and Providence, with all their wondrous variety, cannot fully display it. There are other and brighter lustres hidden still. These are unveiled in redemption. There at once the softest and the most imperial rays of this divine celestial glory shine forth.

And *the Church*, the community of the ransomed and the sanctified, is the mirror that gives forth this fairer and truer image of God. To angels and to men, to his friends and his enemies, this is God's chosen crowning method of revealing himself in all the plenitude and diversity of his wisdom, and his p and his goodness.

And what is true of the Churc whole is true in its measure and of each particular local Church. whole is made up of these part each part is singularly complete in a rounded symbol of the whole. as when you shatter certain cr each fragment is a perfect min copy of the original, the same and forms reappearing without in or diminution.

The local Church stands in ever munity God's elect method of disp his own glory and carrying forwa redemptive work.

He might have committed this to scattered and isolated indiv He might have constituted no Ch brotherhoods, inaugurated no fam lowships, but have sent out each vated soul alone and on his own r sibility to do by himself whatev hands should find to do, and to each trophy of his fidelity behin in the solitude of the same iso But he did not choose this. I dained the Church the light world. He made the covenante ciplehood to be the salt of the He set up the Church as the pill ground of the truth. He furnis with nurturing ordinances and str ening sacraments. He knit its me ship together by tenderest tie bound them by solemn pledges gave to them to be over them Lord, the ministry of reconciliatio compacts and consolidates them

under leaders and with ripe discipline as his cohorts of battle and of victory in a revolted world. It is better to have armies, made up of divisions, brigades, and regiments, for the overthrow of rebellion, than to send forth millions of patriotic and valiant men to move each by himself and to fight each in his own way. And however the army be subdivided, unless it be routed, you come down still to a unit of fellowship, not of individuality, and the smallest squad goes officered, and orderly, and shoulder against shoulder, to its work. This is God's way. This is the New Testament method to establish a Church in every community, and to push forward the conquering grace of God and the brooding and nurturing life of Christianity, by the instrumentality of the Church.

Some of the reasons of this divine method we think are obvious, and may be suggested in passing.

1. The demonstration made by a community is altogether a more attractive and impressive demonstration than that by an individual. Here is a single man, who seems to have undergone some change, to be filled with a new spirit, to be governed by new principles, and to have new objects in life. Well, that affects us to some extent. But there is a whole fraternity upon all whose constituents the same transformation has passed. They have all come under the ascendency of these new principles, and are seeking to realize together this new life. This exhibition at once commands attention. It is a matter of graver importance than the private history of individuals. It can be studied to advantage. It fills the public eye, and puts forth a challenge for public observation. It solves the question as to the social nature of the change, how men can walk together under the new dynasty, what new modifications have come upon the old ties of sharp competition and rasping selfishness. If this work of the gospel upon the heart brings together men who are hot and fierce in the greedy scrambles of avarice and ambition, and makes of them *a band of brothers*, that is a demonstration by itself, higher and clearer than any effect upon the individual nature.

2. The purity of the truth is safer also in the keeping of the Church than when lodged only with detached individuals. In the latter case, a gradual departure from a divinely given faith, may be unperceived and unrebuked, until the steps are far astray and the soul quite in the dark. In the former case there are written creeds, that cannot be tampered with without discussion, comparison of views, inquiry at the fountain head of doctrine and general consent. Individual instances of aberration are perceived and faithfully and fraternally dealt with. A whole Church is less likely to be led astray by doctrinal or practical error than a single individual. Their members and their covenants, and more especially their public ordinances of Sabbaths, and preaching, and sacraments, guard and preserve the purity of the faith inviolate.

3. There is again in the Church a ministry of tender mutual care which an isolated experience would lack. The renewed soul entering into this fellowship finds a quick and lively sympathy; he is watched over by loving eyes, he is helped by wiser counsel, he is girded about with brotherly arms, and in the strenuous endeavor which he is making to resist the world, the flesh, and the devil, he feels what strength there is in a comrade's presence and cheering word. He undertakes neither doing nor suffering alone, but finds himself surrounded by a family group, himself one of the household, and held up, companioned and comforted by sympathizing kindred.

4. In the aggressive movements of Christians there is, moreover, a community of interest, aim, and effort, not so certain, perhaps not possible, otherwise.

Those in the same Church fellowship, holding, as they believe, the very truth of God and walking after the very ordinances of the scripture, when they join their endeavors for spiritual progress, have the common end of building up that Church which Jesus has planted and which he loves, and where he has set them to work for him. It is their common and united desire, Oh, that this Church may be enlarged, may be quickened, may become more absolutely and convincingly a temple of the Holy Ghost, so that all within its pale may possess a diviner life, and all whom we can gather under its shadow, may taste with us the joys of the divine presence and fulness. These aims are definite. They are common. They secure harmony. They look to and labor for specific spiritual issues, in regard to which there is no distraction, no diversion. In whatever other bonds fellow Christians labor together, you cannot be so sure of common ends, and harmony of spirit. Human nature, with grace aiding, is crooked and perverse, and drops easily into clannish and selfish currents of action. And one such exhibition of diverse and rival purposes, in spiritual enterprises, may more than undo all the good achieved or attempted.

5. Again, in working through the Church, there is an order and economy of procedure not else realized. A Church is an orderly body, constituted by definite covenants and agreements. It keeps regular and stated observances. It is not fitful and spasmodic in its demonstrations, but goes forth in appointed and continuous movements. It does not dash off in raids from which it returns with spoils, indeed, but without even a banner left behind to retain possession of the ravaged territory. It is an army of occupation. It aims to secure the permanent divine control where it advances, to set up and maintain the institutions of a divine government. It can mark thus its progress, establish boundaries, *secure and hold its conquests*, and discern a basis for future operations. The guerilla movements too often have nothing permanent to show, for their labor must be repeated over the same ground, crossing and recrossing the same territory, with an unwise expenditure of time and energy, and unequal and transient results.

These are some of the considerations that vindicate the divine plan of pushing forward Christian evangelism through the instrumentality of churches. It is not meant that nobody shall do any good unless he belong to the Church. We forbid no man's working for human redemption, whether he follow with us or not. It is not meant that no Church member shall have any plan of Christian activity in which the whole Church of which he is a member does not join with him. But it is meant that those whose prevalent and favorite mode of personal and concerted activity is to step outside of all the bonds of Church fellowship to take upon them other connections and practically to throw over and ignore these home ties in outside independent enterprises, withdrawing just so much energy and hard work from the specific business of awaking, arousing, reviving, lifting up and helping on the Church itself, Christ's host, with his own banner flying over it, do so far miss of the healthier, wiser, more biblical style of Christian working. In the Church, through the Church, by the Church, we believe it best pleases Christ, best suits the economy of his spiritual institutes, and keeps nearest the channels of the Holy Spirit's most copious fulness, that Christian people should spend and be spent in their spiritual tasks.

And now what are these spiritual tasks? Are they properly exhaustive of Christian strength and zeal? What is the style and what the amount of Church labor for all her sons and confessors?

And I answer:

1. It is the work which the Church itself can do. The truth of this reply would seem self-evident. You hire a laborer on your farm in the country. There are many fields and many tasks. Here the soil is to be tilled. There the yellow harvest is to be gathered into the garner. Yonder the emerald grass is to fall before the sweep of the mower's arm. Yonder still a forest is to be felled and corded. What is the laborer's work? Not all that there is to be done, but what he can do, what one able-bodied man is equal to; what with his best diligence he can personally achieve. You have no right to expect anything more from him. That is all you look for him to accomplish. As it is with individuals so it is precisely with associations of individuals. What they can perform by their combined strength measures their full obligation. The spiritual wastes in this sin-desolated world are broad and drear. The gospel has as yet but a minority of earth's population as its confessors and followers. It holds here and there a conquered territory as its own. It has all the rest yet to overspread and subdue. Each Church has certain relations to this whole work. It is to do what it can toward bringing in the full day of the gospel triumph. Its task is what it finds its power adequate to undertake. Beyond that limit it may discern other and broader wastes of spiritual barrenness and death. But it cannot enter and cultivate them. Its hands are full. It is to do the work of one Church, not the work of two. When it uses the whole of its own instrumentality in its field of labor, and exhausts itself in advancing its own spiritual triumphs, it is at the end of its responsibility in that direction. Its work is that which itself can do.

2. It is, again, *the whole* of what it can do. This has already been said, but not with this particular emphasis. It must fill out its sphere. It undertakes the spiritual training of those who are banded together in its fellowships. Hundreds of families are associated in its parochial bonds. Within these households there is every variety of age and character. Age lingers there with patriarchal years and honors, perhaps with manifold sorrows and infirmities. Infancy buds, childhood blooms, young men and maidens stand up in the glory of their strength and beauty, and burden-bearing manhood strides stoutly on with its loads of weighty care. Some of these are already the disciples of Christ, and are walking with the brotherhood. Some who are thus joined in sacred bands, are fighting great battles with temptations, plunging amid worldly influences and defilements, hoping to keep their ermine unsoiled, and to maintain Christian purity, but needing to hear on all sides the watchwords of hope and faith as their comrades meet and pass them. Others are strangers yet to the work of the Spirit, and are drifting forward: childhood, youth, and age, toward eternity, unsealed for the Lord. This is the great special work for a Church, to save its own people; to carry salvation to every house and every heart of all these multitudes; to watch for opportunities when grief or soberness shadows the door, to send in the healing, comforting Gospel. This sacred charge is laid at the door of the living, acting, working members of the Church. Whatever else they forego, this they must attend to. Whatever else they attempt to forward, this must not be neglected. No other ministry, no other brotherhood will care for these souls but this ministry and this brotherhood. If they cannot do this, and all they would wish to do beside, they must do this. If this remain undone, and they are out on spiritual adventures, a reproachful question arises which they must answer. This home duty, the whole of it, their whole strength in it, first of all, is, if I understand it, their Christian call.

3. Now shall a Church in this work call

in foreign aid? There are clergymen of high repute for piety and zeal and of extraordinary power in presenting the awakening truths of the Word of God, who might be had for the sending. What is wisdom in regard to the employing of these "Evangelists," as they are called? To take the ground that they should never be called in would be, as I think, extreme folly. A Church may be without a pastor, when it might be wise to have the temporary ministry of an Evangelist. The pastor's health may be feeble, and such transient aid greatly relieve him, and greatly assist interests that are languishing. A revival may be in progress, and the pastor's hands, though he be well and strong, more than full, and his ministerial brethren near him have all that they can well do. There may have been a long dearth of refreshing influences from on high, and the feeling may gain strength in the Church that a new voice, a new style of address, a different type of preaching temperament, and the natural interest of a new arrival, might serve to win a fresher hearing for the gospel and richer fruits. We will not say that in this latter case also it would not be well, occasionally, to bring in the labors of an Evangelist.

But it should be adopted only as a rare and most exceptional expedient. Else there is danger that the impression will grow, that a revival is not to be looked for except in connection with this special form of labor. The ordinary preaching of the Word on the day divinely set apart for it will not be expected to issue in conversions. If such preaching is not immediately blessed for just this issue, every feverish spirit will rush instantly to the conclusion — we must have an Evangelist. Nothing would sooner dishearten and discourage the stated preacher. Nothing more truly dishonors the regularly appointed ministrations of the Sabbath. This foreign allied influence comes to be the thing relied upon for large and rich fruits. With many there arises the feeling that nothing is being done for the salvation of souls, unless this exterior influence is brought in. There comes up thus a new standard of piety and of religious engagedness — which is often a false standard. "Are you in favor of calling in an Evangelist?" Well, if you hesitate with a fervent yes — it is judged that your heart is cold — that you don't want a revival — that you are well enough satisfied with the present state of things. This may be true. But it may also be as far as possible from the truth — just the opposite. You may desire the conversion of souls and the enlargement of the Church just as ardently as the challenger, only you may doubt the wisdom of the measures invoked. It is a very sacred tie between a new-born soul and the servant of God who has been permitted to lead him to Jesus. A pastor cannot afford to forego that tender bond for himself. He wants it for his own soul's comfort. He wants it for future harmony between himself and his people. He wants it especially as a channel for his richest pastoral influence and usefulness. The coming of an Evangelist between a pastor and the souls of his people in such a tender relation has inevitably weaned many a people from their pastor, and made him feel that the home of their hearts is not with him — and this again, if anything will do it, inclines him to seek new relations. There are exigencies in which all these risks had better be run and can be safely run — but it is obvious that they must be few and rare. We all know that the usual style of an Evangelist's preaching is high-wrought and strenuous. He has but a little time in which to produce results. He must use the most moving — the most telling — truths and method of presentation. He must crowd mind and heart with extreme urgency. Not a few of those who are thus addressed, but not won, will ever after be deaf to all religious utterances. Their minds will be as though scathed and burned over. The

sweet, persuasive tones of Jesus's voice will never again stir their pulses. We, in this city, were unspeakably favored in this respect, by the Evangelist whom God sent us here in '58 and '59.[1] There was such calm, urgent, logical treatment of the great truths of the cross — so little of the rasping, harrowing, sensational appeals to the sympathies and the nerves of animal excitement — that the hearts not subdued were yet left, we may believe, in a favorable attitude for the future reception of the gospel. We may well thank God for that.

But there is still another point in this connection. The habit of resorting to the labors of an Evangelist is the habit of relieving the Church and the pastor from the most solemn part of their responsibility. What is needed? A revival? Well, how shall we set out to secure it? Why, send straight off to such a man. He never fails. The power of God is with him. That is one way of answering. Can it not be seen that that takes the pressure at once from the pastor and the brethren. It brings upon them, to be sure, another kind of pressure — the running to and fro — the attendance upon multiplied meetings — hours and hours of strong nervous action in scenes of worship and conference. But suppose the work is all laid upon them to do. Who is fit for it? This pastor, how shall he preach for it, and pray for it? These brethren, how shall they pray for it, and visit for it, and labor for it? Close, solemn, and searching questions! Why does the Holy Ghost delay? Who is in the way? Is n't the preaching right yet? Are the brethren cold yet? Why, then, we must get down lower — we must have broken hearts — we must be baptized anew — we must get power with God — *we* — *we* — it is upon us — WE must get power with souls. It is a great deal easier to say — *invite Mr. Evangelist here*, than it is to melt together and break down a whole Church in penitence and contrition, making them to feel that the work rests with them, and will linger and halt until they are right for it. But this last is far more healthful — a far deeper and more abiding work — more honorable to the Spirit — and ushers in a different future for that Church and people. This sacred responsibility ought not to be relieved. It ought to be piled up upon the heart of pastor and people. "This is your work — you must do it. It is between you, and your God, and these souls. You are to plead and prevail, or the destruction of souls lies at your door." If it be imperatively needed, we may have help in our work — but not somebody to do our work for us. That is our great danger. And coupled with the other points suggested, it vindicates the conclusion that the idea of employing evangelistic labor, should be very rarely entertained. It should not be one element in the calculation when we ask what has God for us to do as a Church and a people, for his glory and the honor of his Son. The true answer is: we have all our own spiritual work constantly, faithfully, and successfully to do by ourselves. And if our hearts are not right, nor our hands clean for this work — the awful guilt of denying God the wishes of his heart lies upon us — and we must not run away for help, but repent in dust, and sackcloth, and ashes.

4. Then there is another question. Is there no outside territorial evangelizing work to be performed by the Church? Beside caring for the souls in definite alliance with their own fellowship, shall they do nothing to extend the work of Christ, in the community as such? — to bring to the knowledge and obedience of the truth those who own no Church property, and are not numbered within the ranks of the parish families? Why, yes; I think a Church has a large and sacred duty in this direction. It ought to build its house of worship where, besides ac-

[1] Rev. President Finney.

nodating its own families, it will ; happily affect the unevangelized tion of a community. It ought to g out its Church bells clearly on the bbath morning air. It ought to pro- le faithful, earnest preaching. It ight to welcome in, so far as it can, all hose wandering feet pause at its thresh- ld. Anything more? Yes, it ought to help sustain missionary laborers who shall carry the messages of salvation to the homes of the humblest poor — and keep a nourishing watch and care over these laborers, seeking through them to gather those whom they can happily influence, into the fold of the Church. Anything more? Yes, indeed, the main thing, as I think. The whole Church ought to be a band of missionary laborers. They are to take time and strength, and get grace and furnish themselves with the Holy Ghost, and go among the unevangelized, and get hold of their friendship and confidence, and win their hearts for Christ. This is copying Jesus, the Master. This will re-act with most reviving efficacy and deeper spirituality upon the membership of the Church. It is the sort of labor that is most efficacious with this class. Preaching they have not a taste for. If they stroll in to some preaching service and catch a memorable word or two — there is no one who knows their state of mind, and who will guide them to peace and to hope. This personal missionary visiting from house to house is the thing of all others in which our churches are specially deficient and in which they ought preëminently in our larger centres of population to be specially abounding.

But instead of this, there is a tendency to multiply meetings. If anything more effective and urgent for those beyond the pale of ordinary gospel demonstrations is debated, the first thought with not a few is: why we must get up a meeting. If it is sought to stir a whole community from centre to circumference with new spiritual devotedness: why, have a prayer-meeting every afternoon and a preaching service every evening. These measures may issue in partial good. They may be largely blessed. But there is reason to fear that they will, again, relieve churches and private Christians from the pressure of that particular responsibility that makes them feel that spiritual issues are dependent upon their personal holiness and faithfulness. The deepening interest of many Christians evaporates in these meetings — in this way. These meetings satisfy them. They are doing something, because they have the meetings. They are doing all they can, because they go to meetings all the time. When a man asks himself what he can do to bring in the reign of God's truth and grace in a community, it makes, I think, a fearfully broad difference whether he answer, *I will get up another meeting*, or, I must myself have a more penetrating baptism of the Holy Spirit, and take into my hands the sacred task of personal labor with souls. Without further expansion of this thought, all can see in what direction it leads. I believe we have too many religious meetings — too little religious working. The perpetual running to meeting, I am afraid, stands in the way, in many instances, of a deep heart work of the Holy Ghost. Preachers and people become jaded by this incessant coming together. There is no such thing as household communion upon spiritual matters — no time for it — no strength for it. Beaten oil for the sanctuary is a product not possible amid such confluent assemblings — or if produced, is at the expense of declining health and fast-failing vigor. More is expected of pastors in the way of fresh preparation for these manifold draughts than mind or body can yield. And the gain in any direction is more than doubtful.

STATISTICS OF THE HUMAN FAMILY.

BY REV. DANIEL WIGHT, JR., NATICK, MASS.

"Europe contains 272,000,000 inhabitants.

Asia	"	720,000,000	"
Africa	"	89,000,000	"
America	"	200,000,000	"
Oceanica	"	2,000,000	"
Total.....		1,283,000,000	inhabitants.

"Of this crowd, 32,000,000 die in each year, which is 87,671 a day, or 61 per minute. Another estimate shows that 36,627,843,275,075,855 people have lived on the earth since the creation."

The above statistics, relative to the human family, recently published in one of our religious papers, and said to be from "an official report of one of the first of European statisticians — M. Legoyt — and printed in the leading publications of the day as reliable," are here introduced, not so much to correct the "European statistician," as to append some other statistics, relative to the subject in part, not elsewhere seen, but of some interest, and, it may be, utility.

America is evidently much *over*-estimated in the above paragraph, while Oceanica is *under*-stated. Our American writers on Geography, Mitchell and Cornell, who would not be likely to underrate their own country and continent, put America, in 1850, the one at 55,000,000, and the other at 57,000,000, while they put Oceanica at 23,000,000 and 21,000,000. Nor do the American writers put Asia and Africa so high as the European authority, but here the latter is probably nearer the truth, as probably founded on more perfect information, and also bringing the estimate down to a more recent date. They stand thus:

	M. Legoyt.	Cornell.	Mitchell.
Europe...	272,000,000....	262,000,000....	258,000,000
Asia.....	720,000,000....	600,000,000....	456,000,000
Africa....	89,000,000....	61,000,000....	61,000,000
America..	200,000,000....	57,000,000....	55,000,000
Oceanica..	2,000,000....	21,000,000....	23,000,000
	1,283,000,000...	1,001,000,000...	853,000,000

As the European estimate may be for the year 1860, while the American was for 1850, by equalizing the whole for 1850, the *middle* of the present century, we may adopt the common estimate of *one thousand millions*, (1,000,000,000) in round numbers, as a near approximate to the truth. If the race dies, on the average, *three times* in a *century*, we have, at this rate, 30,000,000 per year, 82,135 per day, 3,422 per hour, and 57.2 per minute, nearly *one* per second.

Although the above corrections and modifications may seem of trifling importance, they have been made for the sake of another and more important correction and application. The quotation at the head of this article says, "another estimate shows that 36,627,843,275,075,855 people have lived on the earth since the creation," which is a statement nearly *one million times* beyond all probable truth, as may soon appear. How *precise*, too, in so grand an estimate, including not only thousands, but tens and *units!*

Had the earth at the Deluge commenced with a thousand millions, and continued uniformly to the present with a thousand millions, changing its inhabitants three times each century, the entire number living during these forty-one centuries would only equal *one hundred twenty-three billions*. And if we continue back this estimate to the creation, we shall have less than *fifty* billions to add, or a sum total of less than one hundred seventy-three billions. How utterly absurd, then, the above estimate of *over thirty-six quadrillions!* This is trifling with the sublime science of mathematics.

But now for a little serious and more rational calculation. If we may allow a *gradual* and nearly *uniform* increase of the inhabitants of earth, from the eight persons who survived the Deluge, (A. M. 1656, or B. C. 2348,) till the one billion

souls of A. D. 1850, or modify this somewhat for a few centuries just after the Deluge, on account of the greater age attained in those early times; and further allow that the population has been removed by death, on the average, three times each century, and then add up the *geometrical series*, we shall find that the entire number of the inhabitants of the earth, since the Deluge, has been only about *thirty-eight* billions, or from thirty-five to thirty-eight. If to this we add the series before the Deluge, doubtless not over *two* billions, (if only 1656 years,) we shall find the grand total of earth's inhabitants hitherto, not exceeding forty billions!

This number is indeed large, and difficult of comprehension, but not so inconceivable, not to say absurd, in view of sober mathematical calculation, as the one under correction; for if we adopt the estimate now given, as the more accurate, we may be somewhat aided in appreciating it, by the following supposition: Allow each person, great and small, to occupy, on the average, two and a half square feet, and let all these billions be supposed now alive, and standing, as a vast congregation, on a level plain, they would not occupy a territory quite one half as large as the small State of Massachusetts.

By further pursuing the above calculation to the end of the millenium, a literal thousand years, even should that happy period not commence till the year A. D. 2000, the increase to the human family, then living and dead, up to that interesting epoch, (A. D. 3000, or A. M. 7000,) will not probably exceed one hundred and fifty billions, even if we allow a very liberal increase of prosperity, in view of the peaceful and happy state of society during that glorious period. A little serious mathematical calculation and reflection, will often check extravagant estimates and opinions.

A few further statements, selected from the foregoing calculations, may be useful as well as interesting. Glancing back over the past, we may thus learn that the population of earth was,

At the death of Abraham, only about 20 millions.
At the death of Moses, about 45 millions.
At the birth of Samuel, about 60 millions.
At the death of Solomon, about 75 millions.
During the time of Isaiah, about 100 millions.
At the time of the Babylonish captivity, about 125 millions.
At the time of Alexander the Great, about 160 millions.
At the death of CHRIST, about 230 millions.
At the death of Augustine, about 300 millions.
At the death of Mohammed, about 380 millions.
At the time of Peter the Hermit, and William 1st of England, about 525 millions.
Time of Wickliffe and Edward 3d, about 665 millions.
Time of Luther, Calvin, and Henry 8th, about 775 millions.
Baxter, Bunyan, and Cromwell, about 840 millions.
Edwards, Whitefield, etc., middle of last century, about 915 millions.
Middle of present century, about 1000 millions.

These estimates are believed to be as near approximate to sober truth, at the several epochs above stated, as that of a thousand millions at the middle of the present century. It allows for a nearly uniform progress through the ages of the past, with some proper modifications after the Deluge, and also a somewhat more rapid increase for the last few centuries of an improving civilization, but not for other *temporary seasons* of special adversity or prosperity, as these are now believed to be too little known for safe modification.

We may still further learn from the above calculations, that the *Free States* of our own country, in 1860, contained a greater population than the entire earth on the death of Abraham; that Russia now equals that of the earth on the birth of Solomon; and that the Chinese Empire *out*-numbers earth on the death of Mohammed; while our own nation, by the close of the present century, if not greatly impeded by the present rebellion, may equal that of earth in the time of the Evangelical Prophets.

We may take still another view of our one thousand millions, now on earth, classified *religiously:*

Pagans are estimated at	650	millions,	or	65	per ct.
Mohammedans "	100	"		10	"
Catholics, Greeks and Jews "	175	"		17½	"
Protestant Christendom "	75	"		7½	"
Total, as before,	1,000	millions,	or	100	per ct.

Thus, after more than eighteen centuries since the Christian era, only about *seven and a half* per cent of the world is Protestant, while seventy-five per cent., or three-fourths, are still Pagan and Mohammedan, and ninety-two and a half per cent., *non*-Protestant. When we further consider, how small a proportion of even our Protestant communities are *living* Christians, truly regenerated by the Holy Spirit, or even nominal professors, in our Christian churches, (not over one in *seven*, if one in *ten*,) we find the contrast between the *real friends* of the Lord Jesus Christ and the world, painfully striking.

What a mighty work is still before the Christian Church, ere the millennial glory shall be fully ushered in! Can it be near at hand? These figures and comparisons, as viewed in connection with the slow progress of the past, we must acknowledge, would be alone quite discouraging. But there are other considerations greatly modifying this aspect, and rendering *the future exceedingly hopeful.*

When we remember how soon after the introduction of Christianity, through inexperience, the gospel was sadly *perverted*, bringing in those *dark ages* of a thousand years, from near the end of the *fifth* century, to the end of the fifteenth, carrying Christianity *backward* instead of forward, during all those long ages — an experience, we trust, now mainly corrected; — when we remember the rapidly increasing inventions and discoveries made within the past few centuries just preceding and following the Reformation, as the art of making paper, printing, the mariner's compass, steam, rail roads, canals, telegraph, and photography, not to mention the almost infinite variety of machinery and other improvements of the present day, so successfully in operation, and almost taking the place of miracles; — when we further remember the sisterhood of educational and benevolent institutions, that have sprung up within the same period, mostly within the last half century, and consider what they have already accomplished, and also what foundations have been thus prepared for increasing future results both at home and abroad; — yea, when we consider the present state of the civilized world, now so fully aroused and in commotion, stirring up the very heathen also to enquiry and action; — but above all, when we remember the divine promises and prophecies hastening to their fulfilment, including the shutting up of Satan from all further influence over man, and the outpouring of the Holy Spirit upon all flesh; — in view of all these things, may we not hope and assuredly believe, that the Lord will finally make a comparatively short but glorious work of it, at no very distant day, bringing in the Jews with the fulness of the Gentiles, that so all flesh may see the salvation of God!

The instrumentalities are all now nearly prepared — angels and men are coming into a waiting attitude, and when *the prophetic hour shall arrive*, and the Supreme give the word of command; — He speaks and it is done — the message hastes along the divine telegraph — peace and good-will to men on earth are fully enjoyed — "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ" — Hallelujahs ascend to heaven — even "Glory to God in the highest."

Surely, then, there is enough in God's word, and in his brightening providences, now being so rapidly developed, not to speak of the heard cries of a long suffering humanity, to arouse and encourage every Christian heart, to put forth increasing energy and zeal in the Lord's work, knowing, assuredly, that such labors shall not be in vain in the Lord, or in anywise lose their reward.

ORIGIN OF THE NAME HEBREW.

BY REV. SAMUEL W. BARNUM, LATELY OF PHILLIPSTON, MASS.

IN Genesis xiv. 13, Abram is called "the Hebrew," *Ha'ibri*, and the questions are at once suggested, what does this appellation mean? and, why was it given? It is impossible to answer fully either of these questions without answering the other with it; but what is the correct answer to one or both, has been, and is still, a matter of dispute among the learned.

There are three opinions which have been maintained, viz: 1. That "Hebrew" *Hebrew*, is a patronymic from Heber or Eber, (= Heberite) *Eber*, the son of Salah, and great-grandson of Shem; 2. That the word derives its meaning from the verb *abar*, *to pass over*, and was given to Abraham because he *passed over* the Euphrates; 3. That as Mesopotamia is called in Joshua xxiv. 2, the country *beyond the river*, *b'eber*, *hannahar*, (rendered in our translation "on the other side of the flood,") the word Hebrew, *ibri*, means, as applied to Abraham, "one from over the river."

Of these opinions, the first is that commonly entertained, not only by the Jews, but by most readers of the Bible. Josephus, in Antiq., B. I., Ch. vi, § 4, mentions Heber, "from whom," he says, "they originally called the Jews *Hebrews*." It seems to be supported by Genesis, x. 21, where Shem is called "the father of all the children of Eber," as if "children of Eber" was a distinctive name in common use. The second opinion was held, according to Kitto's Cyclopædia of Biblical Literature, (Art. HEBREW LANGUAGE, by J. Nicholson,) by Origen, Jerome, and other early Christian writers. It is favored by the Septuagint in Genesis xiv. 13, where Abraham is called *ho peratees*, *the passer over*. The third opinion was held by Gesenius, and may be considered the one which is most favored by modern scholars, though Ewald has decidedly condemned both the second and third opinions as untenable. Prof. Bush, in his notes on Genesis xiii. 14, supports the first opinion mainly on etymological grounds. I have nowhere seen any allusion to one reason, which seems, if we admit the correctness of the commonly received chronology, to decide the question in favor of the first opinion, that the name "Hebrew," as applied to Abraham, and afterwards to the whole Israelitish people, is a patronymic, denoting a descendant of Eber or Heber. Kitto himself says, (Art. HEBER, in Cyc. Bib. Lit.,) "There is nothing to constitute Heber a historical personage. * * * No historical ground appears why this name should be derived from him rather than from any other personage that occurs in the catalogue of Shem's descendants; but there are so much stronger objections to every other hypothesis, that this, perhaps, is still the most probable of any which has yet been stated."

Now, according to the account given in Genesis, ch. vi, Eber survived not only all his own lineal ancestors, but all his direct descendants in the line of Abraham down to Abraham himself. Indeed, he did not die till four years after the death of Abraham.[1] Let us look at the

[1] These remarks assume the correctness of the numbers as given in the Hebrew text. The Septuagint makes every one of Abraham's ancestors, from Noah to Terah inclusive, to have died in regular order, the father before the son, and every one, except Terah, to have been at least one hundred years old, at his son's birth. Josephus, in his Antiquities, B. I., ch. vi, § 5, makes Abraham to have been "born in the 292d year after the Deluge," (Whiston's Translation,) yet calls Abraham "the tenth from Noah," and, like the Septuagint, reckons every one of these intervening fathers, except Terah, to have been one hundred years old, or more, at the birth of his son!

details. In Genesis ix. 28, we are told that Noah lived 350 years after the flood. He died, therefore, 152 years before his son Shem, whose death took place 502 years after the flood. Arphaxad, the son of Shem, died 440 years after the flood; Salah, the grandson of Shem and the father of Eber, died 470 years after the flood; Eber died 531 years after the flood; Peleg, his son, died 340 years after the flood; Reu, his grandson and the grandfather of Nahor, died 370 years after the flood; Serug, the father of Nahor, died 393 years after the flood; Nahor, the grandfather of Abraham, died 341 years after the flood; Terah, Abraham's father, died 427 years after the flood; and Abraham himself died 527 years after the flood. Take another view which may make this still plainer. Eber's death was 181 years after that of his great-great-grandfather, Noah; 29 years after that of his great-grandfather, Shem; 91 years after that of his grandfather, Arphaxad; 61 years after that of his father, Salah; 191 years after his son Peleg's death; 161 years after his grandson Reu's death; 138 years after his great-grandson Serug's death; 190 years after the death of his great-great-grandson Nahor; 104 years after the death of Nahor's son Terah; and 4 years after the death of Nahor's grandson, Abraham. As Eber was alive during the whole of Abraham's life, and died later than any other of Abraham's lineal ancestors, Abraham might very properly be distinguished, among those of a different family or race, as one of the descendants of that old man Eber, who not only survived all his own ancestors, but lived longer than any other descendant of Shem, of whose age we have any certain knowledge. Henry Jenkins of Yorkshire, in England, has certainly some right to be considered "a historical personage," for he died in A. D. 1670, at the age of 169 years; Thomas Carn has still greater claim to this distinction, for according to the parish register of St. Leonard's, Shoreditch, England, he died January 2, 1588, at the age of 207 years; Mrs. Anna Pope of Spencer, Mass., who died in July, 1859, was celebrated in the newspapers on account of her having attained "the great age of 105 years;" surely, then, Eber, who lived almost twice as long as any of his descendants, and died at the age of 464 years, has claim enough to distinction, on account of his age, to have his name given to Abraham, whose ancestors, subsequent to Eber, were all dead before he went to Canaan. It seems evident, if we receive the common chronology, that Abraham was called "the Hebrew" on account of his descent from Eber or Heber; and when this appellative was once given to him by the Canaanites, and other strangers among whom he dwelt, the transfer of it to his descendants, and especially to the Israelites, as a national designation, was very easy and natural.

The following tabular view of the post-diluvian patriarchs, is added for the sake of clearness. The numbers are given according to the common chronology, which is derived principally from the Hebrew text:

	Born after the flood.	Age at son's birth.	Lived after son's birth.	Age at death.	Died after the flood.
Shem, (born 98 years before the flood,)	.....	100 years.	500 years.	600 years.	502 years.
Arphaxad,	2 years.	35 "	403 "	438 "	440 "
Salah,	37 "	30 "	403 "	433 "	470 "
Eber, or Heber,	67 "	34 "	430 "	464 "	531 "
Peleg,	101 "	30 "	209 "	239 "	340 "
Reu,	131 "	32 "	207 "	239 "	370 "
Serug,	163 "	30 "	200 "	230 "	393 "
Nahor,	193 "	29 "	119 "	148 "	341 "
Terah,	222 "	130 "	75 "	205 "	427 "
Abram, or Abraham,	352 "	100 "	75 "	175 "	527 "
Isaac,	452 "	60 "	120 "	180 "	632 "
Jacob,	512 "	.....	.....	147 "	659 "

[illegible]

[illegible]

[illegible] Church. In [illegible]

[illegible]

[illegible] while reading [illegible] town Ap[illegible] [illegible] years after the [illegible] for the [illegible] part [illegible] Belchertown [illegible] with his [illegible] of that year [illegible] commenced [illegible] attending [illegible] evening for [illegible] and thus rendering [illegible] assistance to the pastor, Rev. Ep[illegible] [illegible] of that revival, [illegible] persons were added [illegible] profession of religion. [illegible] mind became settled [illegible] ministry.

After a somewhat extended course of preliminary study, Mr. Peckham entered the Theological Seminary at Bangor and pursued his studies there for about four years. He was licensed to preach Jan. 7, 1824. His first pastorate of five years was in the town of Gray, Me., where he was ordained Sept. 14, 1825,

ere he labored under the direction of mberland County Conference. Nov. 1, he was installed as pastor of the in North Haverhill and Plaistow, d continued in faithful labors seven His last pastoral charge was in South ton, Ms., where he was installed Dec. 3, and where his ministry was attend- a revival of great power. Ninety conversions were reported. And the was greatly increased, strengthened, reshed.

equently to his dismission from South ton, June 4, 1843, he resided at Lu- g and Westminster, and has labored f the time as agent of the American ary Association, and about two years d supply of the congregation in North nham, Ms.

Peckham possessed strong powers of His character was marked by the faithful, unassuming, conscientious showing his Puritan lineage, more, , than by tenderness, and a conciliatant manner, which might have made h in the ministry more smooth and t, and not less useful. He was hon- l earnest. His faculties and attain- were consecrated to Christ, and he igent in doing good. He excelled in r and forcible presentation of gospel and his labors in the ministry were ful in winning many souls to Christ. sermonizer, logical method, simplici- solemnity characterized his produc- He made no attempts at display or shment. His theology was thorough- inistic. He labored to impress upon rts of others the great truths of the which he loved. And he died in the hich he had preached, sustained in an en trust and hope of a blessed immor-

L. S.

DANIEL WARREN, died at Low- , January 29, 1864, of typhoid pneu- after a short but severe sickness.

as a son of David and Anna (Bullin) , and was born in Rochester, Vt., 3d 1798. His father was one of the early of Rochester, and his grand-father oldier in the "Old French War." He an apprenticeship to the carpenter's trade, but in the spring of 1820, entered upon a course of preparation for the ministry, and after pursuing academical studies at Royalton and Randolph Academies, he entered the Maine Charity School, (now Bangor Theological Seminary,) where he was graduated the 3d August, 1825. He received license from the Hancock and Penobscot Association, 15th December, 1824.

Immediately after graduation, he returned to Vermont, and in September, 1825, commenced preaching at Waterbury as a candidate for settlement. He was there ordained, 7th December, 1825. Rev. Chester Wright, of Montpelier, preached the sermon. He had a successful pastorate of nearly thirteen years, and was dismissed 26th June, 1838. After this he was stated supply at Johnson three years, and from that place went to Essex, where he was installed 23d December, 1841. Rev. John Wheeler, D. D., of Burlington, preached the sermon. From this pastorate he was dismissed, 18th August, 1846, but continued to supply the pulpit for a year after. He then went to Bakersfield, where, after preaching a year or more, he was installed in the pastorate. Rev. Worthington Smith, D. D., of St. Albans, preached the sermon. In the spring of 1854, a Council was called to dismiss him, on the ground of inadequate support. The Council declined to dissolve the pastoral relation, because the Church and society had not made suitable exertion to provide a support.

He judged it his duty, however, to leave the field, and in April, 1854, removed to Colchester, and supplied the churches at Colchester and West Milton alternately till August, 1855. He obtained a regular dismissal from the Bakersfield pastorate, 5th June, 1855. He preached a few months in Stowe, and about a year and a half in Lowell; then receiving a call to Warner, N. H., he commenced preaching there 26th July, 1857, and was installed 20th October, 1857. Rev. William T. Savage, of Franklin, N. H., preached the sermon. He was dismissed 18th February, 1863, and did not again assume the charge of a parish, but removed to Lowell, Vt., where he spent the remainder of his life, preaching in vacant pulpits as opportunity offered.

His first wife was Priscilla Sparhawk, daughter of Dea. Ebenezer Sparhawk, of

Rochester, Vt. She died 27th December, 1854, and he married, 16th January, 1856, Mrs. Hannah L. B. Scott, of Fairfax, Vt. P. H. W.

Dea. ELIAB PARKER MACKINTIRE, died in Charlestown, Ms., Feb. 3, 1864, of consumption.

He was born in Burlington, Ms., August 31, 1797, the fourth son of Joseph and Sarah (Whittredge) Mackintire. His grandfather, Jonathan, 1718–1810, was a soldier in the old French wars, a member of Capt. William Flint's company, and Col. Ichabod Plaistow's regiment. His powder-horn is still preserved, marked with his name and the date, "June 3, 1756, in camp at Half Moon."

When a lad of sixteen, Eliab P. Mackintire went to Charlestown to engage in mercantile pursuits, and there was his home through the rest of his life. He married Feb. 20, 1822, Mary, daughter of Deacon Amos Tufts. Bred in the Baptist denomination, after careful study of the word, he became dissatisfied with its peculiarities, and united with the First Church in Charlestown. In the formation of the Winthrop Church, Jan. 9, 1833, he took an active part, and was chosen one of the Deacons, and Treasurer of the Benevolent Funds. His wise counsels, earnest piety, and consistent Christian activity, did much to promote the harmony and prosperity with which the Church has been so richly blessed. Although modest and retiring, he was a leader from the unusual candor and clearness of his judgment, his freedom from bias, his high honor, and from his blameless life and character. He was a man of decided religious principles, and it was the *religious* element which illumined and adorned his whole character. Unsectarian, free from bigotry, and possessing clear and comprehensive views of the doctrines of the cross, he was an earnest and able defender of the Christian faith.

As a citizen, he was universally esteemed and honored. His integrity, tested by the vicissitudes of nearly half a century in active business, was a controlling element of his character, and it was this, perhaps, more than any other trait, which commanded the respect and confidence of all. With a mind clear and discriminating, he was seldom at fault in his estimate of men or measures, and his well-considered opinions, for which he could always render a reason, but which he never obtruded upon others, were valued and sought by those who knew him best, even to the end of his life. He avoided contact with the strife of parties, but his voice and vote were never wanting on any question involving the rights and welfare of men; for it was a part of his religious faith that the Christian is still a citizen, entitled to the same privileges as other men, and under the same civil responsibilities. In the best sense of the word he was *conservative*; for it was the earnest purpose of his life to preserve and strengthen the true and the good in all existing institutions, in Church or State, while he was equally earnest in efforts to eradicate the evil. His conservatism was of the *progressive* type. The questions now at issue in the land he comprehended with no ordinary vision, and to the wisdom and experience of a past generation he made new accessions with his increasing years. His natural powers were of a high order, well balanced and disciplined by extensive reading and careful observation. For his general knowledge, strong practical sense, unswerving integrity, and benevolence of heart sanctified and inspired by a living faith, he will long be remembered as one of the brightest models of a Christian citizen.

Nor was he less distinguished for the strength of his friendship. Naturally cautious, his friendships were not hastily formed, nor soon forgotten, but founded on mutual confidence and sympathy, they possessed the strength and permanence of his religious principles. In his family, where his character shone in its simple beauty, and among Christian brethren, with whom his intercourse was free and without reserve, the memory of his kind words and genial friendship will be cherished in grateful remembrance. The friend of the poor, of poor students, and of City Missionaries, and Home Missionaries in the West, his name will be embalmed in many hearts With the termination of the last year he closed to his entire satisfaction all his business affairs, and calmly and patiently awaited the welcome summons which has called him home. His life was justly characterized by a former pastor of the Winthrop Church (Rev. Benjamin Tappan) as one of "dilligent service."

Dea. ELNATHAN BEACH GODDARD was born in Russel, St. Lawrence Co., N. Y., Feb. 4, 1805. He died in Oakland, Cal., Feb. 8, 1864. His father was Dr. Pliny Goddard, and was of English parentage. His mother was Laura Beach of Cheshire, Ct. His mother was a very devoted Christian, and survives him at an advanced age, being resident in Wyoming Co., N. Y. She was left, by the father's death in her son's fourteenth year, with seven children. All of them became hopefully converted, and were generally connected with Baptist churches; their mother, after her second marriage with Dr. —— Huntington, having also connected herself with a Baptist Church.

After the father's death, the family removed to Marcellus, N. Y., the original home of Dr. Goddard. This only son, although of so tender years, was a strong support for the widow and his sisters. He, at one time, was in a law office, but finally became a clerk. It was while acting as clerk with a merchant at Canandaigua, N. Y., that he was converted to God. It was a time of revival. Dr. Ansel D. Eddy was, at that time, pastor there. Mr. Goddard joined the Congregational Church in that place about his twentieth year.

Not long after this he went to Vermont, residing first at Putney, where he became acquainted with Miss Fannie Colby, of Westminster, whom he married in 1830. He subsequently engaged in business at Shaftsbury, and at Middlebury, in the same State. He became a member of the Congregational Church, at Middlebury, in 1833.

In 1839 he removed to the neighborhood of Alton, Ill. He was engaged in the organization of the Congregational Church at Woodburn, Ill., and held the office of Deacon.

Removing again, he became connected with the O. S. Presbyterian Church in New York City, on 29th street, and was chosen elder.

In Feb., 1850, he arrived in California, and was early enlisted in the membership and work of the Howard street Presbyterian Church, N. S., in San Francisco, in which he was an elder. Removing to Oakland, he united with sixteen others, in forming the First Congregational Church in that city, and continued in the office of deacon till his death.

These bare items of Dea. Goddard's life were, in his life-time, not bare. They are way-marks in a career of great usefulness. He lived in many places, but he never lived in any place which was not the better for his stay. The place was better in all respects. More enterprise and thrift sprung up in business. Social life was sunnier and healthier. Educational interests were more liberally cared for. The churches were quickened. The pastors were cheered. The poor were befriended.

How valuable such a man is in a new country like California, even we, who are on the ground, hardly knew till we mourn our loss. Mr. Goddard, especially during the last eight years of his life, was a prosperous man of business. He built up large iron works in San Francisco, the "Pacific Foundry." He became indispensable almost to all Christian enterprises. His liberality commenced when he was comparatively limited in means. Though in ill health most of his life, he continued in active supervision of his works up to the Saturday night before his death, which was on the next Monday morning. And he did this in order that he might have the ability to do good to his adopted State.

A trustee of the College of California, he was the most liberal, according to his means, of all the donors to the College. He used to give on an average $800 annually to the Howard street Church. In the three years of the organization of the Church in Oakland, he must have given annually more than this. Moreover, he was continually giving to hundreds of needy persons and projects. He gave many hundred dollars to sustain the PACIFIC newspaper during twelve years of its publication.

He was a warm-hearted, decided, and consistent, and not disagreeable Christian. His manners were pleasing. His social nature winning. He loved the young, and they loved him. As a Sabbath-school teacher he was very useful. He was undemonstrative in his religious experiences, but the truth he loved. Often discourses on the Sabbath would affect his thoughts deeply. How interested he was that the truth might benefit others as well as himself! He had the deepest conviction of his need, and of the world's need, of a Divine and suffering Redeemer, and his soul rested in him.

Such a life is worthy of commemoration in these pages, if only to impress anew the precious influence which a man may have, who, moving about, as so many Americans do, from place to place, lives always and everywhere as a son and an heir of God.

G. M.

Rev. JAMES WHEELOCK WOODWARD died in Toledo, Iowa, at his brother's, Rev. G. H. Woodward, at the age of 58 years. He was nephew of Rev. James Wheelock Woodward, formerly of Norwich, Vt. His father was Bezaleel Woodward, 2d, son of Hon. Bezaleel Woodward, for thirty years tutor and professor in Dartmouth College, and grandson, on his mother's side, of Eleazer Wheelock, founder and first President of Dartmouth College. He was born in Hanover, N. H., March 30th, 1805; was graduated at Dartmouth College, in 1826, classmate with Secretary Chase, taking one of the highest honors of his class; after which he taught the academy at Meredith Bridge, N. H., one year. He studied a full course at Princeton Theological Seminary, graduating in 1830. He was among the first scholars of his class, and was recommended by Dr. Alexander to an important professorship in a western college; but preferring at once to enter upon the preaching of the gospel, he took charge of the Presbyterian Church in Shrewsbury, N. J., where he continued nine years. There he married Jane, daughter of Dr. Tenbrook, in 1834. She died without children in Albany, N. Y., Dec. 6th, 1857. On leaving Shrewsbury, in 1840, he received a call to settle over the Congregational Church in Eastford, Ct., and likewise an invitation from the Congregational Church in Columbia, Ct., formerly Lebanon Crank, where Dr. Wheelock was pastor when he opened his Indian school, which resulted in the founding of Dartmouth College, N. H. After preaching there several months, he was installed over the Church early in 1841. The years he spent there were very laborious. His library was replenished, and his pen consecrated anew to writing sermons in full, having always before preached extemporaneously, or from briefs. This change of method increased essentially his powers. His plan was to preach a written discourse in the morning and use a brief in the afternoon. He labored for the youth of his large congregation with special zeal and success, and devoted much of his strength to the temperance reformation. It was here that the cause which destroyed his life, made its appearance on his face. He took a dismission from that Church, October, 1848, and retired to Flatbush, L. I., where he combated the disease with the most approved medical skill. His face, however, becoming more and more disfigured, he for the most part, relinquished the idea of again preaching, though he occasionally supplied a vacant pulpit, and preached several months in Griswold, Ct., where his labors were blest with a large ingathering to the Church. Here the Church would retain him; but his malady would not stay its progress. The draft was too heavy upon his system, in connection with such incessant and anxious labors. He now turned his mind to other and less public business, and engaged in mercantile employment with a brother-in-law in Albany, N. Y. They were not, however, successful, and he suffered loss.

Again he was induced to try the skill of physicians, and put himself under the care of a cancer doctor in Hartford, Ct., Oct., 1858, spending his time in Hartford and with his friends at Columbia. The treatment, however, not being successful, and being informed by his physician that a few months must probably end his life, he came to Iowa, as he said, "to die with his brother." Here, finding his general health much improved, he was persuaded to assume a charge as Home Missionary; and labored, except with temporary illness, for more than two years, with great assiduity and success, mostly in connection with the Congregational Church in Irving. This period was to him as life from the dead, for the joy he had in again being permitted to preach Christ and him crucified. By his earnestness and patient suffering he drew the sympathy and attention of all classes of persons. He was familiar with all in the cabin and by the way, preaching in the prairie school-room and from house to house, riding twenty to thirty miles in his weekly circuit. This he did while the cancer was rapidly eating out his left eye and consuming the cheek and nose; almost his entire face being covered with bandages. At length he was compelled to desist from this work by the

newly awakened power of that relentless disease.

He hoped, however, after recruiting a little, he might pursue again his much-loved labor. The people could not give him up, and he loved them ardently. Retired, as he now was, fifteen miles from his field, they followed him in great numbers, singly and in little companies, to catch another good word from his lips. On the last 4th of July, eighteen of his late hearers came, one after another, to his room, to every one of whom he spoke a fitting word with his accustomed faithfulness. He was ever trying to adapt himself to circumstances and characters, that by all means, he might save some, by word, or example, or contributing his substance.

He gave more liberally than many of greater ability. He had ever been in the habit of laying aside, as "the Lord's," one-tenth of his income. Whatever amount he received, he always took out one-tenth, as having no claim to it himself. And he gave, besides this, as circumstances seemed to require. He was remarkably cheerful, and his mouth was always filled with praise, speaking of the goodness of God, and never drawing attention to his affliction.

The promises he believed and rested on. Scripture was largely stored in his memory, and he continued to pore over its pages, committing a portion to memory every day, till his one eye had become too weak longer to bear the light. After this, his expositions of it were very instructive and often thrilling; and he prayed without ceasing, literally evening, morning, and at noon, calling on the name of the Lord, retiring regularly to his closet three times a day. He believed that it is our duty and privilege to go directly to God with all questions and all wants, asking his guidance and blessing, nothing doubting as to an answer. His consistent, ardent, and intelligent piety, brought him favorably to the notice of the community, and gave him a large influence as a Christian, more widely extended, probably, than that of any other one who has yet lived in this part of the country. As important testimony, I here give a short extract from the village paper, the editor not a religious man.

"On the 6th inst., Rev. James W. Woodward departed this life after enduring a lingering and painful affliction, caused by that terrible disease, a cancer. He was a very sociable, amiable, and refined citizen of our society, exemplifying the Christian graces of his profession in a manner that elicited the highest commendation from who all came within the circle of his acquaintance."

He was not long confined to his bed, or rendered helpless. The cancer had entirely destroyed the left eye and cheek, together with the bone, down to the mouth, and the left half of the nose, and opened an awful chasm downward to the throat. No murmur escaped him under the long and severe trial. He always firmly believed that it was right and best, and a mark of the faithful love of his Heavenly Father; hence he frequently referred to it as his "treasure." He would frequently quiet the restlessness of nature by saying, "this is among *the all-things* that work together for good."

Many wept at his death, not expecting soon to witness a like exhibition of piety. A deacon of the Church, who was sick at the time, said he "wanted again to see that *heavenly man*." Rev. Mr. Dodd, the Presbyterian clergyman of the village, preached his funeral sermon. The following are some of his closing remarks:

"The teaching of the text meets a very happy illustration in the example of him whose obsequies we now celebrate. I know well that he would have wished no eulogy to be pronounced over his remains. He had nothing, he valued, but what he ascribed to grace. Deep humility was one of his most marked characteristics. He always felt that he was a sinner saved by grace, and that grace sovereign and distinguishing. Let what is said, then, be said in honor of that grace. It found him and made him its monument of praise in early life — a youth of sixteen.

"During the many years of trial and suffering, through which that grace has sustained him, how often has he felt, and uttered the sentiment of the text, 'Thanks be to God which giveth us the victory, through our Lord Jesus Christ.' Thus early called by grace into the vineyard, he devoted the powers of his active, vigorous mind, to the service of his blessed Redeemer. * * *

"How has grace abounded in all his comfort! Always satisfied and thankful, he received his affliction as the wisely-directed allotment of a loving Father — chastening an erring child for his good. He felt, under all, that God is good when he afflicts as when he comforts. Though for a long time a great sufferer, he was never known to utter a word of complaint. While he had breath he praised his God. For years he had looked death in the face, and, though nature always

shrinks from it as an enemy, through grace he had been enabled to see it disarmed of its sting, and to greet it with a smile, yea, with triumph. 'O death, where is thy sting? O grave, where is thy victory? — Thanks be to God who giveth us the victory through our Lord Jesus Christ.' May his example live!"

Rev. C. F. MARTIN, died at Nashville, Tenn., March 7th, at the age of thirty-seven. His funeral occurred on Wednesday, February 17th, in Galesburg, Ill., where his remains were buried, Rev. Dr. E. Beecher officiating.

Converted at the age of ten years, a graduate of the first class in Knox College, he taught an academy in Lisbon, Ill., four years, and then, having pursued the theological course in Union Seminary, he was sent out by the American Missionary Association to the Copts in Egypt. He labored three years in Cairo, having in that time mastered the Arabic so that he had commenced preaching with encouraging success. While there, he made an expedition up the Nile with gratifying results. Compelled to return home by the ill-health of himself and wife, it was deemed inexpedient by the best medical advisers to send them back to that climate. This breaking-up of their life-plan was to him and his companion the sorest trial. He then became the pastor of the Congregational Church at Peru, Ill., where he remained four years, until he was appointed by the Senior Tract Society as an associate with Rev. G. S. F. Savage, in the district secretaryship for the north-west. During that pastorate a heavy debt was removed from the Church; its beneficence was greatly developed; and one season of refreshing was enjoyed. His sermons were highly instructive; in pastoral labor he was unusually efficient, especially among the neglecters of the sanctuary and the Germans, to whom he carried the tracts, books, and papers, of the Tract Society — a service which, together with other qualifications, indicated that he was the man to be put into an official position in that work. Entering with all his heart upon the new occupation, he went off to Chattanooga with a supply of reading matter for the soldiers. During his two months of sickness he was kindly cared for by the actuaries of the Christian Commission, and in their rooms.

Mr. Martin was a man of singular purity and integrity of character. His piety was of a deep and even flow. After he had decided in the seminary to become a missionary, he wrote home the result, and received from his father the reply, "I am not surprised, for I had consecrated you to that work at the time of your conversion." At that time, on returning from one of the meetings for the instruction of young converts, held by Horatio Foot, who dwelt much on the missionary spirit of the Gospel, he said to his mother, as his father writes me in a private note, "If I live to be a man, I mean to be a missionary." "Then and there," says the sire, "I gave up all my right of property in him, and *always* looked upon him as God's." And so the son held himself and all that he had as the Lord's. While working his way in the seminary by teaching, a *tenth* of his income was sacredly set apart for God, which was also his rule till death.

It is a sad fact, in this connection, that Mr. Martin's only brother, Simeon, while in the service of the government, was lost on the Ruth, which was burned on the Mississippi six months ago. In the deep bereavement of their father, wives, and children, may the consolations of grace abound.

Rev. EZRA ADAMS, pastor of the Congregational Church, died in Gilsum, N. H., March 20th, 1864.

The following is an extract from the Rev. Dr. Barstow's sermon at his interment:

"Mr. Adams was born in West Medway, Mass., August 28th, 1808. He was the son of Ezra and Abigail (Partridge) Adams. His father made a profession of religion in 1814, and had his children baptized by the Rev. Dr. Ide, his pastor.

"In a little volume which Mr. Adams wrote some years since for the Massachusetts Sabbath School Society, and which was published by them, entitled, 'Advice to an Enquirer, or Children led to Christ,' we learn that he was early the subject of religious impressions; committed to memory many portions of the New England Primer, the Assembly's Catechism, and various hymns; that he was deeply interested in the narratives of the holy life and happy death of pious children; and that he was anxious, when called to leave the world, that he might die like them.

"But being naturally diffident, he kept all to himself; and as no one conversed with him upon the subject, he eventually lost these impressions and gave way to a self-righteous spirit; became opposed to God, and the hum-

bling doctrines of his word. For some years he continued in that condition, till there were indications of a revival of religion in the place; when a pious friend spoke kindly to him of the interests of his soul, and the Holy Spirit set home truths upon his conscience, and enabled him to look to the Lamb of God that taketh away the sin of the world.

"Soon after this religious experience, he united with the Church under the pastoral care of Rev. Dr. Ide. His mind was now turned toward a preparation for the gospel ministry. And with some aid from the Education Society, and by the rigid economy which ever characterized him, he was enabled to graduate with honor at Amherst College at the commencement of 1835. After a short season employed in the instruction of the young, he entered the Theological Seminary at East Windsor, Ct., and having finished its curriculum of studies, he was ordained pastor of the Church in Surry, N. H., 1839. He continued in Surry about three years. While there he married Miss Abigail Bigelow, of Winchendon, Mass.

"From Surry he went, in 1842, to Roxbury, N. H.; and was *the acting pastor* of that Church for seven years, and it was a great trial to that Church that he was constrained to leave them for another pastorate.

"He came to Gilsum in January, 1850; and after somewhat more than a year of faithful and successful labors, he was installed as their pastor, March 19th, 1851. Here he was tried with the severe and protracted sufferings and death of his beloved wife.

"On the 20th October, 1858, he was again married, to Miss Alice W. Ware, of Swanzey, the daughter of Deacon Jonathan D. Ware. She has been indeed 'a help-meet for him.' And she this day testifies to him as a faithful and loving husband, a kind and tender father to his three sons; a wise counsellor; and as possessing a true and feeling heart.

"As a pastor and minister of Christ, all are ready to testify how faithfully and perseveringly he prosecuted his work; and how discreetly he demeaned himself in all things; 'For he was gentle among you, even as a nurse cherisheth her children; and so being affectionately desirous of you he was willing to impart to you not the gospel only, but his own soul also; because ye were dear unto him.'

"Ye know also how constantly he looked after the interests of the young, by attendance on the schools; kindly encouraging both teachers and pupils through his whole pastorate. And his anxiety for the right instruction of the rising generation was manifest in the care which he took to examine every book which was put into the Sabbath School library.

"And, though sufficiently 'conservative,' he wished for the freedom of every slave; and with true loyalty he prayed earnestly for the government of the nation; for the ending of this gigantic rebellion; for the people, that 'they might turn to him that smiteth them;' that this land might be the 'home of the free;' and that it may have a glorious career in sending the gospel the world over.

"At the very last concert of prayer for our colleges and seminaries of learning, the burden of his prayers and remarks was, that God would raise up a class of self-denying ministers 'to build the old wastes and repair the desolations of other generations;' and that he would also change the hearts of the *people;* that so they might think more of the *piety*, and less of the *popularity*, of their pastors!

"And this prepares the way to mention the *crowning excellence* of this beloved man, which was *self-denial* and *self-sacrifice*. That the Missionary Society might be less burdened, he voluntarily relinquished its aid, and thus diminished the little pittance of a salary which he received. At the same time he urged you to 'give a portion to seven and also to eight,' that the world might be enlightened, and the kingdom be given to the Son of God.

"Surely we may say:

"Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

Books of Interest to Congregationalists.

THE NORTH AMERICAN REVIEW for January, 1864. pp. 304. Contents: Ticknor's Life of Prescott; The Bible and Slavery; The Ambulance System; The Bibliotheca Sacra; Immorality in Politics; The Early Life of Gov. Winthrop; The Sanitary Commission, Renan's Life of Jesus; The President's Policy; Critical Notices.

We are proud of this National Quarterly. In ability, hence in value within its wide field, it has no peer. We regret that Rev. Dr. Peabody, who for ten years has given it his ripest thoughts, his best hours of labor, and has added so much to its previous high reputation, has felt it necessary to vacate the editorial chair. But if he must do so, we are only too glad that gentlemen scholars of the acknowledged literary ability and finely cultivated tastes of Prof. James Russel Lowell and Charles Eliot Norton have henceforward to take his place. The first number fully meets the public demand, and promises well for the future issues. The enterprising publishers eminently deserve a greatly extended patronage. See advertisement outside cover

THE NEW ENGLANDER. By William L. Kingsley, New Haven, Ct. January number. 1864. pp. 202.

This periodical is worth $3 00 a year for its full and discriminating book notices. But its pages are replete with the ablest and best products of our best men besides. The unselfish and laborious editor and publisher deserves a subscription list five times as large as it is. Nearly every pastor could bless some one, or two, or five of his people, by inducing them to subscribe. It has entered upon its twenty-third volume, is of more than lawful age, in full maturity indeed, and rightfully claims a place on many a shelf where now it is not seen. $3.00 a year. Address William L. Kingsley, 63 Grove Street, New Haven, Ct.

The American Tract Society, No. 28, Cornhill, Boston, Mass., has issued

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REPOSING IN JESUS; or, the True Secret of Grace and Strength. By G. W. Milne. pp. 229. 12mo.

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THE BLOOD OF JESUS. By the Rev. Wm. Reid, Edinburgh. pp. 138. 16mo.

It has the rich savor of the Gospel.

AN INDEX TO THE BIBLE, with Suggestions for the Profitable Reading of the Scriptures; also Counsels for Prayer. pp. 64. 16mo. Paper cover.

Very useful to every Sabbath School Teacher and Scholar.

CHRIST THE CHILDREN'S GUIDE. By Rev. J. S. Sewal. pp. 36. 24mo. Flexible covers.

A little jewel for all our little jewels.

REDEEMER AND REDEEMED. An Investigation of the Atonement and of Eternal Judgment. By Charles Beecher, Georgetown, Mass. Boston: Lee & Shepard, 149 Washington St. 1864. pp. 357.

This book is divided into twenty-six chapters, with headings like the following, viz, Ancient Theory; Scholastic Theory; Attack on the Scholastic Theory; New England Theory; Attack on the New England Theory; The Cross to destroy Satan; Azazel; The Anointed Cherub; Son of God; etc., etc. The author does not much respect "old notions" merely because they are old or generally received. He has given intense thought, and considerable research to his own, and defends them with ability. Possibly good will come of them. From our stand-point, we are inclined to say of this book, as it is reported Prof. Kingsley of Yale College once said of another, "It has some things new, and some things true; but the new are not true, and the true are not new." A position that needs such elaborate illustration and defence as this book contains, will not be speedily adopted. We think, however, the book will repay careful reading, and will be likely to get it.

GILEAD: or the Visions of All Souls' Hospital. An Allegory. By J. Hyatt Smith. New York: Charles Scribner, 124 Grand Street. pp. 360.

Important truth is presented in these pages in figures and in language somewhat attractive and interesting. We are inclined to think, however, that the author could write better, surely more to our taste, awake than asleep. The world has produced but one Bunyan. All attempts to set forth the Christian life, either its beginning, or progress, or both, in the form of allegory, are at once brought to the inimitable standard of the works of the great dreamer of Bedford jail, and they must suffer in the contrast. The book above-named has many excellent qualities, and we doubt not will find many readers

THE BIBLIOTHECA SACRA, Jan. No., 1864.

This number has six leading and able articles on important topics. It now enters upon its twenty-first volume. It commenced in 1844; in 1851 it absorbed the Biblical Repository, which had been itself a great

absorbent; and now, in 1864, it takes the Christian Review, the able quarterly of the Baptist denomination. Under the editorial direction of Prof. E. A. Park, D. D., and Samuel H. Taylor, LL. D., with the coöperation of President Barnas Sears, this standard periodical must have and hold a place in the public esteem which will abundantly remunerate the indefatigable publisher. The religious literati of the country cannot afford to do without it. Terms "$3.00 per year, if strictly in advance, postage unpaid" — but this is but sixteen cents a year. Address W. F. Draper, Andover, Mass.

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW. January No. 1864. pp. 196.

The contents are: The Latin Patriarchate; The Epistle of Barnabas; The Regula Fidei; Education in the Presbyterian Church; The Theory of preparation for Preaching; The Bohemian Reformation; Renan's Life of Jesus; Criticisms on Books; Theological and Literary Intelligence; Ecclesiastical Record.

This able Quarterly enters upon its second volume, in the new series, with every promise of deserved success. The best talent of the New School branch of the Presbyterian Church is enlisted in its behalf, and its well filled pages show the ripe fruits of that talent. It ought to have a patronage that will enable the publisher to have a little better paper and a little clearer type.

Editors' Table.

It is a satisfaction to us to know that those who read the *Quarterly* feel that they get their money's worth. We should be right sorry if it were not so. Occasionally we look over some valued letters, and are tempted to let others share our joy. And we are the more inclined to do so just now, because we sometimes hear or see comments upon our work which are so contrary to what we believe to be just, that we are willing to be a little vain, if so it be, in publishing the opinions of a few of those whose opinions will have weight with us, at least. A distinguished Professor in a college in one of the Middle States says: "'The *Congregational Quarterly* well maintains its character for facts, truth, soundness of faith, and honor. I inclose the $1; is that all I ought to inclose?'

Another, a pastor in Illinois, says: "*Dear Periodical:* I mean highly prized, not expensive, periodical, I rejoice to see you 'on your legs' this year so trying to your kind, and cordially welcome you as you again 'come to hand.' You are none the less welcome, because you come expecting to find me your friend for another year: of course I am and always shall be while I need such terrestrial advice and companionship In charge of this message please find your indispensable and reasonable pabulum in the form of a one dollar bill. I will do what I can to find you other friends. As ever,

YOUR ADMIRER."

Another, writing from Connecticut, says: "I sincerely wish that this exceedingly interesting and valuable *Quarterly* could be in the hands of every Congregationalist in the land. And I have no doubt many do not take it, simply because they are ignorant of its merits. I consider the list of the ministers and the statistics of the churches in the first number for 1864, worth much more than the cost of the whole volume. So in the spirit of the above estimate, I am induced to add an extra dollar, with the request that you will send the *Quarterly* one year to some Home Missionary who does not and cannot conveniently take it, asking him, after reading each number himself, to set it in circulation, and induce as many others to read it as he can, he being the owner to whom it must finally return."

An Iowa pastor says: "Of course no minister in the far West can be without the *Quarterly*. It is a wonderful resource to us — in the matter of statistics, for tracing out and retaining a knowledge of ministerial acquaintances, for learning of their success in building up their charges, by the blessing of God, for learning of the 'vacant' churches, and a great many other matters of most important information.

"The articles are of the most interesting character to the ministry and churches. If possible, I think we need it in the West more than Eastern ministers and churches, but all

are greatly indebted to you for it. It is cause of gratitude that you can afford it at such a price as brings it within the means of all. All should pay promptly; and may you have great reward for your good work in the blessing of the chief, and the gratitude of the under shepherds of the flock of God."

WE give our readers a full April number,—notwithstanding the frightfully high price of paper,—with more that is historical and biographical than is usual, because of the super-abundance of that matter on hand. A fair variety will be found, however, and no article that will not well repay perusal.

Our limited circulation still compels us to ask our friends for their best productions for our pages, without compensation, only the satisfaction of knowing that they are helping on a much-needed work, and are placing in permanency facts and treatises which will be of no less value hereafter than now. Of the latter consideration we are more and more impressed, as we look over the serials and fugitive pamphlets of a century ago. It is a privilege to write—and be printed—for posterity, if not for "eternity." It is especially noticeable that any trace or line of HISTORY, reaching back a few decades, commands especial attention now, and is deemed important in proportion to its extent and reliability. Give us your best, brethren, and we will canonize you on our pages.

WE send our little bill to those who have failed to send us the ONE DOLLAR for the current year, and who have not signified their wish to have the work discontinued. We feel sure they will not require that, now, when we have been at the expense of printing and sending to them two numbers. If they MUST do so, however, then we MUST claim of them the return of the two numbers sent, POSTAGE PAID, or seventy-five cents in their stead. We do not mean to be too tenacious of even the very few rights still guaranteed us as publishers, and we will consent to as many "wrongs" as we can well bear; but there is a point beyond which, we know, none will ask us to go. Indeed we are persuaded that the few delinquencies that these bills are intended to remedy, are the result of business pressure in other directions, and that we shall receive the desired remittance at once.

WE still very, VERY much need, and can still supply for this year, at least TWO HUNDRED more subscribers. It is not too late for our friends to secure them, *if they will only take a very little trouble.* A pastor, not far from where we write, asked the brethren of his Church to tarry a few moments after a business meeting, and said a few words, and as the result brought us seven names with seven dollars. One of these seven has since expressed great surprise that their attention had not been called to this periodical before. "Why, I should think everybody would take it," he exclaimed; meaning every Congregationalist.

A lawyer in a south-western city, saw our advertisement, and sent his dollar. A few weeks subsequently, he sent a green back, X, with ten names of business men, expressing their amazement that all our ministers did not call the attention of their people to the value and importance of the *Quarterly.* He says "it ought to be diffused through the Congregational churches of the West."

A Home Missionary in a very small Church sends five names, including his own, and says, "I have taken no trouble to secure these." What has been done in these places can be done in other places, and in some places much more, if the few that appreciate our toil would be at the little trouble of naming this work and urging its claims at any meeting of their churches,—prayer or business meeting; and then consenting to be at the further trouble of taking the names and pay and forwarding the same to us. We should be much more reserved in urging this matter if by its success we gained our livelihood. We want it first to pay its own bills as soon as possible; then we want it to rise to a support which will command a good office editor and business agent to look after all details etc.; and then we want it to enable us to pay reasonably for every page furnished us by our kind friends; and this much can be easily realized if those who can, WILL help us as a few now do.

A FEW of our friends have sent an extra dollar, some two, some three, some five, to send the *Quarterly* to some Home Missionary, who could ill afford to take it. We have received many letters of thanks. An extract from one or two will indicate the spirit of them

all. One writing from south-western Missouri, says:

"I am very much obliged to the unknown friend by whose favor you send me the "*Quarterly*." If he knew how very acceptable it is, and how very highly I esteem it, and that it would have been a sacrifice for me to have sent the dollar (one I must have made soon), I am sure he would feel more than repaid.

"May God bless him and all who are like him, and give them much of that luxury which is the fruit of hearty giving. And may he make me a faithful dispenser also of that which I have, that I too may realize that 'It is more blessed to give than to receive.'"

Another, writing from Illinois, says: "Some friend of the cause of Christ and of Home Missionaries has had the generosity to pay my subscription for the *Congregational Quarterly* for the present year. I have paid for it promptly every year since its establishment as a *Quarterly*, and should have done it this year, had not this kind friend anticipated me. For the thing was done, as appears from the receipt, December 30th, 1863.

"I very highly esteem the *Quarterly*, and could not afford to be without it. But with a family of eight children to feed and clothe, a Home Missionary could not feel it amiss, or fail to feel thankful to the benevolent person who does so kind an act. That the Lord may reward the kind donor, is the desire of your friend and Christian brother."

There is abundant room for others to help these self-denying laborers, by sending them the cheapest, and for them, one of the best periodicals of the land.

We still have full sets of the *Quarterly* for sale; at one dollar a volume for a full set unbound, or a dollar for any single volume except the first, which is not for sale except in full sets. Bound, one dollar and thirty cents a volume.

We shall still be glad to pay fifty cents each, for thirty — No. 1 — or January No. for 1859, and twenty-five cents a copy for as many of No. 3, or July No. for the same year.

The statistical number of each year, when bought alone, must bring us FIFTY CENTS.

We reprint the times and places of meetings of State Associations and Conferences, with such corrections as are at our command.

Our readers will perceive and appreciate our new type and fair pages which our new printer has given us.

Congregational Quarterly Record.

Churches Formed.

Jan. 13, 1864. In BERLIN, Wis. 30 members.
" 27. In GEORGETOWN, Ms. 85 members.
Feb. 4. In HAMLIN, Mich. 12 members.
" 6. In GLEN ARBOR, Mich. 16 members.
——— In GRAND LEDGE, Mich.
Feb. 24. In SPRINGFIELD, Ms., (African.) 13 members.

Pastors Dismissed.

Oct. 27, 1863. Rev. CHARLES L. AYER, from the Ch. in Voluntown and Sterling, Ct.

Dec. 15. Rev. JOHN W. CHICKERING, Jr., from the Ch. in Springfield, Vt.

— — Rev. CYRUS BREWSTER, from the Ch. in Haydenville, Ms.

Jan. 5, 1864. Rev. ED. B. CHAMBERLAIN, from the Ch. in Shoreham, Vt.

" 12. Rev. SIMEON C. HIGGINS, from the Ch. in Turner, Me.

Jan. 20. Rev. EDWIN A. BULKLEY, from the Ch. in Groton, Ms.

Feb. 1. Rev. KINGSLEY TWINING, from the Ch. in Hinsdale, Ms.

" 2. Rev. JACOB R. SHIPHERD, from the Plymouth Ch. in Chicago, Ill.

" 10. Rev. WAKEFIELD GALE, from the 1st Ch. in Rockport, Ms.

" 16. Rev. ORPHEUS T. LANPHEAR, from the Ch. in Exeter, N. H.

" 17. Rev. JAMES L. MERRICK, from the Ch. in South Amherst, Ms.

" 17. Rev. JOHN G. WILSON, from the Ch. in Swanzey, N. H.

— — Rev. EDWARD TAYLOR, from the Ch. in Kalamazoo, Mich.

" 19. Rev. LYMAN WHITING, from the High St. Ch. in Providence, R. I.

" 19. Rev. J. HENRY THAYER, from the Crombie St. Ch. in Salem, Ms.

" 25. Rev. JOHN H. WOODWARD, from the Ch. in Westford, Vt.

Ministers Ordained, or Installed.

Nov. 17, 1863. Mr. HENRY BENNETT, to the Gospel Ministry in Wakeman, O. Sermon and Ordaining Prayer by Rev. John Morgan, D. D., of Oberlin.

Dec. 9. Rev. ABRAH E. BALDWIN, over the Ch. in Ann-Arbor, Mich. Sermon by Rev. Dr. Kitchell, of Detroit. Installing Prayer by Rev. John D. Pierce, of Ypsilanti.

" 16. Rev. CHARLES L. AYER, over the Ch. in South Mansfield, Ct. Sermon by Rev. Samuel G. Willard, of Willimantic. Installing Prayer by his father, Rev. Joseph Ayer, of East Lyme.

" 16. Mr. G. C. ROCKWOOD, to the Gospel Ministry, as Chaplain of a colored regiment in Bridgewater, Vt.

" 21. Rev. GEORGE A. TEWKSBURY, over the West Ch. in Portland, Me. Sermon by his father, Rev. George F. Tewksbury, of Gorham.

" 29. Mr. EDWARD PAYSON INGERSOLL, over the First Ch. in Sandusky City, O. Sermon by Rev. James A. Thome, of Cleveland. Ordaining Prayer by Rev. A. M. Richardson, of East Cleveland.

" 29. Messrs. JOHN H. WILHELM and WM. F. ROSE, to the Gospel Ministry, in Lowell, Mich. Sermon by Rev. J. M. Smith, of Grand Rapids. Ordaining Prayer by Rev. David Wirt, of Portland.

" 30. Rev. ELIAS H. RICHARDSON, over the Richmond St. Ch., in Providence, R. I. Sermon by Rev. Edwin B. Webb, of Boston, Ms. Installing Prayer by Rev. Jonathan Leavitt, D. D.

Jan. 5, 1864. Mr. E. N. ANDREWS, as Chaplain of the 2d New Jersey Cavalry, in New Britain, Ct.

" 6. Rev. THEODORE T. MUNGER, over the Center Ch., in Haverhill, Ms. Sermon by Rev. Jas. H. Means, of Dorchester. Installing Prayer by Rev. Wm. Barrows, of Reading.

" 13. Rev. JAMES CRUIKSHANKS, over the Ch. in Spencer, Ms. Sermon by Rev. Isaac P. Langworthy, of Chelsea. Installing Prayer by Rev. John Haven, of Charlton.

" 13. Mr. JOSIAH W. C. PIKE, over the Ch. in Canfield, O. Sermon and Ordaining Prayer by Rev. Amos Dresser, of West Williamsfield.

" 21. Rev. SAMUEL HOPLEY, over the Ch. in Windham, Ct. Sermon by Rev. John P. Gulliver, of Norwich. Installing Prayer by Rev. Francis Williams, of Chaplin.

" 25. Mr. WILLIAM M. FOOTE, to the Gospel Ministry, as Chaplain to the 70th N. Y. Regiment, in Oberlin, O. Ordaining Prayer by Rev. Henry Cowles, of O.

" 26. Mr. E. H. BAKER, over the Ch. in Marseilles, Ill. Sermon by Rev. Joseph E. Roy, of Chicago. Ordaining Prayer by Rev. H. Whittlesey.

" 27. Mr. WILLIAM LEAVITT, to the Gospel Ministry, in Boothbay, Maine. Sermon by Rev. Augustus F. Beard, of Bath.

" 28. Mr. C. L. TAPPAN, to the Gospel Ministry, in St. Paul, Minn. Sermon by Rev. Richard Hall, of St. P. Ordaining Prayer by Rev. Charles Seccombe, of St. Anthony.

Feb. 2. Mr. A. L. PARK, over the First Ch. in Gardiner, Maine. Sermon by Prof. E. Whittlesey, of Brunswick College. Ordaining Prayer by Rev. John Dinsmore, of Winslow.

" 2. Mr. EDMOND R. STILES, to the Gospel Ministry, in Brighton, O. Sermon by Prof. Jas. H. Fairchild, of Oberlin.

" 3. Mr. WILLIAM B. JOYSLIN, over the Ch. in Berlin, Vt. Sermon by Rev. William H. Lord, of Montpelier.

" 4. Mr. BENJAMIN T. SANBORN, and Mr. CHARLES GUILD, to the Gospel Ministry, in the Hammond St. Ch., Bangor, Me. Sermon by Rev. George W. Field. Ordaining Prayer by Rev. Enoch Pond, D. D.

" 10. Rev. A. H. CARRIER, over the Ch. in Auburndale, Ms. Sermon by Rev. Daniel R. Cady, of West Cambridge. Installing Prayer by Rev. Daniel L. Furber, of Newton Center.

" 10. Mr. AZRO A. SMITH, over the Chs. in Lowell and Westfield, Vt. Sermon by Rev. Pliny H. White, of Coventry. Ordaining Prayer by Rev. Samuel R. Hall, of Brownington.

" 10. Mr. WILLIAM H. DUNNING, over the 1st Ch. in Rockport, Ms. Sermon by Rev. Nehemiah Adams, D. D., of Boston. Ordaining Prayer by Rev. Francis V. Tenney, of Manchester.

" 17. Mr. WALTER BARTON, over the Ch. in South Amherst, Ms. Sermon by Rev. John M. Green, of Hatfield. Ordaining Prayer by Rev. Warren H. Beaman, of North Hadley.

" 17. Mr. MILTON S. SEVERANCE, over the Ch. in Boscawen, N. H. Sermon by Rev. Cyrus W. Wallace, of Manchester. Ordaining Prayer by Rev. Nathaniel Bouton, D. D., of Concord.

" 23. Mr. JOSEPH A. LEACH, as Chaplain of the 19th Regiment U. S. Colored troops, in Amherst, Ms. Sermon by Prof. W. S. Tyler. Ordaining Prayer by Pres. W. A. Stearns, D. D.

" 24. Mr. JOHN G. BAILEY, over the 2nd Ch. in Hyde Park, Vt. Sermon by Rev. Pliny H. White, of Coventry. Ordaining Prayer by Rev. Horace Herrick, of Wolcott.

" 24. Mr. E. E. HERRICK, to the Gospel Ministry in Rochester, Vt. Sermon by Rev. O. D. Allis, of West Randolph. Ordaining Prayer by Rev. D. Wild, of Brookfield.

" 24. Mr. W. W. MALLORY, over the African Ch. in Springfield, Ms. Ordaining Prayer by Rev. J. W. Harding, of Longmeadow.

" 25. Rev. EDWARD W. CLARK, over the Ch. in Claremont, N. H. Sermon by Rev. J. W. Wellman, of Newton, Ms. Installing Prayer by Prof. S. G. Brown, of Dartmouth College.

March 7. Mr. A. J. QUICK, to the Gospel Ministry in Pittsfield, Mass. Ordaining Prayer by Rev. John Todd, D. D.

" 8. Rev. ORPHEUS T. LANPHEAR, over the College St. Ch., New Haven, Ct. Sermon by Rev. Wm. I. Budington, D. D., of Brooklyn, N. Y. Installing Prayer by Rev. Wm. Patton, D. D.

" 18. Rev. U. W. CONDIT, over the Ch. in Salisbury, N. H. Sermon by Rev. W. H. Fenn, of Manchester. Installing Prayer by Rev. N. Bouton, D. D., of Concord.

Ministers Married.

pt. 10, 1863. In Chicago, Ill., Rev. EDWARD HILDRETH, of Sterling, Ms., to S. GERALDINE, youngest daughter of Philo Carpenter, Esq., of C.

" 26. In Derry, N. H., Rev. WILLIAM W. CHAPIN, Missionary to India, to Miss KATE I., daughter of Henry Hayes, M. D., of D.

n. 7, 1864. In Meriden, Ct., Rev. HIRAM C. HAYDN, to Miss SARAH J. MERRIMAN, both of M.

" 20. In Andover, Ms., Rev. GEO. R. FERGUSON, of North-east, N. Y., to Miss SUSAN A., daughter of Rev. Miner G. Pratt, of A.

" 25. In Stafford, Ct., Rev. HENRY M. TUPPER, Sergeant in the Mass. 36th Regt., to SARAH B. LEONARD.

eb. 7. In Jaffrey, N. H., Rev. CHARLES GUILD, Home Missionary to Kansas, to Miss LIZZIE R. CUTTER, of J.

" 29. In Harwich, Ms., Rev. JAS. McLEAN, of Milwaukee, Wis., to Miss MARY F., only daughter of Obed Brooks, Esq., of H.

Ministers Deceased.

ec. 12, 1863. In Carlisle, Ms., Rev. JOSIAH BALLARD, aged 57 years, 8 months.

" 23. In Augusta, Me., Rev. BENJAMIN TAPPAN, D. D., aged 75 years.

Jan. 5, 1864. In New York city, Rev. AMZI CAMP.

" 6. In Toledo, Ia, Rev. JAMES W. WOODWARD, of Irving, aged 58 years.

" 10. In Nashville, Tenn., Rev. WILBUR F. LOOMIS, of Shelburne Falls, Ms., aged 35 years.

" 23. In Westminster, Ms., Rev. SAMUEL R. PECKHAM, aged 70 years, 4 ms., 4 dys.

" 24. In Jersey City, Rev. SAMUEL LAMSON, formerly of Ms., aged 57 years.

" 27. In Lyndon, Vt., Rev. WILLIAM SCALES.

Feb. 5. In Hudson, O., Rev. CALEB PITKIN, aged 84 years.

" 12. In Lynn, Ms., Rev. PARSONS COOKE, D. D., aged 64 years.

" 17. In Biddeford, Me., Rev. CHARLES PACKARD, aged 62 years, 10 months.

" 19. In East Boston, Ms., Rev. EBENEZER PRICE, aged 92 years.

" 23. In Lowell, Ms., Rev. ABEL PATTEN, aged 58 years.

" 27. In Amherst, Ms., Rev. EDWARD HITCHCOCK, D. D., LL. D., aged 70 years.

March 3. In Kingston, N. H., Rev. TIMOTHY DAVIS, aged 85 years.

" 7. In Nashville, Tenn., Rev. C. F. MARTIN, aged 37 years.

Congregational Library Association.

It was intimated three months ago, upon the page of the Quarterly yielded for this rpose, that some important changes in the name, objects, and breadth of basis of this sociation, were under serious consideration by the Directors. They have gone as far and fast as tardy legislation would permit. Ere long, it is now expected, that our churches will ve the opportunity of saying whether, at pretty large cost, they will honor Christ, and ow themselves worthy their distinguished, devoted, and self-denying parentage, by es-blishing a "Congregational Home" in Boston; a depositary of all that is available of Pu-an literature, of New England history, of Congregational usage; a museum of all that ll illustrate the life of the founders of our churches, and our civil institutions, always dear, w doubly dear for the bloody test to which they are being subjected; a place for all our iliated benevolent societies, — having head-quarters or offices in Boston, — for conveniences te, as well as for economy and fellowship; a center, available and inviting for the entire otherhood of our churches as they come to the New England metropolis for business, or axation from business; a HOME for our denomination, where, on anniversary or other casions, we may meet and talk over our denominational family matters, where we may re-gnize each other in fellowship of name, of work, of faith, of polity, and of hope. Such institution is, and has long been demanded in Boston, though not for Boston. The place legitimately here, as the Jerusalem of our churches. New England men can and ought place it here at once, while it is possible to gather the fast wasting materials for such a rary and museum as is contemplated. Ten thousand dollars each from ten of the many ospered members of our churches, would place such an institution upon a sure basis. One ousand each from one hundred, or one hundred each from one thousand, would do the me. Will not some one of these many who can, give this object an impetus by the offer the first ten thousand, on conditions that the remaining ninety thousand are secured?

In the mean time, let any donations be forwarded to the undersigned, either for the permanent fund, or for current expenses, or for binding some of the more than two hundred volumes of reports, sermons, and serials, now waiting a little money for this purpose. Since my last reported receipts, there have been paid by Rev. R. C. Learned, Plymouth, Ct., $1.00, and by Rev. A. H. Clapp, Providence, R. I., $1.00, to help in binding. A few hundreds more would find a quick and profitable investment.

So also save from the "grinders" and from the fire, the PAMPHLETS, fugitive and others, which will help to complete sets, or make history, or add even a very little to our literary capital. All sermons, articles of faith, quarterlies, monthlies, and such like, are useful here. Send in bundles, boxes, or barrels, by express, at my expense.

Of sermons before the A. B. C. F. M., I want those of 1814, '15, '20, '21, '26, '28, '29, '37, '39.

Of sermons before the Maine Missionary Society, I want 1807, '27, '33.

Of election sermons, I want all before 1710, also 1711, '12, '13, '14, '15, '16, '17, '18, '21, '22, '23, '24, '25, '26, '27, '31, '33, '34, '37, '40, '43, '45, '51, '53, '58, '59, '65.

Of sermons before the Massachusetts Missionary Society, I want very much 1800, by Dr. Emmons; 1813, by Rev. Jos. Emerson; 1814, by Rev. Otis Thompson; 1816, by Rev. Elisha Fiske; 1817, by Rev. Moses Stuart; 1818, by Rev. E. Porter, D. D.; 1819, by Rev. Reuben Emerson; 1820, by Rev. B. Emerson, D. D.; 1821, by Rev. Thos. Williams; 1822, by Rev. Saml. Austin, D. D.; 1823, by Rev. John Codman, D. D.; 1824, by Rev. Samuel Walker 1825, by Rev. R. S. Storrs, D. D.; 1826, by Rev. Daniel Thomas; 1827, by Rev. Calvin Hitchcock, D. D.

Of the African Repository, almost any number would help me in our very incomplete set.

Of the Biblical Repository, I still want especially the July number for 1843, and the January, July and October Nos. for 1844. Any numbers or volumes would help me, as I have large facilities for exchange.

Of the Biblical Repertory and Princeton Review, I want the July number, (or No. 3.) for 1826, October number, (or No. 4) for 1827, and every number from 1830 to 1846 inclusive; also July number for 1847, and nearly every other number excepting 1853, '54 and '55, '60, and '62, wanting October number for these two last-named. Help in this important serial would be appreciated.

Of the American Protestant, I want *very much*, January, February, March, April and May Nos. for the 3d and 4th volumes.

Of the Christian Examiner, I lack to complete a set for our shelves, No. 69, 1835; No. 97, 99 and 101 for 1840; Nos. 102, 103, 104 and 105 for 1841; No. 111 for 1842; Nos. 114 and 116 for 1843; No. 120 for 1844; No. 126 for 1845; No. 216 for 1859, and No. 217 for 1860.

Of the Massachusetts Missionary Magazine, any numbers or volumes are especially valuable.

Of the Connecticut Evangelical Magazine, any numbers or volumes are a help, more *especially*, volumes 6 and 7 (1813 and 1814) of the second series.

Of the Christian Union, and Religious Memorial, I very much want *all* for 1848, and the April No. for 1849.

Of the "Eclectic," any numbers or volumes would be gladly received.

Of the Christian Almanac, I still want 1823, '24, '27 '31, '32, '34, '39, '48.

Of the Hopkinson Magazine, I want very much the March and August Nos. for 1825, and all for 1826, '27, '28, '29 and '30. Was it published during all these years? and when did it cease?

Of the Literary and Theological Review, I still very much want the MARCH or 1st number for 1839.

Of the Massachusetts Magazine and Monthly Museum, I want any numbers that are perfect. Our library set is *very* incomplete.

Of the North American, I *very*, VERY much want Nos. 3, 4, 5, 6, 9, 10, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 48, 120, 121, 122, 127, 128, 129, 131, 132, 133, 134, 135, 136, 137, 139, 141, 142, 143, 144, 145, 149, 152, 160, 163, 167, 180, 183, 184, 186, 187, 188, 190, 191, 192, 193, 197. Any help to complete this great National, monumental serial would be cordially welcomed.

Of the "Theological Magazine," published in New York, in 1796 and onwards, I want ly and every volume after volume 3d. How many were there?

Of the Piscataqua Evangelical Magazine, published at Amherst, N. H., I want for 1805, ay and June, September and October, and November and December Nos.; for 1806, all cept November and December; for 1807, March and April, May and June, July and Au-st, and everything afterwards.

Of the Presbyterian Quarterly Review, published in Philadelphia, I want everything, ex-pt for 1852 and '53, DECEMBER and MARCH; all of 1853 and '54; DECEMBER for 1854 d '55; and OCTOBER for 1861 — any help towards completing this now finished serial ould be gladly received.

Of the Religious Magazine, (Abbott's,) I want the 1st vol. (1833 and '34,) except *October*, *bruary*, *March*, and *April* Nos.

Of the Sailors' Magazine, I want all of Volumes 1st, 2d, 4th and 5th; Volume 6, I want os. 1, 5, 7, 8, 9, 11, 12; Volume 7, Nos. 1, 10; Volume 10, Nos. 8, 11, 12; Volume 12, os. 1, 3, 4, 6, 8, 10, 12; Volume 13, Nos. 2, 4, 5, 6, 7, 8, 9, 10; Volume 14, Nos. 4, 5, 6, 8; olume 15, Nos. 4, 5, 6, 7.

Of the Theological and Literary Journal, (Lord's,) I want very much, Nos. 9, 10, 11, 12, r 1850; Nos. 13, 14, 15, 16, for 1851; Nos. 17, 18, 19, 20, for 1852; Nos. 21, 22, 23, 24, for 853, and all since 1854, or No. 28.

Of the Utica Christian Observer, will not some one of our central New York readers send s the 1st, 2d, and any and all after the 3d Volume of this periodical.

Of "Views in Theology," I want Nos. 1 and 4, to complete a set for our shelves.

Of the Volunteer, I want the January, February, and March Nos. of Volume 2d.

Of Reports of Benevolent Societies, ANY are acceptable; but to complete sets for our helves I want especially of the American Tract Society, Boston, (or then called New Eng-nd Tract Society,) Nos. 1, 2, 3, 4, and 8.

Of Domestic Missionary Society of Massachusetts, 3d, 4th and 8th.

Of American Protestant Society, 1st report.

Of Foreign Evangelical Society, 6 and 7.

Of American Seamen's Friend Society, 1, 6, 8, 9, 10, 14, 15, 16, 17, 18, 19, 24, 31.

Of American Colonization Society, 1, 2, 8, 9, 13, 15, 17, 18, 20, 21, 22, 25, 27, 33, 34, 39, l, 45.

Of New Hampshire Bible Society, 33, 34, 37, 39, 42, 49, 51.

Of New Hampshire Missionary Society, the first ten, also 13, 14, 21, 22, 28, 30, 49, 56, 57, l, 62.

Of the American Education Society, I want 2, 4, 5, 10, 18.

Of the American Sunday School Union, our set still lacks 2, 3, 5, 33, 35, and all after-ards. I am very desirous of completing this set of reports for reference. Somebody must ave them to donate.

Of Boston Sabbath School Union, 6.

Of Minutes of Massachusetts General Association, I still want 1810, '11, '12, '17 '20.

Of Minutes of Connecticut General Association, I want all previous to 1800; it included, ass, 1801, '03, '04, '05, '06, '07 '08, '15, '18, '19, '30, '31, '35, '36, '37, '41.

Of Minutes of New Hampshire General Association, I want all previous to 1809; also 812, '17, '40, '45, '48.

Of Minutes of General Convention of Vermont, I want all previous to 1812; also, 1813, 14, '15, '16, '17, '18, '20, '24, '25, '26, '30, '34, '43, '56.

But space forbids farther enumeration. Any books, especially denominational; any histo-ies of cities, or towns, or churches, or ecclesiastical bodies, results of councils, ANYTHING hat will illustrate, or contribute to, our history as churches, indeed almost any book or pam-phlet, is of permanent value here. Do not hesitate to send. Direct to

ISAAC P. LANGWORTHY, *Librarian*,

23 Chauncy St., Boston, Ms., Room No. 10.

American Congregational Union.

RECEIPTS FOR DECEMBER, 1863, AND JANUARY AND FEBRUARY, 1864.

Maine—O. S. Ward, Saco, $2 00
Vermont—Col. Cong. Ch. and Soc., Tabor, 6 00
Col. Cong. Ch. and Soc., Lunenburg, 4 00
Charles Bowen, Esq., Montpelier, 3 00
$13 00

New Hampshire—Col. Cong. Ch. and Soc., Great Falls, $5 90

Massachusetts—Col. 1st Cong. Ch. and Soc., Northampton, $79 25
Col. 1st Cong. Ch. and Soc., So. Hadley, 21 25
" Cong. Ch. and Soc., Whately, 10 00
" Whitefield Ch. and Soc. Newburyport, 50 00
" Cong. Ch. and Soc., East Abington, 14 00
" Winnisimmet Ch. and Soc., Chelsea, 100 33
" Evangelical Ch. and Soc., Westboro', 35 50
" Monument Ch. and Soc., So. Deerfield, 10 00
" Broadway Ch. and Soc., Chelsea, 135 00
Estate of Gillman S. Low, Esq., Boston, 890 00
Mrs. Justin Edwards, Andover, 1 00
Dea. A. W. Porter, Monson, 10 00
Capts. Charles and Robert Bailey, Newburyport, $50 00
Dea. Daniel Adams, $5 00, Wm. M. Piper, $5 00, Newburyport, 10 00
Miss E. Couch, $1 00, Dea. N. Brown, $2 00, Newburyport, 3 00
Miss C. Richardson, $1 00, (all of Prospect st. Ch.) Newburyport, 1 00
} 64 00
Mrs. A. E. Perkins, East Ware, 2 00
A Friend, Monson, 4 00
David Whitcomb, Esq., Worcester, 300 00
Friend, Hampshire County, 500 00
Hon. Samuel Williston, East Hampton, 100 00
Luther Bliss, Esq., Springfield, 3 00
Abner Curtis, Esq., East Abington, 100 00
Abner Kingman, Esq., Boston, 200 00
$2,029 33

Connecticut—Col. Cong. Ch. and Soc., Birmingham, $24 85
" 1st Cong. Ch. and Soc., New Haven, 257 73
" " " " Stamford, (additional,) 33 00
" No. Ch. and Soc., New Haven, $135 10
William Johnson, Esq., 30 00
} 165 10
Col. Chapel street, New Haven, 85 81
" Cong. Ch. and Soc., North Guildford, 2 50
" " " " Cornwall, 8 00
" No. Ch. and Soc., Hartford, 83 81
" Ch. and Soc., East Windsor, 15 75
Rev. E. D. Kinney, Westford, 1 00
$677 55

Rhode Island—Col. High st. Ch. and Soc., Providence, $151 75

New York—Col. Clinton avenue, Ch. and Soc., Brooklyn, (additional) $19 00
Col. Cong. Ch. and Soc., Middletown, 20 86
" Broadway Tabernacle, New York, (additional) 68 00
Int. on Deposits with U. S. Co., 43 80
From the estate — Pease, Somers, 178 35
A Friend, Carlisle, 2 00
A Friend, Perry, 2 00
$319 71

New Jersey—Col. Orange Valley Ch. and Soc., Orange, $57 70

Pennsylvania—S. B., Philadelphia, $50 00

Ohio—Col. Cong. Ch. and Soc., Wellington, $20 00
R. N. Blakely, Madison, 5 00
Edson Allen, Toledo, 2 00
Loyal Willcox, Esq., Cleveland, 100 00
$127 00

Illinois—Col. 1st Cong. Ch. and Soc., Chicago, $76 85
Col. Cong. Ch. and Soc., Woodburn, 23 00
" Trinity Cong. Ch. and Soc., Albion, 10 00
" Plymouth Cong. Ch. and Soc., Ottawa, 7 00
" N. England Cong. Ch. and Soc., Chicago, 43 75
" Cong. Ch. and Soc., Princeton, 171 92
" " " " El Paso, 4 00
" 1st " " " Rockford, 15 74
" " " " Lockport, 2 25
" " " " Chandlerville, 6 00
" " " " Peru, 9 00
" " " " Granville, 12 20
$386 81

Michigan—Col. 1st Cong. Ch. and Soc., Galesburg, $10 25
Col. Union Ch. and Soc., Clinton, 4 00
$14 25

Wisconsin—Col. Cong. Ch. and Soc., Caledonia, $2 85

Iowa—Col. Cong. Ch. and Soc.. Senora, $1 00
Col. Cong. Ch. and Soc., Bradford, 6 00
$7 00

Minnesota—Col. Cong. Ch. and Soc., Winona, $15 00

Kansas—Col. Cong. Ch. and Soc., Atchison, $5 00

Nebraska Territory—Rev. Reuben and Mrs. Gaylord, Omaha City, $2 00

Year Books, $5 44

Total Receipts for Three Months, $4,424 79.

Appropriations have been paid during the months of December, January, and February, (not before reported) as follows, viz.:—To the Congregational churches, at Troy, Vt., $250.00; at Oxford, Maine, $50.00; at Muskegon, Mich., $500.00; at Lincoln, Ill., $500 00; at Stoughton, Wis., $440.00; at Medford, Minn., $228.00; at Lawrence, Kan.,—Freedmen's Church,—and at Wakarusa, Kan., in part, $500.00. These two places of worship were destroyed by the infamous Quantrell and his horde. They are being rebuilt by especial contributions through our treasury, almost altogether from individuals. They will soon be complete. Total paid for Church building in three months, $2,568.00.

Our appropriations are necessarily much larger than hitherto, on account of the great rise in the price of building materials and of labor, and on account of the great diminution of

the effective strength of these feeble churches. More than one-third, on an average, of the male membership of our smaller churches is in the service of the country. Consequently much more labor must be hired, and that at higher prices than if the war made no demands. But to build is a necessity not to be deferred. It is a life-and-death question with many of these little Christian flocks. They can no longer keep together, much less increase, unless they can have a suitable fold. The giving will remember them, and the giver cannot lose his reward.

Would you see why we press the subject of collections on all our churches, read the following letter from California, dated Feb. 28th, 1864:

"DEAR SIR, — I take the liberty of writing you and informing you of our situation and wants. We are here far off on the Pacific Coast, and have very few religious privileges to what we had in the east. My native place is ———, Vt. I am most 62 years of age. I am a farmer. We put in 300 acres last year, but the drought was so great that we raised nothing. This year we have bought our seed and feed, and put in about the same; but from the appearance, the drought is going to be greater than it was last year. What we are going to do, I know not. Last year we commenced building a Church, to be called Congregational and ——— Church. It has cost now $700, to get it enclosed. The ——— have furnished $50, and I have collected $200 from those that belong to no Church; so it has cost me $500; and it will cost $500 to get the materials to finish it. The ——— have given up all their interest in it, and now it rests all on me to finish. What I want is assistance to get the materials with. The work I do with my own hands. Raising nothing last year, and the prospect of raising nothing this, I know not how to get the means, only by begging, and my neighbors are worse off than myself. The building must be finished, and if you can help us, I will try that it shall be for the promotion of the cause of Christ. We have no Congregational Church in this county, although there are a good many here from the east that have been raised among the Congregational Societies, and quite a number are members of Congregational churches.

Last April I went to W——, our county seat, ten miles from here, and opened a S. School, and continued it until within a few weeks, under a good deal of opposition from the ——— and ———, both of whom had had schools there and could not keep them up. But they did not like to have anybody else succeed. I gave it up. I could not get home till after dark, and I wanted to open one here as soon as I can get a floor in my Church, because there is no other one to do or say anything about it. We want a S S. Library. Are there Societies with you that supply the destitute with libraries? I have mentioned to you our wants and destitution, and prospect for this year, and if you can help us, we shall be very thankful. I have written to Mr. ——— of C——, Cal., this day, to see if he could come and board with me, and preach here and at W——. Yours ever truly, ———."

This is only one of three applications that reached me in two days. Our response to these loud and touching appeals, will be just as our churches shall indicate by their timely and generous gifts.

I have just completed and had bound uniformly — as the varied sizes will allow — some sixty sets of the "AMERICAN CONGREGATIONAL YEAR BOOK," six volumes, for the years 1854, '55, '56, '57, '58, and 1859. They contain the only collated statistics of our Congregational churches, and biographies of deceased Congregational ministers, besides very much other important denominational matter, that have ever been published for these six years. They precede the fuller statistics of the Quarterly, into which the Year Book was merged in 1860. These Year Books are essential to every library where such records are wanted. The six volumes can be had at the Congregational Library Rooms, 23 Chauncy street, Boston, Mass., for two dollars and fifty cents. Also at our office in New York. We have a very few odd volumes. No full set can be broken.

ISAAC P. LANGWORTHY, *Cor. Sec. Am. Cong. Union.*

CHELSEA, Mass.

THE GENERAL ASSOCIATIONS, ETC.

WITH THE NAMES OF THEIR OFFICERS, AND THEIR SESSIONS FOR 1854.

MAINE GENERAL CONFERENCE.—Rev. Elisabeth Whittlesey, Brunswick, Corresponding Secretary; Rev. E. F. Bruce, Bangor, Recording Secretary.

Next meeting: 1st Congregational Church, Bowdoin, Tuesday, June 21, at 1 o'clock, A. M.

NEW HAMPSHIRE GENERAL ASSOCIATION.—Rev. Jonah G. Davis, Amherst, Secretary, Statistical Secretary and Treasurer.

Next meeting: Manchester, Fourth Tuesday in August 22, at 10 o'clock, A. M.

VERMONT GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES.—Rev. E. Irvin Carpenter Barre, Corresponding Secretary; Rev. Aldace Walker, Wallingford, Register.

Next meeting: Woodstock, Tuesday, June 21, at 10 o'clock, A. M.

MASSACHUSETTS GENERAL ASSOCIATION.—Rev. Increase N. Tarbox, Boston, Ms., Acting and Statistical Secretary.

Next meeting: 1st Church, Springfield, (Rev. M. M. Parsons, Pastor,) Tuesday, June 23, at 4 o'clock, P. M.

MASSACHUSETTS GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES.—Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. John L. Taylor, Andover, Statistical Secretary.

Next meeting: Central Church, Fall River, (Rev. Eli Thurston, Pastor,) Tuesday, Sept 13, at 4 o'clock, P. M.

RHODE ISLAND EVANGELICAL CONSOCIATION.—Rev. Lyman Whiting, Uxbridge, Ms., Statistical Scribe.

Next meeting: Central Church, Providence, Tuesday, June 14, at 10 o'clock, A. M.

CONNECTICUT GENERAL ASSOCIATION.—Rev. Myron N. Morris, West Hartford, Register; Rev. William H. Moore, Berlin, Statistical Secretary and Treasurer.

Next meeting: 1st Congregational Church, Hartford, Tuesday, June 21, at 11 o'clock, A. M.

NEW YORK GENERAL ASSOCIATION.—Rev. Homer N. Dunning, Gloversville, Treasurer; Rev. Jeremiah Butler, Fairport, Monroe Co., Statistical and Publishing Secretary; Rev. Wm. B. Brown, Newark, N. J., Corresponding Sec'y.

Next meeting: Jersey City, N. J., Tuesday, Sept. 20, at 10 o'clock, A. M.

OHIO CONGREGATIONAL CONFERENCE.—Rev. Albert M. Richardson, East Cleveland, Register and Treasurer.

Next meeting: Springfield, June 8, at 7 o'clock, P. M.

INDIANA GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS.—Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: Indianapolis, May 19, at 7 o'clock, P. M.

ILLINOIS GENERAL ASSOCIATION.—Rev. Samuel Hopkins Emery, Quincy, Register and Statistical Secretary; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary and Treasurer.

Next meeting: Quincy, May 25, at 7 1-2 o'clock, P. M.

MICHIGAN GENERAL ASSOCIATION.—Rev. Philo R. Hurd, Romeo, Secretary.

Next meeting: Pontiac, Thursday, May 19, at 7 o'clock, P. M.

WISCONSIN PRESBYTERIAN AND CONGREGATIONAL CONVENTION.—Rev. M. P. Kinney, Janesville, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Watertown, last Wednesday Evening (28) in September.

IOWA GENERAL ASSOCIATION.—Rev. O. W. Merrill, Anamosa, Register and Treasurer.

Next meeting: Grinnell, Wednesday, June 1.

MINNESOTA GENERAL CONFERENCE.—Rev. Charles Secombe, St. Anthony, Statistical Secretary; Rev. David Burt, Winona, Corresponding Secretary.

Next meeting: (?)

CALIFORNIA GENERAL ASSOCIATION.—Rev. Wm. E. Pond, Downieville, Statistical Secretary.

Next meeting: Oakland, Thursday, Oct. 3d.

KANSAS GENERAL ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.—Rev. Rich'd Cordley, Lawrence, Stated Clerk.

Next meeting: Grasshopper Falls, 3d Thursday of May, (19) at 7 1-2 o'clock, P. M.

CANADA CONGREGATIONAL UNION.—Rev. ——— ——— Secretary-Treasurer.

Next meeting: Brantford, C. W., Wednesday, June 8, at 4 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION.—Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next annual session: (?)

THE NEW YORK
PUBLIC LIBRARY
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TILDEN FOUNDATIONS.

Lyman Beecher

Dr. Beecher would have been at any time a precious boon both to himself and earnest, of strong powers of observation, a marvellous fertility and felicity of illus-

Lyman Beecher

THE

Congregational Quarterly.

WHOLE No. XXIII. JULY, 1864. VOL. VI. No. III.

SKETCHES AND RECOLLECTIONS OF DR. LYMAN BEECHER.

BY C. E. STOWE, D. D., HARTFORD, CONN.

THE first time I ever saw Dr. Beecher was in the summer of 1821, when, broken down in health and spirits by overwork, he made the journey to Maine mentioned in the Autobiography, Vol. 1, p. 456. It was on Sunday, in Dr. Payson's congregation, at Portland. He was sitting nearly opposite to me and very near, by the side of his father-in-law, Dr. Porter. Dr. Porter was a man of most venerable appearance, a model gentleman of the old school, always dressed with scrupulous neatness, silver buckles, black silk stockings, small clothes, etc., all in the antique style; and every movement and gesture gentle and mild as a summer's morning. What a contrast, every one will say, to his energetic and celebrated son-in-law! This was my first impression. In my youthful fancy I said to myself, "What a stubbed little man, more like a blacksmith than a clergyman." I knew who he was, for I had heard Dr. Payson say the day before, that Dr. Beecher was in town, but very unwell, and with utmost urgency he could not induce him to preach. Dr. Payson seldom wished any one to preach for him; but the opportunity of hearing Dr. Beecher would have been at any time a precious boon both to himself and congregation. He had preached there before, and they knew what he was. That was the favorite Church of the hardy, intelligent seamen of Portland; and one of them, remarking on the personal appearance of the two popular preachers, said, "They look like little, rusty, old swivels; but get them into the pulpit, there they can speak as swivel never spoke before, and every shot hits." This first impression of Dr. Beecher was the abiding one through life. Many years after, when I first saw Archbishop Whately, I had very much the same feeling. Though of more imposing appearance, and more elaborately dressed than Dr. Beecher, my first thought was, "How much like a sturdy New England blacksmith;" and the black silk apron tended not a little to increase the resemblance.

Few preachers have exerted a wider or more beneficial influence than Dr. Beecher. Not because he was a profound theologian, or an acute metaphysician, or a man of wide literary culture; in all these respects he had superiors among his own countrymen; but because he was a man always most thoroughly in earnest, of strong powers of observation, a marvellous fertility and felicity of illus-

tration, and living every moment under the impression that he had a great work to do for God and man, which must be done at once, not a minute to be lost. He was all absorbed in his work, he lived for nothing else, he thought of nothing else; and in all his plannings and exertions for his children, you never heard of desirable and easy positions in life, but of places where some good hard work could be done for God and man. The thought of anything else in regard to position in life scarcely ever came up in the family, or occurred to the minds of any of the household. The children were never taught, by precept or example, to despise or reject the innocent enjoyments of life; there was nothing of asceticism in the household; but whatever was enjoyable was laid hold of with a keen, hearty, healthful relish, yet all in entire subordination to the one great question constantly recurring, "What hard good work have I got to do today?"

There were some strange contrasts in Dr. Beecher's character and career. Born in such a state of feebleness that he was laid aside as dead, he was strong, muscular, and physically vigorous to extreme old age. From childhood suffering more or less from that complication of all stomach miseries called dyspepsia, he always had a power of working that was perfectly astonishing, and was seldom long at a time under the influence of prostrating disease. By hereditary descent a hypochondriac, he was one of the most cheerful, joyous, hopeful of men, to the very close of life. By nature ardent, confident, and impetuous, he was scrupulously cautious and pains-taking as to everything which he committed to writing for publication, and never took any important step without the most careful consultation with others. His sterling qualities were not gifts which he simply took as a passive recipient, but were in a great measure self-acquired. His lasting physical vigor, his hard-worked, unfailing health, his uniform buoyant cheerfulness, his freedom from sadness, were all, to a great extent, the result of the utmost watchfulness and care, of a determined, vigorous, unceasing, conscientious self-culture. He was a rare example of what a man can do for himself, if he only has the grace and the conscience to try and to persevere. He had a motive always present and efficient, and that motive was the glory of God and the good of men. He felt that his help was needed; that he was appointed to do something, that he could do something, and that he must and would. What that something might be, he never went far to seek. He laid out no great plans for the future; he took just the work that came to him. As a day laborer in God's vineyard he left it to his great Employer to assign to him each day the task for the day, and he inquired no further.

It is not at all the purpose of this paper to give a narrative of Dr. Beecher's life, public or domestic; or to supply the reader with dates and statistics. All such things must be sought for in the Autobiography, where they can be found in satisfactory abundance. The whole object of these pages, as the title imports, is to give "Sketches and Recollections," illustrative of character and work, without any regard to completeness of narrative. The source from which I draw is mainly a personal acquaintance of forty years standing, much of the time in the most intimate relations of professional, social, and domestic life. I think it may be useful to the religious public, and especially to the ministry, to have a simple and faithful delineation of the exact impression which, during that long period, he made on an honest and cordial fellow-laborer, who loved and reverenced without idolizing him.

We first find Lyman Beecher, the blacksmith's son of New Haven, a farmer's boy in Guilford, Conn., under the care of a shrewd, droll, indulgent uncle,

and a genial, loving aunt, who had no children of their own. The boy did not differ essentially from other boys of his station and generation. He was somewhat distinguished for habits of negligence; he could not learn to put away the tools in their right place, nor blow out the candle when he went to bed at night. He was never treated with severity. Sometimes his uncle would say, "Lyman, you sha n't have no candle," but would never prevent his taking one; and if he seemed languid and drooping, the kind aunt would say, "Lyman, you do n't look a bit well to-day; do go into the closet and get you a piece of pie." By such training carefulness was not secured, but dyspepsia was. The boy was always good-humored and efficient, full of a restless activity, and ever on the alert to catch something that was lively and nimble, and could make a good struggle to get away, like trout and squirrels and other animals of the kind. He never in all his life could take pleasure in hunting anything like a tortoise or a toad; there was not excitement enough in the chase. He had no special literary tastes. He could read Pilgrim's Progress, and Robinson Crusoe, and Tobit and Judith, and Bell and the Dragon, in the Apocrypha; but no remarkable intellectual aspirations were then excited. He undertook a college course on the proposal of his uncle, not because he then had a desire for learning, but because he was deadly sick of ploughing a hilly, swampy, fifteen acre corn-field with a yoke of slow-moving oxen.

He entered Yale College in the last days of Dr. Stiles. Dr. Stiles was a man of learning and influence in his day; but when young Beecher entered his study, he found there a little, precise, formal, pedantic, dry old man, almost extinguished under a big white wig; and there was the least possible sympathy between teacher and pupil. Dr. Stiles, however, soon died, and Dr. Dwight came in his place. Here was a man that could appreciate Beecher and Beecher could appreciate him; that is, after they began to develop themselves to each other; for at first there was but little intellectual communion between them. Beecher had no taste for the mathematics and no abstract love of literature, and though a respectable scholar, he did not distinguish himself in the class room. He became more eminent when he took the college buttery, after the fashion of those days, and dispensed beer and cake and fruit to his fellow students for a practical consideration.

It was when he commenced the study of theology, that he and Dwight began to know each other. Dr. Dwight was in many respects the most accomplished man of his day; and for breadth and versatility of literary culture he scarcely had his equal. As a theologian he was neither the most profound nor the most original of the New England school; but his varied learning, his sound judgment, his excellent taste, his healthful moral nature, and his wide experience of life, placed him in a position to make what is on the whole the most complete and best exhibition of the New England theology that has ever yet been published. New England theologians need not, in any part of the learned world, blush to recognize in Dr. Dwight their master and representative.

It is a remarkable fact that almost all the distinguished theologians of New England have been Connecticut men, either by birth, or education, or residence, and not unfrequently by all three. Dwight was born in Massachusetts, but he was educated, he lived, labored, and died, in Connecticut. The elder Edwards, though he lived and labored in Massachusetts, was born and educated in Connecticut. The younger Edwards, Bellamy, Strong, Smalley, Hopkins, Emmons, Taylor, Tyler, Stuart, Beecher, to say nothing of the living, were all Connecticut men; and whoever has dragged himself over the endless hills where Bel-

lamy, and Beecher, and Porter labored, or has staggered along among the craggy and precipitous rocks of Emmons's birthplace, may naturally think that a theology developed and cherished by Connecticut men, must needs be a rugged and strong theology, and in some of its features perhaps rough and harsh.

Dwight ought to have put Beecher to the study of the Greek Testament, as the primary and only infallible course of Christian theology. He was a scholar himself and knew what belonged to scholarship; and Beecher, like every other man of original and rich intellect, had an aptitude for the Greek language, and would have been an enthusiast in it had he been fairly introduced to it in his youth. He used frequently to say in his later years, "Oh that I had been early initiated into the critical study of the Greek Testament; I should have delighted in it, and it would have been worth more to me than all the theologies I have ever read!" But in his days President Edwards, and not the Apostle Paul, was the leading theologian; and the words of the English translation of the Bible, and not the words of the original Greek, were the inspired utterances of God to men. This was really the case, though not theoretically. In theory the New England theologians were right, but in practice they were wrong. In theory they did recognize Paul and the original scriptures; in practice they used only Edwards and the English translation. In this respect they had widely degenerated from the Puritan fathers, who put all their confidence in the original scriptures and gave only a subordinate place to human theological systems and uninspired translations, rejecting wholly the principle of Church authority, in obedience to which the Papists make the Vulgate version and the Catechism of the Council of Trent, their inspired Bible and their final theology. The prime cause of this degeneracy lay in the fascination and success of Edwards's metaphysical writings.

Each generation and each class has its own proper work divinely assigned. It belonged to Beecher and his class to reform public morals and correct erroneous inferences from the old theology; and to Stuart and his class to restore the original scriptures to their appropriate place and authority in theological discussion.

Beecher began to preach at the age of twenty-three, after studying theology about nine months with Dr. Dwight; taking a course necessarily very limited and imperfect, and embracing but few of the topics belonging to the science, and those mainly the controversial points which had been discussed by President Edwards. He had no great expectations of success; but was full of zeal in his profession, and all aglow with the desire to do good. The first man who commended his preaching, so far as he knew, was Dr. Dwight. It went like a sunbeam through his whole soul.

His first settlement was at East Hampton, on Long Island, in an obscure, out of the way parish, on an annual salary of three hundred dollars, with something by way of settlement, small even for those days of simple manners and limited incomes. At this time he received the richest gift which God ever gave him, the wife of his youth, Roxana Foote. With a purity and loveliness of nature almost angelic, with a strong, clear, New England mind, trained and enlarged by a most assiduous self-culture, healthful, industrious, and heartily devoted to her duties, she was all that a husband and a pastor and a family could desire. The best things which he ever did himself, and the best that have been done by the family, were due in no small degree to her nature, character, and influence. He was fully aware of his obligations to her; and in the early part of his ministry he said to a friend, after they had been listening to some of her judicious and well-timed criticisms on one of his public performances, "If I am ever good for anything, it is that woman who will

be the making of me." She was by birth and preference an Episcopalian; but she was not a bigot, and saw in her husband qualities which reconciled her to what would otherwise have been an undesirable change in the outward forms of worship. She was of a highly æsthetic nature, and every way qualified to supply and correct whatever there might have been that was defective and infelicitous in his own character and training. A most happy marriage, and blessed with eight healthful and vigorous children.

He had some pleasant rencounters on account of his Episcopal connections. Though the old clergyman of Guilford, where they attended Church, was rather of the dullest, this in no wise abated their ecclesiastical pretensions. Just after his marriage, passing a field where the quizzical old uncle who had brought him up, was mowing, he heard him calling out, "Hallo, youngster, they say you have no right to preach, you have never been ordained." B. "Got a good scythe there, Uncle Lot?" L. "First rate." B. "Who made it?" L. "Dun'no; bought it over to the store." B. "And if you had another that was made by a blacksmith, who you supposed could trace his authority for making scythes all the way up to St. Peter, and yet the scythe would n't cut any more than a sheet of lead, which would you take to mow with?" L. "Go 'long, you rogue; ho, ho, ho!" His metaphors were usually of the nature of arguments addressed to common sense.

From the beginning of his ministry he was warmly engaged in promoting revivals of religion and reforms of public morals; not that he had ever formed any plan of being a revivalist or reformer; but he found religion dead, and it must be brought to life again; he saw gross public abuses, and they must be removed. As he once said of himself, "I never had any intention of being a reformer; but always, when I saw a rattlesnake in my path, I would smite it." This was exactly the truth. His public life was not the result of any plan to do this or that, or to be this or that; but successive impulses to do things which lay before him waiting to be done.

While he was at Long Island, the subject of duelling, in consequence of the the death of Hamilton at the hands of Burr, greatly agitated the public mind. Into this subject he entered with all the ardor of his nature, and preached and published that celebrated discourse which first made him known beyond the boundaries of his parish and presbytery. In this composition the germs of his future power were clearly seen. For himself he had never had any dreams or anticipations of celebrity. It was only by doing things that he found out he could do them, and he was delighted with the discovery. All his life long it was his joy to see a thing well done, and whether by himself or another it seemed to make no difference with him. He enjoyed his own bright performances without conceit and those of others without envy; and was equally exhilarated by both. This entire simplicity and freedom from self-seeking was through life one of the peculiar charms of his character. During his labors in Boston he one evening made a brilliant speech on lyceums which every body the next day was admiring. While I was congratulating him on his success, he looked round on me as pleased as a boy, and said, in the simplicity of his heart, "I do believe it was about as good a thing as ever I did." He was just as much pleased with it as if somebody else had done it, and no more. It was sometimes surprising to see how he would enjoy the sermons which other men preached, when he had opportunity to hear them. There were cases in which I guessed he had not heard a word of the sermon, but had just listened to the text and then gone on making his own sermon, imagining all the while that he was hearing it from the pulpit. The sin of envy, alas, so common, was one from

which he was entirely free; and his vanity, of which he had a due share, was never obtrusive or offensive, but harmless and amusing as a child's.

In 1810 he removed to Litchfield, in Connecticut, and there was opened to him a wider field of labor and usefulness. He took a prominent part in the so-called "toleration controversy," in which (as he afterwards characteristically remarked) "I found at last that I was on one side and God on the other, and God's side proved the best." His motives were none the less pure, nor his zeal any the less disinterested; and his efforts were doubtless accepted by his Heavenly Father, though his work, as the Apostle Paul expresses it, was burned up in the fire of the judgment. He next with all his heart entered on the work of building up the spiritual wastes, of which there were many in Connecticut; promoting revivals of religion, of which there was great need, for religion everywhere was dead; and reforming the public morals, especially in regard to drunkenness, a vice that then threatened to swallow up the whole community in one vortex of irretrievable ruin. In all these efforts he was the moving spirit, never discouraged, never tired, always full of joyous hope, in circumstances where scarce a ray of light could be seen by other eyes. He was poor, his income quite inadequate to the support of his family; but he was all the while working like a day laborer and putting to their utmost tension talents which would easily have commanded affluence in any secular calling; yet without a thought, either for himself or his children, of ever doing anything else than *living for his ideas.* He was a prime mover in the establishment of the *Christian Spectator*, and one of its most efficient and fruitful writers. The associations for foreign and home missions, for the distribution of the Bible and religious tracts, etc., found in him a ready and laborious helper from the beginning.

While he was at Litchfield arose the theological strife afterwards known as the New Haven controversy. It was a conflict attended with many painful and hurtful incidents; but there was a necessity for it, and its results have been good. The Orthodox Congregationalists of New England had always professed to take the Bible, — the original, inspired word of God, — as the sufficient and only infallible rule of faith and practice in all matters pertaining to religion. But the metaphysical turn given to the great Arminian controversy had not been favorable to the philological study of the Bible; and for two or three generations the original Scriptures had ceased to be the theological manual of the New England clergy. It was not uncommon fifty and seventy years ago to find celebrated preachers and theological writers who could scarcely make out a Greek or Hebrew text even with the help of a lexicon; and passages would be quoted with great vehemence and triumph in support of particular points, the whole available power of which was due to the falling short of, or the exaggerating the force of, the original by the English translators. As an illustration of my meaning, I will refer to the word *transgression*, in I John iii: 4, and to the phrase *to the intent that*, in Ephesians iii: 10. On all points of theology Jonathan Edwards was God's interpreter to them; and as matter of fact, whatever the theory might have been, President Edwards actually became, to the great majority of the Orthodox Congregationalists of New England, especially the clergy, Bible, Pope, Council of Trent, and all, so far as the authoritative decision of disputed points in theology was concerned. But Edwards, though a great and good man, was by no means a perfect one, either intellectually or ethically; and could he have been consulted during his life, he would have shrunk with horror from the position in which his followers practically placed him; for humility and self-distrust were prominent traits in his

elevated and beautiful character; and he was by no means a bigot to his own opinions, but on mature investigation treated them as freely as he did the opinions of others.

Dr. N. W. Taylor of New Milford, afterwards of New Haven, was Dr. Beecher's most intimate and trusted friend all his life long. Whatever may be thought of his theology, no one will deny that his was a mind of great strength and energy and metaphysical acuteness. He early and clearly saw very grave defects in the definitions and reasonings of Edwards. In January, 1819, he wrote to Dr. Beecher, "The first defect is his (Edwards's) definition of moral agency or free will. Now I cannot but think this defect even a gross one. If language has any meaning, a free will is a will that is free; and to say that free will is a power to do as we please, or as we will, is saying nothing to the purpose." (Autobiog. Vol. I. p. 385–6.) Certainly very well said, and a truer sentence was never written. In some remarks, addressed to a minister of the Church of Scotland, in respect to his treatise on the freedom of the will, Edwards gives his most carefully considered definition of what he understands by freedom. "Liberty, as I have explained it, p. 38, and other places, is the power, opportunity, or advantage, that any one has to do as he pleases, or conducting in any respect according to his pleasure, *without considering how his pleasure comes to be as it is.*" (Works, Worcester edition, Vol. v., p. 336.) The last clause annihilates all that precedes, and instead of a free will gives us a *servum arbitrium* as severe as that of Luther in the earliest days of his theological training. It is neither common sense nor common law. The sick old man, neither insane nor idiotic, in his last hours, surrounded by greedy expectants, *does as he pleases* when he dictates and signs his will. But if these expectants are obviously the cause of *his pleasure being as it is*, does common sense or common law consider him *free?* Does the will stand? The criminal, at the time of his execution, *does as he pleases*, his *action* is in accordance with *his volition*, he acts as he *wills*, when he steps on to the platform of the gallows, but is he therefore free, is his *will free?* Yet this is all the freedom which Edwards's definitions and arguments allow to the will; and to say that this is in reality *freedom*, is a mere mockery.

Without considering how his pleasure comes to be as it is? That is the most important, the most fundamental consideration of all; especially when we are thinking of the relations between finite creatures and their infinite Creator. With this definition of liberty, Edwards's celebrated distinction between *natural and moral inability* is a mere illusion, and his *moral inability* is practically not a whit better than the *natural inability* of the older Calvinism. How much better John Eliot, the Indian apostle, understood this point! And what a pity that he, instead of Edwards, had not been New England's theological oracle, at least so far as this subject is concerned! In one of his letters to Richard Baxter, speaking of the likeness of God in which it is said (Gen. i: 26) that man was created, Eliot suggests that one chief thing, in which this likeness consists, is that we can act like God, according to our light, by choice, without compulsion, *that we can be the authors of our own acts and determine our own choice.* "This (continues he) is *spontaneity*, the nature of the will lieth in this." It is exactly this *spontaneity* (which Edwards ignores,) that makes the distinction between mind and matter, between the moral and the physical; and it is the quality, above all others, which is referred to, when it is said, *So God created man in his own image, in the image of God created he him.* (Gen. i: 27). God, in distinction from all nature, has this *spontaneity*, and He endowed man with the same; and thus

after His own likeness did He create man, and elevated Him above all the works of nature which He had made.

Dr. Beecher, when fighting with the Philistines, was perfectly fearless, and never hesitated to deliver a free and hard blow wherever he could. But when Judah was pitched against Ephraim and Ephraim against Judah, his whole feeling and policy changed. Then he could never bear to strike. He hesitated, temporized, compromised. The harmony of the Congregational ministers of New England with each other, the union of the Congregational with the Presbyterian churches, this was to him the glory of Christ's kingdom, the threshold of the millenium, it must not be disturbed. He made every sacrifice to preserve it, and thereby increased the difficulty which he feared, and hastened and exacerbated the catastrophe which he dreaded. He checked the theologically more adventurous spirit of Taylor; and by his love prevailed on his friend still to draw as much as possible in the old harness of Edwards. The result was not happy. Though it prevented some temporary evil, it embarrassed and embittered the whole strife, and sent Taylor into the ring against the most practised pugilists with one hand tied behind him. It is true that Taylor and Beecher did agree with Edwards on all the leading topics of Christian theology, but on this and its related points they decidedly differed from their master; and though they insisted, and perhaps justly, that Edwards, in order to be consistent with himself and true to the Bible, ought in these respects also to have believed and taught just as they did, yet it was plain that he did not; and it would have been best from the first to have made a clean breast of it and said so. Dr. Taylor, if left to himself, would probably have followed this course; and his unshaken friendship for Dr. Beecher, through all the subsequent embarrassments of the controversy, was sublime in its fidelity and magnanimity. I never could adopt Dr. Taylor's theological system; but on the point referred to in his letter quoted above, I have no doubt that he was entirely right.

Moreover, why is it not always best, in our theological reasonings, to go directly to the fountain head? As has been said by another, why should we be continually obliged to insist, "My tree is like that old log, and that old log is like the tree of Paradise?" Why not go directly to the tree of Paradise itself and let the old log be? We make too much of the human theologies, and too little of the divine theology of the Scriptures. The Bible does not reveal all we desire to know, and so we supplement, and patch, and piece out, and soon come to be more in love with our supplements, and patchings, and piecings, than with the scripture; and make what should be only a matter of theological inquiry an essential article of faith. When a man joins a particular Church, he is certainly bound by the creed of that Church so long as he retains his connection with it. If he abandons the creed, he ought, in all good faith and honesty, and with whatever inconvenience to himself, to leave the Church. But creeds may be too strictly as well as too loosely interpreted; and the former fault, if not so common, is quite as mischievous as the latter.

The chief infelicity in the theological discussions of New England, from the time of Edwards, was an almost total neglect of dogmatic history and scripture philology. Theologians felt, thought, and reasoned very much as they might have done if there had never been any theological writers worth studying except Edwards and Bellamy, Hopkins and Andrew Fuller, etc.; as if all men of all ages, races, and nations had been epitomized and stereotyped in the inhabitants of New England, especially the members of their own congregations; and God had come down into some New England village not a great while ago

and told off the words of the English Bible, giving them as the whole of his revelation to all mankind. No one saw more clearly or regretted more deeply this narrowness than Dr. Beecher in the latter part of his life; and no one ever more zealously forwarded the deepest and most thorough linguistic and historical investigation. He felt with sorrow that it was too late for him to begin anew. His efforts and failures in the direction of history and philology were sometimes amusing. When on his trial for heresy before the Cincinnati Presbytery, he wished to give a summary of the evangelical doctrines from the time of the early Church fathers downwards, and I was to help him. I loaded myself with the proper books, went to his study and began to read, now from one author and then from another, while he wrote. We had not continued long in this employment before he began to grow cloudy, bewildered, and perplexed; and at length exclaimed, with an impatience that was laughably pettish, "Pish! pshaw! take your books away, Stowe; they plague me;" and then he proceeded to take all his learning bodily out of Scott's reply to Tomlin. He had his own work to do and he did it; but it was not investigation among words and books; it was striking at living men with a living truth of the present hour; it was just the kind of work which Justin Martyr, and Tertullian, Chrysostom, and Augustine did in their day for the men of their generation.

Dr. Beecher to his life's end was true to his instincts in regard to *the elect*. In all the sharp controversies of his time he never did publish, write, or speak hard and harsh things against those of his theological assailants whom he regarded as really and at heart the friends of Christ, however severely they might have wounded his feelings, or, in his estimation, violated the rights of individual friendship. To Dr. Taylor he was always faithful, as Taylor to him; and no temptation could ever induce him to utter a word against this most beloved of all his personal and theological friends. He died loving Taylor above all other men, and requested to be buried by his side. The mutual confidence and love of these two most masculine of men, uninterrupted to the last, was beautiful. It is a pity that they could not have known more, at the beginning of their career, of what had been done by other theologians, centuries before Edwards was born, or Connecticut had heard the voice of a Christian preacher.

Dr. Beecher went to Boston in 1825. The plan had been to call Dr. Payson of Portland; but he was well aware that his health was wholly insufficient for the labor required there, and wisely refused to go. Nor, if he had had his health, could he have done the work which fell to Dr. Beecher. Dr. Payson could preach and pray as well as any man that ever lived; but as to laying out extensive plans of aggression beyond the limits of his own congregation, attending councils, making speeches at public meetings, writing essays and reviews, watching over theological discussions, taking care of all the young men he could drum up for the ministry, organizing the labor of others, setting everybody at work, in short, wheeling any number of different heavily laden wheel-barrows all at one and the same time, this is what Dr. Payson could never have done; but this and more is what Dr. Beecher did during all the six years he labored in Boston. He was fifty years of age when he received the call; many thought him too old to take such a position; his friend Payson died at the age of forty-four. But his half-dozen years in Boston were the busiest, the most laborious, the happiest, and visibly the most successful years of his life. The results are well known, and every one can form his own judgment in respect to them. It is not my purpose to enter upon any discussion of them, but simply to tell what I know from personal

observation was the spirit and temper in which he carried on these multifarious labors.

He felt in his inmost soul that Unitarianism was a ruinous heresy; he saw with pain the ascendency it had gained in the social, political, and literary life of Eastern Massachusetts, and that its influence was fast extending to other parts of the country; and he was conscious (so he thought) of a divine call to him to draw the *sword of the Spirit*, and do battle valiantly for "God and for truth." Right or wrong, such was his conviction, and his whole conduct was in exact accordance with it. No obstacles appalled him, no disappointments discouraged him, no slanders disturbed him, no severity of criticism troubled him. If the censures were just, he profited by them; if unjust, he let them "go down stream." He was never irritated, he never had a feeling of personal ill-will against any of his assailants, even the bitterest and most unscrupulous. No where in the world, I believe, was the feeling of veneration for *the powers that be* in society ever stronger than in Eastern Massachusetts, and no where was it ever more difficult to make a stand against the *higher classes*. But this was a feeling with which he had little sympathy; its existence in the community excited mirthfulness rather than inspired him with a like fearfulness; and this hilarious boldness was contagious and gathered others around him and animated them with his own courage. A rebuff, apparently the most formidable, only made him laugh with a real, hearty, good-natured outburst of merriment. He was sure of his cause, and when owls and bats perched on his chariot expecting to break it down, or crush him within it, why should he not be merry?

When Bernard Whitman's elaborate attack was in course of publication, the Doctor, knowing that I had seen some of the proof-sheets, asked me one morning in Boston what sort of a thing it was going to be. I told him it was a collection of every reproachful thing, true or false, which had been reported against the Orthodox for the last twenty years, and set forth in a style peculiarly trenchant and well-calculated to inflame the public prejudice already so strong. "Oh," said he brightening up, "a grand book of reference." I thought he was treating the subject with too much levity, and walked away rather displeased. Turning round after a little while, I saw him standing on the pavement, looking towards me, and laughing at the oddity of his conceit till his face was red as a cherry. Then I thought I might as well laugh too, and lost all fear of Bernard Whitman and his book.

When the Cambridge men, with an air of no little triumph, effectually refuted his interpretation of *absque remedio*, in a passage from John Calvin, he read their spicy animadversions with a most benignant smile on his face, and quietly remarked, "Well, all this proves that they understand Latin better than I do. Everybody knew that before; they need not crow over it so." He made no pretensions to classical erudition or book learning. His gifts lay in quite another direction, and he knew it. Besides, he was so sure of his cause that nothing could disturb him; for himself he cared little, the cause was everything; and a good cause could not be permanently benefited by even a friendly mistake or permanently injured by a slander. If ever a man lived a long and laborious life, *simply for an idea*, that man was Lyman Beecher.

The morning after his Church on Hanover street had been burnt, and the firemen and the mob had been amusing themselves all night with their rustic jokes about "old Beecher" and "his hell-fire," several of us were assembled in Pierce's book-store in rather a lugubrious state of mind. Presently the Doctor, who had been to view the ruins, and saw his proud, substantial, stone tower split from top to bottom with the intense

heat, came skipping in gay as a lark, "Well," said he "my jug's broke; just been to see it." As there was no affectation in this,—as it was all simple and hearty as the utterance of a school-boy just let loose from the school-room, what could we do but join in the laugh and partake of the hopefulness? Those who are acquainted with the facts will remember that there were circumstances which made the conflagration rather mortifying, and the Doctor's joke peculiarly appropriate.

The same simplicity, buoyancy, and imperturbable good-humor, disarmed opposition when he came in personal contact with an opponent. An old wood-sawyer, whom we will call W. ——, a rough, strong, shrewd man, who belonged to a rival sect, was violently prejudiced against the Doctor, especially on account of his total abstinence principles. He had never seen him — and would not hear him preach. This man had a large lot of wood to saw opposite to the Doctor's house. The Doctor depended upon constant manual labor for keeping up his own health; and in Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family, and often finding that too little, would beg the privilege of sawing at the wood pile of a neighbor. He was fastidious in the care of his wood-saw, having it always at hand in his study half concealed among minutes of councils, incomplete magazine articles, and sermons, and the setting of his saw was often duly accomplished while he settled nice points of theology with his boys, or took counsel with brother ministers.

Looking out of his study window one day, when his own woodpile was reduced to a discouraging state of order — every stick sawed and split — he saw, with envy, the pile of old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in shirt-sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile; and forthwith fell to work with a right good will, and soon proved to his brother sawyer that he was no mean hand at the craft.

Nodding his head significantly at the opposite house, W. said —

"You live there?"

B. "Yes."

W. "Work for the old man?"

B. "Yes."

W. "What sort of an old fellow is he?"

B. "Oh, pretty much like the rest of us. Good man enough to work for."

W. "Tough old chap, 'ain't he?"

B. "Guess so, to them that try to *chaw him up*."

So the conversation went on till the wood went so fast with the new comer that W. exclaimed,

"First rate saw that of yourn!"

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed — every tooth was critically adjusted, and so he gave a smile of triumph.

"I say," said W., "where can I get a saw like that?"

B. "I do n't know, unless you buy mine."

W. "Will you trade? What do you ask?"

B. "I do n't know. I 'll think about it. Call at the house to-morrow, and I 'll tell you."

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise.

"Oh," said the Dr., "you 're the man that wanted to buy my saw. Well, you shall have it for nothing — only let me have some of your wood to saw, when you work on my street."

"Be hanged," said old W., when he used afterwards to tell the story, "if I did n't want to crawl into an auger-hole, when I found it was old Beecher himself I had been talking with so crank the day before."

It scarcely need be said that from that time W. was one of the Doctor's stoutest and most enthusiastic advocates, not a word would he hear said against him; he affirmed that "old Beecher is a right glorious old fellow, and the only man in these parts that can saw wood faster than I can."

The Doctor's unconscious, rustic simplicity led to many amusing scenes. I was walking one morning with the senior R. H. Dana in one of the narrow streets which lead to the Quincy Market. We soon saw the Doctor rushing up on the other side of the street with a bundle of what seemed to be oysters tied up in a silk handkerchief in one hand, and in the other a lobster which he was holding by the back with all the claws sprawling outward. Something had happened the night before which had pleased him very much, and seeing us he stopped and began to harangue us across the street with great animation, vehemently gesturing with his bundle of oysters and with his lobster alternately. Perceiving that he was becoming rather more conspicuous than was desirable (for there was soon a crowd in the street looking very much amused) he desisted and walked on. "Well," said Dana with a laugh, "I never before heard the Doctor speak with such *eclat*" (*a claw*). If there had been any affectation in such incidents they would have been repulsive; but simple and natural as they were, and taken in connection with the power he was continually exerting, as a speaker, and writer, and public man, they had to his personal friends an unspeakable charm.

In 1832, at the age of fifty-seven, a time of life when most men begin to seek retirement and repose, he broke away from all his interesting associations in Boston to go to Cincinnati and engage in the arduous enterprize of building up a city Church and establishing a new theological seminary. At a conference of churches in Old Cambridge two years before I had heard him intimate that he might himself ere long go West; but I took it for a mere rhetorical outburst, and never expected anything to come of it. But often what appeared to be very careless remarks of his, were the result of mature deliberation, and a settled purpose. He went with the most sanguine expectation of being cordially welcomed by all parties in the Presbyterian Church and securing the immediate confidence of the Cumberland Presbyterians and the Congregationalists. He had received assurances which gave him some ground for these pleasing anticipations. But the aspect of things soon changed. The theological strife was embittered, and the anti-slavery conflict began to rage like a tornado. Some of the men whom he had all his life regarded as among the most trustworthy of his personal and theological friends piled obstruction upon obstruction in his path; and between anti-slavery and pro-slavery he was picked to tatters. In theology he was required to prove, not only that his theology was right, but that it did not differ essentially from the traditions of the older Calvinism. The first he thought an easy task; but the second occasioned him no little perplexity, though even here, such was his adroitness and really honest orthodoxy, he would have gained a substantial success, had not other matters, aside from the questions purely theological, drizzled in and made a quagmire in which it was impossible either to wade or swim. As to slavery he had never given his attention particularly to it; he held substantially to the old compromise traditions; his mind had been wholly absorbed by other themes and his hands full of other work; he had, without being conscious of it, not a little of the old Connecticut prejudice about

the blacks; and his great theological master, the elder Jonathan Edwards, was openly an advocate of Christian slavery on the Mosaic platform, which Dr. Beecher never was. It was only the younger Jonathan Edwards and Samuel Hopkins, among the earlier Connecticut divines, who were clearly and decidedly anti-slavery. In this controversy, as in everything else, Dr. Beecher acted conscientiously, according to the light he had; and it required what is called the *logic of events* to bring him as well as other men clearly into the day-light. Though he had always detested slavery with an honest detestation, yet he was always so afraid there would be a *split* among the churches! Thank God, that all the attempts of the non-slaveholding churches to prevent a split while retaining slavery, were at length annihilated by the determination, and violence, and arrogance of the slaveholding churches. Not by the piety of the North, but by the wickedness of the South, was this great deliverance at last effected. Praise God for it any way; as I doubt not Dr. Beecher now does in heaven, however he might have felt about it while on earth.

He worked, during all these difficulties, like a Hercules, and never lost courage or hope. Disappointment followed disappointment, and obstacle was heaped on obstacle. Ossa was piled on Pelion, and then Olympus on Ossa; friends fell off, and foes multiplied; endowments diminished and salaries ceased; prejudices were inflamed and students were kept away; while theological assaults and ecclesiastical trials were every day occurrences. Still, he was hopeful and jovial; always good natured and never irritated. If students would not offer themselves, he would go after them, even to the highways and hedges, and compel them to come in; if the regular income failed, he would beg; if he was brought before Church tribunals he would defend himself; if he could not clamber over an obstacle, he would go round it or dig through it; if he was disappointed in one thing he would hope for another, that would surely be better when he got it; nothing ever really hurt him but the supposed treachery of trusted friends; this would go to his heart and make him sigh. In every tight place he would say, "Come, let us get by this pinch, and then we 'll have plain sailing." I never believed it, and sometimes expressed my dissent in terms rather emphatic than befitting. I was so often right in my apprehensions, that after a few years he changed his mode of address to me, and would say, "Come, Stowe, let us get by this pinch, and then we 'll get ready for the next;" but always with the same good-humored hopefulness. His eighteen years of labor at the West were invaluable. Though not attended with the brilliant, visible success which followed him in Boston, yet it may be seen in the day of judgment that this was the most fruitful part of his whole life.

One little fact goes far to account for Dr. Beecher's elasticity and inexhaustible power of working. He was a glorious sleeper. Whenever necessary he would drop his head down and in a moment be fast asleep. He seldom lost time in bed. As soon as he touched the pillow, almost, he was asleep; he had but one nap during the night, woke at once in the morning, and was instantly on his feet. Blessed is the man to whom God gives this privilege. It adds a hundred fold to his efficiency and a thousand fold to his comfort. *So he giveth to his beloved sleep.*

Perhaps I have already told stories enough, but incidents characteristic of the man so crowd upon me that I find it difficult to stop. Travelling by stage one dark night in Kentucky, the coach upset and we were all thrown into the mud. With his usual zeal the Doctor was gathering up the scattered luggage, when Dr. Brainerd, since of Philadelphia, having the advantage of a stout pair of

boots, says, "Doctor, let me do that, you 've got shoes on." "No I ain't," was the quick reply, "lost 'em off long ago."

One dark night, near Cincinnati, he was thrown down a precipice of nearly forty feet, with his wife and daughter, horse and chaise, without serious injury to anything except the chaise. Hearing some teamsters passing on the road above, he called to them for help. They, peering over into the darkness, inquired, "How shall we get down there?" "Easy enough," said he, "come as I did." At one time we all became discouraged about the seminary, and told him we must give up and leave. "Well," said he, straightening himself up, then an old white-haired man of nearly seventy, "you may all go; and I will stay and fight it out alone." We were ashamed to think that we could not stay as long as he could, and he was not left to fight it out alone.

His habits of composition were peculiar. His social nature was so active that as soon as he had written a sentence, which pleased him, he had an irrepressible desire to read it to somebody. Many a time has he rushed into the dining-room, where aunt Esther was washing dishes, — "Here, Esther, hear this." Aunt Esther, with martyr-like patience, would stand, towel in one hand and an unwiped plate in the other, (for he must have her undivided attention,) till he had read his paragraph and trotted back to his study again. It sometimes seemed as if he would never get a sentence done. He would write and re-write, erase and interline, tear up and begin anew, scratch out and scribble in, almost endlessly. In the latter part of his life this habit became morbid, and actually shut him out from the possibility of publishing his own writings. He was the torment of printers, both by the delay of his manuscript and by the condition in which they found it when they got it. One of his daughters said there were three negative rules by which she could always read her father's writing, to wit: 1. If there is a letter crossed, it is n't a *t*. 2. If there is a letter dotted, it is n't an *i*. 3. If there is a capital letter, it is n't at the beginning of a word.

At Lane Seminary he lived more than two miles from the city. One time, after the printers had been on tenter-hooks forty-eight hours for their copy, he hastily finished his manuscript in his study, crushed it into the crown of the hat that lay nearest to him, clapped another hat on his head, drove down to the city, rushed up to the printing office, and snatched off his hat. "Here 's your copy — h'm, h'm — well, if it is n't here, it is somewhere else." The copy was still in the hat that had been left at home. But who could be angry with so much good nature, even if it were a plague?

It was a remarkable trait in his character, that with all his joyousness, and hopefulness, and confidence, he never acted without advice; without full and the most careful consultation.

He resigned his professorship in Lane Seminary in 1850, at the age of seventy-five. There had been for some time a perceptible failure, not so much of mind as of the power of expressing himself. He was still, as to his bodily powers, muscular, healthful, and vigorous. The day he was eighty-one he was with me in Andover, and wished to attend my lecture in the seminary. He was not quite ready when the bell rang; and I walked on in the usual path without him. Presently he came skipping along across lots, laid his hand on top of the five-barred fence, which he cleared at a bound, and was in the lecture-room before me. Very gradually the intellect withdrew itself from the outward world; but the heart was still alive to all human and all divine affections. He forgot the living for the most part, but the dead were ever fresh in his recollection. Just before his death, he could again freely express himself to his family; and on the 10th of

January, 1863, at the age of eighty-seven, he calmly and sweetly breathed his last on earth.

I might extend these reminiscences indefinitely. I might criticise unfavorably many of his opinions and some of his actions. But I will not.

He was a good man, and I loved him; a great man, and I reverenced him. It is one of my brightest hopes, that ere long I shall meet him in the better world; and there, with him and other spirits of the just made perfect, be eternally at peace.

A SONG BY F. B. P. TO THE TUNE OF DIANA.

[From MSS. 15,225, in the British Museum, of date before A. D. 1600].

I.

Hierusalem, my happy home!
When shall I come to thee?
When shall my sorrows have an end,
Thy joyes when shall I see?

II.

O happie harbour of the saints!
O sweete and pleasant soyle!
In thee no sorrow may be found,
Noe greefe, noe care, noe toyle.

III.

In thee noe sicknesse may be seene,
Noe hurt, noe ache, noe sore;
There is noe death, nor uglie Devill,
There is life for evermore.

IV.

Noe dampish mist is seene in thee,
Noe colde nor darksome night;
There everie soule shines as the sunne,
There God himselfe gives light.

V.

There lust and lukar cannot dwell,
There envy bears no sway;
There is no hunger, heate, nor colde,
But pleasure everie way.

VI.

Hierusalem! Hierusalem!
God grant I soon may see
Thy endless joyes; and of the same
Partaker aye to bee.

VII.

Thy walls are made of pretious stones,
Thy bulwarkes diamondes square;
Thy gates are of right orient pearle,
Exceedinge riche and rare.

VIII.

Thy turrettes and thy pinnacles
With carbuncles doe shine;
Thy verrie streets are paved with gould,
Surpassinge cleare and fine.

IX.

Thy houses are of yvorie,
Thy windows crystal cleare,
Thy tyles are made of beaten gould,
O God! that I were there.

X.

Within thy gates nothinge doth come
That is not passinge cleane,
Noe spider's web, no durt, no dust,
Noe filthe may there be seene.

XI.

Ah! my sweete home, Hierusalem,
Would God I were in thee!
Would God my woes were at an end,
Thy joyes that I might see.

XII.

Thy saints are crowned with glorie great,
They see God face to face;
They triumph still, they still reioyce,
Most happie is their case.

XIII.

Wee that are heere in banishment,
  Continuallie doe moane;
We sigh, and sobbe, we weepe and weale,
  Perpetuallie we groane.

XIV.

Our sweete is mixt with bitter gaule,
  Our pleasure is but paine;
Our ioyes scarce last the lookeing on,
  Our sorrowes still remaine.

XV.

But there they live in such delight,
  Such pleasure and such play,
As that to them a thousand yeares
  Doth seeme as yesterday.

XVI.

Thy vineyardes and thy orchardes are
  Most beautifull and faire;
Full furnished with trees and fruits,
  Most wonderfull and rare.

XVII.

Thy gardens and thy gallant walkes
  Continually are greene;
There grow such sweete and pleasant flowers
  As no where else are seene.

XVIII.

There is nectar and ambrosia made,
  There is muske and civette sweete;
There manie a faire and daintie drugge
  Are troden under feete.

XIX.

There cinomon, there sugar grow,
  There narde and balme abound;
What tongue can tell, or harte containe,
  The ioyes that there are found.

XX.

Quyt through the streetes with silver sound,
  The flood of life doe flowe;
Upon whose bankes on everie syde,
  The wood of life doth growe.

XXI.

There trees for evermore beare fruite,
  And evermore doe springe;
There evermore the angels sit,
  And evermore doe singe.

XXII.

There David stands with harpe in hand,
  As Master of the Queere;
Tenne thousand times that man were blest,
  That might this musicke heare.

XXIII.

Our Ladie singes Magnificat,
  With tunes surpassinge sweete;
And all the virginns beare their parte,
  Siting above her feete.

XXIV.

Te Deum doth Sant Ambrose singe,
  Saint Augustine doth the like;
Ould Simeon and Zacharie
  Have not their songes to seeke.

XXV.

There Magdalene hath left her mone,
  And cheerfullie doth singe
With blessed saints, whose harmonie
  In everie street doth ringe.

XXVI.

Hierusalem! my happie home!
  Would God I were in thee!
Would God my woes were at an end,
  Thy joyes that I might see!

THE CONGREGATIONAL CHURCHES IN ORLEANS COUNTY, VT.:

[THEIR PASTORS AND NATIVE MINISTERS.]

BY REV. PLINY H. WHITE, COVENTRY, VT.

[CONCLUDING ARTICLE.]

GREENSBORO'. — The Congregational Church in Greensboro' was organized November 24, 1804, and consisted of twenty-one persons, of whom nine were males. At a Church meeting early in 1805, six of the brethren were appointed to pray in public religious meetings, and one was chosen to read the psalm and sermon in the absence of a minister. Nineteen persons were added before the close of that year. The first pastor was settled in July, 1810. In 1817 a powerful revival was experienced, which added fifty-seven to the Church. Revivals were also enjoyed in 1851 and 1854. The first Sabbath School in Vermont, (with possibly one exception) was established by this Church in 1814. During an existence of nearly sixty years, this Church has had but two pastors, whose united pastorates amounted to only fourteen years. The succession is as follows:

SALMON KING,.....Ord. July 11, 1810.
Dis. Jan. 25, 1814.
WILLIAM A. CHAPIN,.....Inst. Jan. 20, 1841.
Dis. Nov. 27, 1850.

During the interval between the first and second pastors, Rev. Kiah Bailey was stated supply three years and a half; beginning in September, 1825. A house of worship was built in the summer of 1827. Rev. Jacob N. Loomis was stated supply a year and a half in 1833-4, and Rev. William A. Chapin for six years prior to his installation. Since the close of the second pastorate, Rev. James P. Stone has been stated supply eleven years, commencing in January, 1851, and Rev. Andrew Royce two years, commencing early in 1862.

PASTORS.

1. REV. SALMON KING, a son of Gideon and Charity King, was born in Bolton, Ct., about 1771. His immigrant ancestor was John King, who came from England in 1635, settled in Hartford, Ct., and was the father of Jonathan, (and eleven others,) who was the father of Gideon, who was the father of Salmon. He was graduated at Yale in 1796, read theology with Rev. Charles Backus, D. D., of Somers, and was ordained pastor of the "Orford Society in East Hartford," now the First Congregational Church in Manchester, November 5, 1800. Rev. Dr. Backus preached the sermon from 1 Tim. i: 12. From this pastorate he was dismissed October 25, 1808, and in the following winter was sent by the Connecticut Missionary Society to Vermont, where he preached as an itinerant till he was called to Greensboro'. Rev. Leonard Worcester of Peacham preached the sermon at his installation. During his pastorate at Greensboro', he preached a sermon at the funeral of Mrs. Hannah Parker, which was published, and was the first Orleans County sermon given to the press. After his dismissal from Greensboro', he removed to Warren, Pa., where he became pastor of a Presbyterian Church, and there he died, about 1836.

2. REV. WILLIAM A. CHAPIN. [See *Congregational Quarterly*, vol. vi., p. 158.]

NATIVE MINISTERS.

1. REV. EDMUND HARVEY BLANCHARD, son of Edmund and Anna (Abbott)

Blanchard, was born January 16, 1821, was graduated at Middlebury in 1848, taught Lyndon Academy a year, and then entered Andover Theological Seminary, where he was graduated in 1852. He preached in Woonsocket, R. I., Epsom, N. H., and Plymouth, Mass., with several interruptions by protracted ill health, till 1860; and was ordained April 25, 1860, pastor of the Congregational Church in Warwick, Mass. Rev. P. C. Headley of Greenfield preached the sermon. In the Warwick pastorate he still remains. He married, May 16, 1860, Annie, daughter of Joseph E. Clifford, of Loudon, N. H.

5. REV. BRAINERD BRADLEY CUTLER, son of Obed and Azubah (Sheperd) Cutler, was born March 4, 1803. His youth and early manhood were spent upon the farm, and he acquired only a common school education. Becoming pious at the age of twenty-two, he turned his attention to the ministry, and having studied three years under the direction of his pastor and of neighboring ministers, he was licensed by the Orleans Association, August 21, 1831. He preached as a home missionary in Eden, Stowe, Wolcott, and Richmond; and was ordained at Richmond as an Evangelist, August 21, 1835. Rev. John Wheeler, D. D., preached the sermon. His ministry at Richmond continued two or three years. He preached at Essex more than three years, and nearly seventy were added to the Church. He had a short but successful ministry at St. Albans Bay, where seventy were added to the Church in a single year. From that place he went to Lawrenceville, N. Y., where he was installed as pastor, in June, 1845. Rev. B. H. Burrage preached the sermon. He was dismissed February 7, 1854. Since then he has been stated supply in North Lawrence, Massena, Raymondville, So. Canton, Albion, and Moira.

He married, September 17, 1827, Emma A. Stevens, a native of Groton, Mass.

3. REV. GEORGE BURDER TOLMAN, son of Enoch and Abigail (Cook) Tolman, and grandson of Rev. Thomas Tolman, the first settled minister of Cornwall, Vt., was born July 24, 1832; was graduated at the University of Vermont in 1856, and at Union Theological Seminary in 1860. He was the Representative of Greensboro' in the Legislatures of 1860 and 1861, and took an active part in whatever debates affected the moral interests of the State. About January 1, 1862, he began to preach at Sheldon, and was there ordained the first pastor of the Congregational Church, July 10, 1862. Rev. N. G. Clark preached the sermon.

He married, June 16, 1862, Hannah L. Bailey of Hardwick.

MINISTERS' WIVES.

Hannah L. Bailey, wife of Rev. George B. Tolman; Ruth E. Washburn, wife of Rev. John H. Redington; and Samantha Washburn, wife of Rev. Septimius Robinson, were natives of Greensboro'.

HOLLAND. — The Congregational Church in Holland was organized November 30, 1842. It consisted of seven members, of whom three were from the Church in Derby, and four from that in Morgan. In 1854 a small but comfortable house of worship was completed and dedicated. The dedication sermon was preached by Rev. Joel Fisk, of Irasburgh. Only one pastor has been settled, Rev. J. T. Howard, who was installed June 13, 1844, and still remains the nominal pastor, although he discontinued preaching in 1856, since which time the Church has been supplied partly by itinerant missionaries of the Vermont Domestic Missionary Society, and partly by ministers employed in connection with the Church in Charleston.

PASTOR.

REV. JABEZ TRUE HOWARD, son of John and Sarah (True) Howard, was

born in Haverhill, N. H., August 22, 1804. After attaining majority he spent ten years in mercantile pursuits, principally at Hampstead, N. H.; then turning his attention to the ministry, he entered Gilmanton Theological Seminary, where he was graduated in 1839. He was ordained the first pastor of the Congregational Church in Elmore, Vt., January 19, 1841. Rev. Samuel Delano preached the sermon. He was dismissed August 24, 1842, and soon after went to Holland, where a Church was gathered through his instrumentality. His installation sermon at Holland was preached by Rev. James Johnson, of Irasburgh. In 1848 he became stated supply of the Congregational Church in Charleston, where he preached eight years, and was then compelled by bronchitis and kindred diseases to suspend preaching entirely.

He married, June 11, 1840, Elizabeth Singer, of Meredith Village, N. H., by whom he had Elizabeth Ann, born December 30, 1841, died October 9, 1842. She died November 26, 1855, and he married, May 4, 1860, Mrs. Marthaette (Ketcham) Page, of Albany, Vt.

NATIVE MINISTER.

REV. CLARK ELAM FERRIN. [See *Congregational Quarterly*, vol. v., p. 276.]

MINISTER'S WIFE.

Emeline Nelson, wife of Rev. Calvin C. Adams, was a native of Holland.

IRASBURGH. — The Congregational Church in Irasburgh, the shire town of Orleans County, was organized January 28, 1818, and consisted of six members, of whom three were males. Pastoral services were rendered for terms of various length, by Revs. Luther Leland, James Parker, David H. Williston, William A. Chapin, Lyman Case, Otis F. Curtis, and Buel W. Smith. A revival, which took place in 1838, brought so much strength to the Church, that it felt able to settle a pastor, and Rev. James Johnson was accordingly installed. For many years the court-house was the only place of worship, but at length a house was built, which was dedicated January 15, 1840. Rev. James Johnson preached the dedication sermon. In 1842, another revival took place, and forty-five were added to the Church. The succession of pastors is as follows: —

JAMES JOHNSON,.....Inst. Feb. 13, 1839.
Dis. Nov. 23. 1849.
JOEL FISK,.....Inst. Mar. 26. 1850.
Dis. Oct. 9, 1854.

Mr. Fisk continued to supply the pulpit after his dismissal till March 1, 1855. Since then Rev. John H. Beckwith has been stated supply three years, commencing December 1, 1855; and Rev. Thomas Bayne nearly five years, commencing in February, 1859.

PASTORS.

1. REV. JAMES JOHNSON was born in Lynnfield, Mass., July 12, 1799, was graduated at Harvard University in 1808, and read theology with Rev. Dr. Ware of Cambridge. He was ordained pastor of the Presbyterian Church in Potsdam, N. Y., March 11, 1812. Rev. Amos Pettengill preached the sermon. In 1818 he was dismissed; and was installed, October 7, 1818, over the Congregational Church in Williston, Vt., of which he continued pastor till October 7, 1823. His next settlement was at St. Johnsbury, where he was installed February 28, 1827. His ministry there was eminently useful, and the results of it are visible to this day. During his pastorate there a hundred and seventy were added to the Church. He was dismissed May 3, 1838. At the close of his ministry in Irasburgh, having attained the age of seventy, he removed to St. Johnsbury, and there resided without pastoral charge till his death, which took place October 31, 1856. He was an able and industrious minister, and had an unusual gift of prayer. His only published sermon was

a discourse preached at a masonic celebration at St. Albans, June 24, 1826.

2. REV. JOEL FISK, son of Dea. Moses and Hannah (Bachelder) Fisk, was born in Waitsfield, Vt., October 26, 1796. He was a grandson of Ebenezer Fisk, of Shelburne, Mass., a man of the Puritan stamp, more than three hundred of whose descendants have already become members of the Church; among whom are several eminent ministers. He was graduated at Middlebury College in 1835, and read theology with Rev. Charles Walker of Rutland. His first settlement was at Monkton, where he was ordained, September 20, 1826, the first and only pastor of the Congregational Church in that town. He was dismissed from Monkton, October 18, 1830, and on the 26th of the same month was installed at New Haven. He was dismissed from New Haven, September 25, 1832, and removed to Essex, N. Y., where he was pastor of the Presbyterian Church twelve years. He then went to Canada, where he spent several years, at first as a missionary, afterwards as stated supply, for about five years, at Phillipsburgh. From that place he went to Irasburgh, and when dismissed from Irasburgh, to Plainfield, where, after little more than a year of service, he died, December 16, 1856.

His only published sermon was — "Filial Respect, or the Way to make Family Blessings Perpetual," suggested by the death of his father.

LOWELL. — The Congregational Church in Lowell was organized January 10, 1816, and consisted of six members, of whom three were males. For many years no other preaching was enjoyed, except that of itinerant missionaries. When at length stated preachers were engaged, they were employed at first for only a few months, and afterwards only for a year or two at a time, till 1849, when a pastor was settled, and since that time preaching has been regularly maintained on alternate Sabbaths. The Church has had two pastors:

JUBILEE WELLMAN,.....Inst. Oct. 17, 1849.
* March 18, 1855.
AZRO A. SMITH,.....Ord. Feb. 11, 1861.

Between the first and second pastors, Rev. Daniel Warren was stated supply nearly three years, commencing in December, 1855, and Rev. Thomas Baldwin three years, commencing in January, 1859.

PASTORS.

1. REV. JUBILEE WELLMAN was born in Gill, Mass., February 20, 1793. Without going through a collegiate course, he studied theology at Bangor, where he was graduated in 1823. He was ordained pastor of the Congregational Church in Frankfort, Me., September 17, 1824. Rev. Bancroft Fowler, of Bangor, preached the sermon. He was dismissed January 3, 1826. In January, 1827, he commenced preaching at Warner, N. H. A revival soon occurred, as the result of which twenty-nine were added to the Church. He was installed in the pastorate September 26, 1827. Rev. Samuel Wood, D. D., of Boscawen, preached the sermon. After a successful pastorate of ten years, he was dismissed February 14, 1837. He preached at Bristol, Hooksett, and Meredith Bridge, a few months in each place, and then went to Westminster West, Vt., where he was installed March 7, 1838. Rev. Z. S. Barstow, D. D., of Keene, N. H., preached the sermon. In 1840 a revival occurred, and fifty were added to the Church. He was dismissed January 5, 1842, and for two years thereafter preached alternately at Cavendish and Plymouth, then for five years at Cavendish alone. From that place he went to Lowell, where he commenced preaching September 1, 1849. His installation sermon at Lowell was preached by Rev. Joseph Underwood of Hardwick. His pastorate was closed by his death, March 18, 1855.

Mr. Wellman was always an instructive and acceptable preacher, sometimes earnest and impressive, and occasionally even eloquent. He could be plain and

pointed without being personal or giving offence. His prayers were always appropriate, never tediously long, and were not seldom accompanied with tears. He was gentlemanly and dignified in appearance, but readily adapted himself to the society of all his parishioners, however humble. He was an especially active laborer in the temperance cause.

2. Rev. Azro Andrus Smith, son of Major and Alma (Andrus) Smith, was born at Tunbridge, Vt., September 26, 1827, and was graduated at the University of Vermont, after which he spent a year in Andover Theological Seminary. He then spent two years in teaching in Burlington, Vt., and three or more in Franklin, N. H., during two of which he pursued theological studies with Rev. William T. Savage. He was licensed by the Hopkinton Association at East Concord, N. H., Oct. 14, 1862, and then spent eight months at Andover as a resident licentiate. He was ordained as pastor of the churches in Lowell and Westfield, February 11, 1864. Rev. Pliny H. White preached the sermon.

Morgan. — The Congregational Church in Morgan was organized June 4, 1823, and was composed of five male and six female members. In the summer of 1826, Jacob S. Clark commenced preaching as a candidate for settlement, was ordained to the pastorate January 11, 1827, and still retains that relation. Revivals were experienced in 1829 and 1831, the former bringing into the Church twenty-seven members, and the latter thirteen. This Church has suffered more than Vermont churches in general, from emigration and other depleting agencies, and it is now one of the feeblest churches in Orleans County. For many years it has maintained worship only on alternate Sabbaths.

PASTOR.

Rev. Jacob Starr Clark, son of Nathaniel S. and Phebe (Mitchell) Clark, was born in Landaff, N. H., January 10, 1792. He served an apprenticeship to the clothier's trade, at which he labored till nearly thirty years of age. His theological studies were pursued privately, and he was licensed to preach by the Coos Association at Littleton, N. H., in February, 1823. For several years he has been older in the pastorate than any other minister in Vermont. He married, November 5, 1819, Sally Merrill of Lyman, N. H., by whom he had Nathaniel S., born August 5, 1828; Jacob M., born September 15, 1823, graduated at U. V. M., 1845; Amos D., born June 4, 1825, died November 19, 1856: Osmond C., born November 10, 1829, died August 15, 1831; Mary Jane, born January 24, 1831.

MINISTER'S WIFE.

Jane M. Cummings, wife of Rev. Richard Knight, was a native of Morgan.

Newport. — The Congregational Church in Newport was organized February 23, 1831, and consisted of seven members, set off from the Church in Coventry for that purpose. In 1834 Rev. Jacob S. Clark supplied the Church with preaching a part of the time, and ten persons were added by profession. Little more ministerial service was enjoyed till 1844, when Mr. Clark preached on alternate Sabbaths for a year. Rev. Moses P. Clark succeeded him, and supplied for a year. In 1845 a house of worship was built, in union with the Baptist Church, and Rev. Elias R. Kilby became stated supply, in which relation he continued most of the time till his death in 1851. After an interval of destitution, Rev. Moses Robinson supplied the pulpit for about three years. In August, 1856, Rev. Robert V. Hall became stated supply, and continues to sustain that relation. The rapid growth of a village in the east part of the town led to the abandonment of the union house, and the erection of a new house in the village.

It was dedicated as a Congregational house, October 15, 1861, Rev. Pliny H. White preaching the sermon. In the fall of 1860 the Church began to maintain worship every Sabbath. It has never had a pastor.

SALEM. — No Congregational Church has ever existed in Salem. The few Christians of that denomination attend worship in neighboring towns, principally in Charleston and Derby. It has, however, given birth to one Congregational minister.

REV. CHARLES FITCH MORSE, son of Joseph B. and Abigail (Thomas) Morse, was born July 28, 1825, fitted for college at St. Johnsbury Academy, was graduated at Amherst in 1853, and at Andover in 1856. He married, August 20, 1856, Eliza D. Winter, of West Boylston, Mass., and on the same day was ordained to the ministry at Reading, Mass. Rev. E. A. Park, D. D., preached the sermon. In January, 1857, he sailed for Turkey, and became a member of the Bulgarian mission.

TROY. — The First Congregational Church in Troy had its origin in the labors of Rev. Levi Parsons, afterwards missionary to Palestine, who went to Troy early in 1818, when there was only one professor of religion in the town, and preached with such success that he was able to organize, February 5, 1818, a Church of twelve members. Before the year closed fifty-four others were added. The first stated supply was Rev. James Parker, whose services commenced in 1823. In the fall of 1828, Rev. Benjamin Dolbear became stated supply, and continued about two years. In connection with the labors of Rev. Otis F. Curtis in 1830-31 a revival took place, and twenty-six were added to the Church. The Church has had two pastors:

WILLIAM E. HOLMES,.....Ord. June 27, 1832.
Dis. Mar. 23, 1835.
GEORGE STONE,.....Ord. Feb. 16, 1842.
Dis. Sept. 24, 1845.

Between the first and second pastors the Church was destitute of preaching, except a temporary supply, in 1840, by Rev. Reuben Mason. Since the dismissal of the last pastor, Rev. C. W. Piper has been stated supply about six years, Rev. Nathan Ward about five years. Rev. Charles Scott became stated supply April 1, 1863, and continues in that relation. Preaching has never been maintained except on alternate Sabbaths. The lack of a house of worship has been a serious hindrance to the prosperity of the Church.

PASTORS.

1. REV. WILLIAM E. HOLMES, son of Asa and Joanna (Bicknell) Holmes, was born in Newbury, Vt., (?) and studied theology with Rev. Silas McKeen, of Bradford. After his dismissal from Troy he removed to Guildhall, and thence to the West.

2. REV. GEORGE STONE, son of Fortunatus and Sarah (Cutler) Stone, was born in Sudbury, Mass., February 19, 1803, was graduated at the University of Vermont in 1825, studied theology with Rev. Silas McKeen, and was licensed by the Orange Association at Lyme, N. H., May 4, 1830. He preached a year at Sandgate, Vt., and a few months at Middletown, and in the fall of 1832 became stated supply at Franklin and Highgate, preaching alternately at each place till the summer of 1835, when his health failed, and he was compelled to discontinue preaching for several years. His whole ministry, after regaining his health, was at Troy. His ordination sermon was preached by his step-father, Rev. James Johnson. Since his dismissal he has resided upon a farm in Troy. He married, July 10, 1831, Eleutheria F. Lawton of Hardwick, Mass., by whom he had one child, Laura Lawton, born May 17, 1837.

The Second Congregational Church in Troy was organized January 23, 1845, and consisted of eleven persons, nine of

whom were a colony from the First Church. In the following spring, Rev. Caleb W. Piper became stated supply, and continued for nine years. In 1859 – 60 Rev. James P. Lane became stated supply and remained for a year. Rev. Charles Scott became stated supply in the spring of 1862, and still continues. Preaching has been maintained only on alternate Sabbaths. A house of worship, built with the help of the Congregational Union, was dedicated December 29, 1863. Rev. Pliny H. White preached the sermon.

WESTFIELD. — The Congregational Church in Westfield was organized by Rev. Levi Parsons, April 19, 1818, and consisted of ten members. About the 1st of July following, Rev. James Parker became stated supply, and continued nearly seven years. The first pastor was Rev. Silas Lamb, who was settled in 1826. During the latter part of his ministry there was a great declension in religion, and after his dismissal no attempt was made for some years to sustain preaching. For nearly forty years, the Church was without a house of worship. The present house was dedicated January 10, 1849. The succession of pastors has been as follows:

SILAS LAMB,	Ord. June 22, 1826. Dis. June 30, 1829.
REUBEN MASON,	Inst. Sept. 26. 1837. Dis. Oct. 3. 1842.
JAMES D. HILLS,	Ord. Mar. 27, 1844. Dis. Dec. 27, 1850.
AZRO A. SMITH,	Ord. Feb. 11, 1864.

Between the first and second pastors, Rev. William E. Holmes was stated supply about two years, 1832 – 34, and Rev. Jonathan Sampson about the same length of time. Between the third and fourth pastors, Rev. C. W. Piper was stated supply about three years, 1851 – 54; Rev. Nathan Ward for three years, commencing in December, 1854; Rev. James P. Lane for nine months, commencing January 1, 1860, and Rev. Charles Scott one year, 1862 – 63. This Church maintains worship only on alternate Sabbaths.

PASTORS.

1. REV. SILAS LAMB, son of Charles and Rebecca Lamb, was born in Putney, Vt., August 15, 1776. After his dismissal from Westfield, he was elected a member of the Legislature from that town in 1829. He subsequently removed to Lowell, Vt., and was the Representative of that town in 1833. He was deposed from the ministry, February 12, 1833, but was afterward admitted to the Methodist ministry, and preached many years in New York. He died in Batavia, N. Y., March 3, 1850.

2. REV. REUBEN MASON. [See *Congregational Quarterly*, vol. vi., p. 160.]

3. REV. JAMES DAVIDSON HILLS was born in Windham, N. H., April 23, 1809. He fitted for college at Phillips Academy, Andover, Mass., and entered Middlebury College in 1825. At the close of his junior year he left, and entered Gilmanton Theological Seminary, where he was graduated in 1841. His pastorate at Westfield includes nearly the whole of his ministerial life. The sermon at his ordination was preached by Rev. Lyndon S. French of Coventry. Since his dismissal from Westfield, he has lived at Hollis, N. H., engaged in farming.

4. REV. AZRO A. SMITH. [See notice in connection with account of the Church in Lowell.]

VEXILLA REGIS PRODEUNT.

[Composed by FORTUNATUS — who died A. D. 600 — on occasion of the reception of certain relics by Gregory of Tours and Radegund, previous to the consecration of a Church at Poictiers. It is one of the finest processional hymns of the Latin Church. The Latin is given from Königsfeld's *Lateinische Hymnen und Gesänge aus dem Mittelalter*; the English from *Neale's Mediæval Hymns and Sequences.* H. M. D.]

Vexilla regis prodeunt
Fulget crucis mysterium,
Quo carne carnis conditor
Suspensus est patibulo.

Qui vulneratus insuper
Mucrone diro lanceæ,
Ut nos lavaret crimine
Manavit unda et sanguine.

Impleta sunt, quæ concinit
David fidele carmine,
Dicens: In nationibus
Regnabit a ligno Deus!

Arbor, decora et fulgida,
Ornata regis purpura,
Electa, digno stipite
Tam sancta membra tangere!

Beata, cujus brachiis
Pretium pependit seculi;
Statera facta corporis
Prædamque tulit tartari.

Aroma fundis cortice,
Vincis saporem nectaris,
Jucunda fructu fertili
Plaudis triumpho nobili.

Salve ara, salve victima,
De passionis tempore:
Qua vita mortem pertulit,
Et morte vitam reddidit!

O crux, salve, spes unica,
Hoc passionis gloria,
Piis adauge gratiam,
Reisque dele crimina!

The Royal Banners forward go:
The Cross shines forth with mystic glow:
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's Torrent rushing from His Side:
To wash us in the precious flood
Where mingled Water flowed, and Blood.

Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations GOD, saith he,
Hath reigned and triumphed from the Tree.[1]

O Tree of Beauty! Tree of Light!
O Tree with royal purple dight!
Elect upon whose faithful breast
Those holy limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price of humankind to pay,
And spoil the spoiler of his prey!

With fragrance dropping from each bough
Sweeter than sweetest nectar thou:
Decked with the fruit of peace and praise,
And glorious with Triumphal lays:—

Hail, Altar! Hail, O Victim! Thee
Decks now thy Passion's Victory,
Where Life for sinner's death endured,
And life by death for man procured.

O Cross, our one reliance, hail!
This holy Passiontide, avail[2]
To give fresh merit to the Saint,
And pardon to the penitent.

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[1] In the Italic version the 10th verse of the 96th Psalm reads — "Tell it out among the heathen that the LORD reigneth *from the Tree.*" Justin Martyn accuses the Jews of corrupting the text; and Tertullian, in as many as three places, quotes this reading.

[2] The classical reader will not fail to notice the twist put upon the Latin here in favor of an appropriation of this hymn to "Passiontide," long after the day of its author. A more literal translation than that of Mr. Neale would show no trace of any such technical intent in the line.

THE HISTORY OF THE ESSEX NORTH ASSOCIATION.*

WITH SKETCHES OF ITS MEMBERS.

BY REV. S. J. SPALDING, NEWBURYPORT.

[SECOND ARTICLE.]

THE ESSEX NORTH ASSOCIATION was formed in Rowley, West Parish, (now Georgetown,) Sept. 8, 1761.

The following is a list of its officers, from its organization to the present time:

Rev. Jedediah Jewett was elected Standing Moderator Sept. 8, 1761; which office he held until his death, May 8, 1774. Rev. James Chandler was chosen June 14, 1774, and died April 19, 1789. John Cleaveland was chosen 1789, and died April 22, 1799. Joseph Dana, D. D., was chosen May 14, 1799. In consequence of some misunderstanding he did not meet with the association, and the office was declared vacant, and Samuel Spring, D. D., was chosen Sept. 9, 1806. Explanations having been made, Dr. Spring resigned July 12, 1808, and, at the same meeting, Dr. Dana was re-chosen, and continued in office until his death, Nov. 16, 1827. Isaac Braman was chosen Oct. 30, 1832, and died Dec. 26, 1858. Luther F. Dimmick, D. D., was chosen April 17, 1860, died May 16, 1860. Leonard Withington, D. D., was chosen June 19, 1860.

The Scribes of the association, have been,—

Moses Parsons, elected Sept. 8, 1761; died Dec. 11, 1783; holding office twenty-two years. David Tappan, D. D., elected April 20, 1784; resigned about 1793; holding office nine years. Samuel Spring, D. D., elected May 14, 1793; resigned 1805; holding office twelve years. Leonard Woods, D. D., elected June, 1805; resigned May 12, 1812; holding office seven years. David T. Kimball was elected May 12, 1812; died Feb. 3, 1860; holding office forty-eight years. Samuel J. Spalding, elected Feb. 21, 1860.

The purpose of this association is well set forth in the following declaration:

"We, the subscribers, pastors of churches in the vicinity, in the county of Essex, in New England, beholding and being affected with the declining state of religion in our several congregations, and round about us; and agreeing with the late Rev. Dr. Doddridge, that one thing which may serve as a means of the revival of it, is that neighboring ministers in one part of the land and another should enter into associations to strengthen the hands of each other, by united consultation and prayer; and seeing many of our brethren in the ministry are associated, we think it may answer many valuable ends for us to associate also; which we do with the greater cheerfulness because of our present agreement respecting the doctrines of the gospel.

"And that our association meetings may answer the valuable ends proposed, we consent to the plan proposed by the aforesaid Rev. Dr. Doddridge, and oblige ourselves to conform to the following rules.

"I. That our association meetings be held at certain periodical seasons, (namely) on the second Tuesday of each month, except those months of the year which shall be thought inconvenient for the association to meet in. These meetings to be at our respective houses alternately — reserving to ourselves liberty to alter the time of our meetings as the major part shall think proper.

"II. That each member of the association shall endeavor (if possible) to be present, studying to order his affairs so as to guard against unnecessary hindrances.

"III. At every association meeting the minister at whose house we convene shall open the meeting with prayer, and the minister at whose House we are next to convene shall close the meeting with prayer.

"IV. That there shall be a public exercise at each meeting of the association. The public worship to begin at eleven o'clock,

* A Centennial Discourse, preached at Rowley, Oct. 15th, 1861.

hat each Pastor at these assem-
rt in his turn. The Minister at
the meeting is, to be excused
ng or any part of the public ex-
day.

after a moderate Repast, to be
h as little Trouble and expense
n hour or two in the afternoon
eligious Conference and Prayer,
into consideration (merely as
uncil and without the least pre-
right of authoritative decision)
of any Brother or any Society,
e brought before us for advice.
t every member of this associa-
nsider it as an additional obliga-
m, to endeavor to be, so far as
l honorably can, a Friend and
the Reputation, Comfort, and
f all his Brethren in the Christian
r or remote, of whatever Party
ation.

ROWLEY, Sept. 8, 1761.

"JEDEDIAH JEWETT.
"JAMES CHANDLER.
"MOSES HALE.
"MOSES PARSONS.
"THOMAS HIBBERT.
"GEORGE LESLIE.
"JOHN CLEAVELAND."

e four particulars in this
orthy of special notice.

levotional element. It provides
lic religious service, and a
onference and prayer at each
And this course, we have rea-
k, was very strictly adhered
king over the records of the
ears of this association, I find
three instances in which the
he association was sought in
fficulty. That which formed
business of the "Ministers'
nd also of the "Wilmington
," as the records of each show,
t entirely unknown to our
he Essex North. Their meet-
or mutual religious improve-
to this end all their efforts
ed.

ther point to be noticed is the
reement of these fathers in doctrine. They were not theologians, in the technical sense of that term. There was among them no Edwards, or Hopkins, or Emmons, or Burton; but they had a common interest in the same general views of the atonement, and of man's great need, and of the necessity of means to the great ends of redemptive mercy. Their sympathy in doctrine arose more from a similarity of views respecting practical godliness than from theological study. Most of them are known to have been favorable to the utterance of earnest evangelical sentiments. There was not at this time any decided and outspoken defection from the truth; but the letter of Pres. Edwards to Prof. Wigglesworth, at Harvard College, in 1757, the autobiographical sketches of Dr. Hopkins, and his sermon published in Boston in 1768, indicate that there was a concealed defection, and that men were even then taking sides for or against evangelical truth. The founders of this association were decidedly for the truth.

(c) Another point in their declaration of sentiments, though contained in parenthesis, is significant and important. When speaking "of taking into consideration the concerns of any brother or any society which may be brought to them for advice," they are explicit on the nature of this duty. It is "merely a friendly council, and without the least pretence to any right or authoritative decision." There is a tendency to ecclesiastical control noticeable in the clergy of New England from the outset. It was prominent in the assemblies of 1636, 1648, 1662, and 1679. It was again attempted in 1725, and hence the pertinency of the discussion of the principles of the Cambridge platform in the early years of the "Minister's Meeting." At the time this association was formed, "authority was claimed not only by the consociations of Connecticut, but by many of the Ecclesiastical Councils of Massachusetts, to control the churches by in-

; a negative." Pres. Stiles, in
m before the convention of Con-
ıal Ministers, at Bristol, R. I.,
down the fundamental princi-
ır polity to which our fathers so
ly bowed: "Each individual
ıas the sole right of judging and
ing its own controversies. Our
, to the purposes of discipline,
any distinct ecclesiastical sover-
in point of power and control,
endent of one another as the
'rovinces of Holland to purposes
;overnment."

e first fifty years of our history
lesiastical body, there is not the
infringement upon this princi-
ıe fathers of this association
ith rare exceptions, men who
d revered the polity of New

nother particular noticeable in
es of agreement, was the genuine
:y of our fathers:

:hat every member of this associa-
consider it as an additional obliga-
him to endeavor to be, so far as he
l honorably can, a Friend and
to the Reputation, Comfort and
s of all his Brethren in the Christ-
:try, near or remote, of whatever
Denomination."

ıld be natural for members of
fraternity to succor and sustain
er from selfish considerations.
rule covers the whole field
terial labor, and embraces all
and parties, and sects of the
ı ministry. The contrast be-
ıis document and that of the
ton Association, made less than
s later, is remarkable. And so,
l over, we shall find that there
otry so intense, no uncharitable-
itter, as that of the self-esteemed
. This sixth rule is the corner-
the association. It has been a
ındation for these many years.
differences of temperament and
study and of culture, of theologi-
cal training and views, have made the mosaic and charm of the body.

The records of the association, though complete from its organization, are very meagre for the first fifty years, covering but twenty-six small letter pages. From the position of the names upon the manuscript, we infer that Jewett, Chandler, Hale, Parsons, Hibbert, and Leslie, were at the first meeting, and signed the rules Sept. 8, 1761. As there is no record of the admission of John Cleaveland, we have placed his name also among the original members, though from the position of the signature we might infer that he joined the body at a later date.

After the preamble and rules, there follows the record of the first meeting:

"At an Association Meeting in Rowley, West Parish, Sept. 8, 1761, the following Question was put — Whether the Revd. Jedediah Jewett, the Senior Pastor, be the Standing Moderator of the Association.

"Passed in the affirmative.

"At the same meeting the following Question was put — Whether the Revd. Moses Parsons be the Scribe of the Association.

"Passed in the affirmative."

There is no record for 1762–3–4–5–6.

The second record was of a meeting "at Amesbury, Aug. 18, 1767." The only item of business was the admission of Rev. Oliver Noble.

The next record was of a meeting "at Newbury Port, May 8, 1770." The only business was the admission of Rev. Christopher Bridge Marsh as a member.

The fourth record was made of a meeting "at Ipswich, July 10, 1770." Revd. Joseph Dana was admitted.

The fifth record is as follows:

"At a meeting of the association at Linebrook, Novr. 13, 1770, the Conduct of the *Chh.* under the Pastoral Care of the Revd. Mr. Christopher Bridge Marsh respecting their receiving Members to their Communion who belonged to the first *Chh.* in Haverhill, and the *Chhs.* in Salisbury, was taken into consideration.

"After the same was debated upon, the

following Question was put by the Standing Moderator — Whether, upon the whole, it appears to us that the sd. *Chh.* has given any just ground of offence to any *Chh.* to withdraw or withhold Communion from them for their so doing — which question was resolved unanimously in the negative."

There is no record for 1771–2–3.

In 1774 there are two records; June 14, when Rev. James Chandler was elected Standing Moderator in place of Rev. Jedediah Jewett, deceased; and Aug. 9, when "The Revd. David Toppan," afterward Prof. David Tappan of Harvard University, was admitted a member.

There is no record for 1775–6–7–8.

"June 8, 1779. Rev. Levi Frisbie was admitted a member."

There is but one record in 1780, when at a meeting in Byfield, July 11, Rev. Samuel Spring was received as a member. In 1781 there is but one record; "Byfield, June 10, Rev. Daniel Breck was received as a member."

There is no record of 1782.

The next record gives the surname of Middle to the body, which was probably suggested by the fact, that territorially the association occupied the towns in Essex County, lying between those of the Haverhill Association and the Essex South.

"At a meeting of the Middle Association of Essex County at Newbury Port, June 10, 1783, application being made to this Association by a Committee of the East Parish in Amesbury for advice under present difficulties,

"Voted, as the unanimous advice of this Association,

"1. That the said Parish, with as many of the members of the Church as are disposed to join them, renew their application to the Rev. Mr. Hibbert for a mutual Council.

"2. That if they shall not succeed in this, they, by themselves, call a respectable Council of Churches to advise them what steps to take, and

"3. That in the mean time the said Parish look out for a Preacher, that they may regularly attend public worship together.

"In the name of the Association,

"MOSES PARSONS, *Scribe.*"

"At a meeting of the association at the Revd. David Tappan's, at Newbury, New Town, Oct. 14, 1783, it was voted unanimously that the Revd. Thomas Hibbert of Amesbury be dismissed from this Association."

"April 20, 1784. Rev'd. David Tappan was chosen Scribe in place of Rev'd. Moses Parsons, deceased.

"August 10, 1784. Rev'd. True Kimball was admitted as a member.

"At a meeting of the association at Ipswich, May 10, 1785, the Rev. Mr. Powers, lately minister of Cohass. requested and received from the Association a written Certificate or Testimonial, Signed by the Moderator and all the members present, expressing their esteem of him as a Christian and a minister, and recommending him to any churches or societies among whom he may be providentially called to preach the Gospel."

"June 13, 1786. At a meeting at Newburyport the association gave a Similar Testimonial to Mr. Ebenezer Cleaveland, late Pastor of the church at Sandy Bay, Gloucester."

The first person of whom there is any record, who was examined and approved by the association, as qualified to preach the Gospel, was Mr. Nathaniel Howe; and the record is as follows:

"At a Meeting of the association at Newbury, Newtown, May 8, 1787, Mr. Nathaniel Howe, at his request, was examined and approved by the Association as a Candidate for the Gospel Ministry; and a Certificate was given him by the Scribe, testifying their approbation of him as a person qualified to preach the Gospel."

"At a meeting of the association at New Rowley, June 12, 1787, Voted, to turn our future meetings through the present year into Seasons of Fasting and Prayer on account of the present moral and religious and political situation of this people; and to invite our Several flocks to unite with us in these Solemnities."

"In accordance with the above resolution, eleven fasts were observed in the following order; Topsfield, Chebacco, Ipswich, South Church, Newbury Port, Old Rowley, Ipswich First Church, New Rowley, Newbury Third Parish, Newbury Second Parish, Byfield, Bradford lower Parish. These fasts were

y preaching in the morning and y two of the brethren. The names chers and their texts for each place

l1, 1787. Mr. Moses Bradford was and approved as qualified to preach ."

1787. Rev. Ebenezer Dutch was s a member."

s no record for 1788.

1789. Messrs. Lambert and Ariel mined and approved."

ord for 1790.

1791. Mr. Daniel Merrill was ex- d approved."

Meeting of the association in Che- y 3, 1791, the late Recommendation nvention of Ministers at Boston, licensing and encouraging Preach- was adopted by the association, as 'their future conduct in such cases."

neeting of the association in New- l Parish, it was Voted, that One of be sent forth to preach the gospel hose people in New Hampshire and who shall appear most to need and h a favor; that he continue in that r a number of weeks equal to the members in the association; and of the other members supply his s Sabbath in his absence. This passed *conditionally*, that is, on the n of the concurrence of our several and congregations in the affair."

neeting of the association at Brad- . 9, 1791. The association abridged of service for their proposed Mis- from eight to seven weeks, and to supply his pulpit through the that term; as also to stand ready to ctures, visit the sick, attend funer- n his Parish, if they should be called ey likewise voted that their Mis- all receive no compensation for his from those to whom he ministers; all be at liberty to receive small ons, if offered by individuals, to in- him for his necessary travelling ex- nd shall keep and exhibit to the n, an exact account of his travels, xpenditures, and of any donations eceive; and if upon such an exhibition they find he has sustained considerable loss in the service, they promise to unite their endeavors for his compensation. They also by their vote requested the Rev. David Tappan to accept of said Mission, and desired their Moderator, the Rev. John Cleaveland, to furnish him with proper Testimonials, signed by him in their name.

"June 12, 1792. Mr. Gould was examined and approved."

"Aug. 14, 1792. At a meeting of the association at Newbury Port, the Rev. Elijah Parish was requested by their vote to accept of a similar Mission with that which Mr. Tappan undertook the year preceding. He accordingly undertook it on the same terms and for the same number of weeks with his predecessor; and was desired to pursue much the same route, and to pay a special attention to that part of Vermont which Mr. Tappan had visited."

This closes the records in the clear, bold hand of Prof. Tappan.

"May 14, 1793. The association met at Ipswich, and made choice of Samuel Spring as Scribe; and approbated Mr. Daniel Dana as a candidate for the gospel ministry."

"May 13, 1794. Examined and approbated Mr. Eliphalet Gillett."

"June 10, 1794. Approbated Mr. Perley."

"June 9, 1795. Examined and recommended Mr. Joseph Dana."

"The subsequent years, '96, '97, and '98, the association met as usual; and in rotation performed the general duties expected on the occasion, not having been engaged in any exercises or resolutions which require a particular record."

"May 14, 1799. Met at Mr. Frisbie's, and elected the Rev. Joseph Dana Moderator. (Mr. Beatty preached.)"

"In the afternoon attended to the Letter of the Boston Association.

"1. Voted, that the desire of the Boston Association to promote the interest of religious reformation, expressed in the circular letter, merits the most serious and vigorous attention.

"2. Voted to comply with the request of the letter, by choosing delegates to consult with others, at the time specified, relative to suitable measures to obtain the desirable object.

"1. Voted to invite the Rev. Joseph Dana and Samuel Spring to meet the Delegates of Boston the day previous to the general election."

At this same meeting a change was made in the exercises of the association, which introduced one of its present prominent features, viz., theological discussion.

"4. Voted that the member of the association shall read a dissertation on some interesting theological question at every meeting of the association.

"5. That the Brother to whom the dissertation is committed shall be the one who receives and entertains the association.

"6. That the question to be answered shall be proposed in writing by the Brother who answered the last question and by him who has the association at his house.

"7. The question put by the Brother above designated may be varied by the major part of the association if thought expedient.

"8. Charles Coffin, junior, examined and approbated. Rev. A. Beattie and L. Woods admitted as members."

"June 11, 1799. A meeting, but no matters of interest."

"Aug. 13, 1799. Rev. A. Moor and Rev. Isaac Braman admitted as members."

"May, 1800. Mr. Samuel Dana examined and approbated by the association."

The last record in the hand-writing of Samuel Spring is May 12, 1801.

There is no record in 1802–3–4.

"June, 1805. At Rev. Mr. Tullar's, Rowley. Rev. Leonard Woods chosen Scribe."

"July 29, 1806. Mr. Lake Coffin, A. B., examined and approbated."

"Sept. 9, 1806. At Rev. Mr. Tullar's, Rowley.

"Whereas, the Rev. Dr. Dana, who has been chosen Moderator of this association, has for four successive meetings absented himself without offering any reasons, in consequence of which the association is left without Moderator, therefore voted, that a Moderator be now chosen, who shall continue in office during the pleasure of the association. Accordingly the Rev. Samuel Spring was chosen [illegible] ballot.

"By Rev. Mr. Spring's motion, also,

"Voted, that on common occasions the members of this association serve as Moderator in rotation.

"Voted to continue to Daniel Lovejoy the license he had received from the Lincoln Association.

"Examined and approbated Paul Jewett.

"Voted, that the members of the association severally subscribe the license given to candidates."

"May 12, 1807. At Byfield. The association voted to send a delegate to general association at Windsor the last Wednesday in May, and chose Rev. Mr. Spring unanimously.

"Examined and licensed Mr. Joseph Marsh."

"June 9, 1807. At Newburyport. Chose Rev. Mr. Braman as delegate from the association to the General Association at Windsor, in addition to the choice of Rev. Mr. Spring above mentioned."

"July 12, 1808. By motion of Rev. Dr. Spring,

"Voted, that the order of Sept. 9, 1806, respecting the members serving on common occasions be retained, and that the oldest member be Moderator on all special occasions. Accordingly Dr. Dana is to take the place of Special Moderator which Dr. Spring by his motion resigned.

"July 12, 1808. Voted that the Scribe procure such a book for the association as he shall judge proper, and report the price to the association.

"Voted that a Committee of three be chosen to present a system of rules for the acceptance of the brethren, having a particular respect to the rules previously adopted; and that Dr. Dana, Mr. Huntington, and Mr. Wood, be the Committee."

This portion of the records covers the transactions of the first forty-seven years of the association. They were years of intense interest and activity in both civil and theological affairs. It embraces the period of the Revolution, and also, the rise of the Hopkinsian school in New England. Of this school there were two prominent advocates in this association, Rev. Dr. Samuel Spring, and Rev. Dr. Parish. Rev. Dr. Woods was

then a young man, but reputed to be in sympathy and close fellowship with Dr. Spring. The principal opponent of this system was Rev. Dr. Joseph Dana. It is much to be regretted that the records give so little of the internal life of the association. We have only the barest recital of facts, and these few in number, and external in character. Yet the organization served to keep alive the vital truths of the Gospel in the churches of this vicinity, and to unite, in coöperative efforts, nearly the whole ministry of this valley, although this locality was well known as the stronghold of what was termed "liberal Christianity." Only two churches within the territorial bounds of this body, the first in Newburyport, and the first in Haverhill, passed over to Unitarianism.

"At a meeting on the second Tuesday in October, 1808, at the house of Rev. Dr. Dana, the following system of Rules was adopted by the association: —

SYSTEM OF RULES.

"The meetings of the association shall be held at the houses of the members in rotation on the second Tuesday of each month, except those months in which it shall be deemed inconvenient to meet.

"2. Each member of the association shall be present at every meeting, unless special reasons prevent.

"3. At each meeting there shall be public worship, beginning at 11 o'clock, A. M., the members officiating in rotation according to age, excepting the brother at whose house the meeting is held.

"4. After a moderate repast, to be made with as little trouble and expense as may be, the brother, at whose house the meeting is held, shall introduce the business with prayer, and the association shall employ their time in religious conference; and if there be occasion for it, in examining and approbating candidates; and in taking into consideration, merely as a friendly council, and without the least pretence to any right of authoritative decision, the concerns of any brother, or any society, which may be brought before the associated brethren for advice.

"5. Any person who wishes to become a member of this association, shall give notice of his desire at a regular meeting; and at the following meeting, if he continues to request admission, the association shall determine by vote whether his request shall be complied with. It shall be considered requisite to the admission of any person, that the consent of two-thirds of the whole association be obtained, and that he subscribe to the system of rules adopted by the association.

"6. The members of this association will consider their connexion as an additional motive to be friends and guardians to the reputation, comfort, and usefulness of each other, and of all Christian ministers according to the rules of our holy religion.

"7. On all common occasions, the associated brethren shall serve as Moderator in rotation, in the order of seniority.

"8. It shall be the duty of the Moderator on all occasions to preserve order in the association, and to see that all business is executed with propriety and expedition.

"9. There shall be a Standing Moderator and Scribe who shall both be chosen by ballot. It is understood that the senior minister shall be chosen Moderator unless special reasons shall lead the association to excuse him from that office.

"10. A standing posture is deemed proper while speaking, and the Moderator shall be directly addressed in all the remarks offered to the association.

"11. The Scribe shall keep a record of the place of the meeting, of those who officiate in public, of the candidates who are approbated, and of all special transactions of the association.

"12. With a view to improvement, free remarks may be made by the brethren on all the public performances of the association, unless special business render it inconvenient.

"13. The Standing Moderator, when requested by three members, or when two join with him in deeming it expedient, shall call a special meeting of the association, taking care to inform every member of the time, place, and particular object of the meeting.

"14. When the ministers of this Association are called, in their associated capacity, to act as an ordaining council, the churches under their pastoral care shall be seasonably

[illegible] to send delegates to represent them in council.

"[illegible] In order that any person may be regularly introduced by this association, as a candidate for the Sacred Ministry, he shall, in the first place, by proper evidence, satisfy the association, whether he is a member in good standing of some Congregational or Presbyterian Church; that he has for a considerable time maintained an unblemished moral and religious character; that he possesses promising natural abilities; and that his literary acquirements are adequate to the work of a Sacred Minister; and, in addition to all this, that he has diligently and under proper direction devoted himself to the study of divinity for at least two years; unless in some rare instances two-thirds of all the members judge it expedient to waive this rule. Having given the association full satisfaction on these subjects, the applicant shall, in the second place, submit to a particular examination respecting his theological and personal qualifications.

"In order to expedite the examination, the Standing Moderator shall propose to him the following questions, the brethren having opportunity to ask any pertinent inquiries on each question before proceeding to the next:

"QUESTIONS TO BE PROPOSED IN THE EXAMINATION OF CANDIDATES.

"1. By what arguments do you prove the being and perfection of God?

"2. How do you prove the doctrine of divine providence?

"3. How do you prove the divine authority of the Scriptures?

"4. What is the doctrine of the Trinity, and how is it supported?

"5. By what arguments do you prove the proper Deity of Jesus Christ? and what are the practical uses of this doctrine?

"6. What was the original character and state of man, and under what constitution was he placed?

"7. What is the Scripture doctrine of original sin? What is the moral state of man by nature? And by what symptoms is the progress of depravity usually marked? To what source is it to be traced?

"8. What is redemption by Christ? And what do the Scriptures teach concerning the nature and design of the atonement?

"9. What is the extent of the Gospel offer?

"10. What is regeneration? Why necessary? How effected? And what its fruits?

"11. What is the Gospel doctrine of justification?

"12. What is the nature of true holiness? What is the distinguishing nature of true Christian faith, love, repentance, and other graces, and wherein do they differ from what hypocrites may experience?

"13. What is the doctrine of Sovereign grace? What is the Scripture doctrine of election? And how does it differ from the doctrine of Sovereign grace?

"14. What do the Scriptures teach concerning the final perseverance of saints?

"15. What answer is to be given to the awakened, distressed sinner, who anxiously inquires, 'What shall I do to be saved?'

"16. What are the chief points of distinction between Law and Gospel?

"17. What are the principal characteristics which distinguish the religion of regenerate sinners from the religion of a state of innocence?

"18. What is the true doctrine of the means of religion with reference to saints and sinners?

"19. What is the Scripture doctrine of the soul's unembodied state after death? Of the general resurrection? And of the future judgment?

"20. How do you prove that the future punishment of the wicked will be without end?

"21. What is a Christian Church? What qualifications are requisite in order to a complete standing in the visible Church? And what do the Scriptures teach concerning the design and proper subjects of baptism and the Lord's Supper?

"22. What are the qualifications of the standing officers of the Church, especially of Ministers? What constitutes a call to the Ministry?

"23 What ought to be the disposition and views of one who offers himself to preach the Gospel? What are your hopes and the grounds of them?

"After a satisfactory examination on these subjects, the candidate for approbation shall read a sermon on some important Gospel subject.

"Finally, the association, seriously delib-

n the question before them, and
eir responsibilities to the Head of
h, shall either express their satis-
th his qualifications and give him
letter of approbation, signed by the
and Scribe, or shall give him such
Christian love and fidelity dictate.
dinary cases any person, wishing
ation, shall make known his de-
association a month at least pre-
he time of his examination, and
rnished, if he requests it, with a
e whole preceding rule respecting
ation of Candidates."

les reported by this committee,
ted by the association, it will
differ materially from the old
f agreement.

te for a committee to revise the
passed with a proviso. The
were to have "a particular re-
the rules previously adopted."
of the original members was
g. Dr. Joseph Dana knew
, for he was ordained in 1765,
still in active duty. So with
g; he was ordained in 1777,
them all personally except Je-
wett. So with Ebenezer Dutch,
settled in 1779. Dr. Parish
ned in 1787, which was two
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le, we think, must have been
ospective, as there is no evi-
t the association was ever
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es in this vicinity were against
n. It was in fact the incorpo-
the idea of a consociation,
which appeared in the "six-
osals" of the Boston Associa-
'05. It was the same spirit
in arose in 1774 in the Bolton
hich the right of a pastor to
he votes of the Church was
Mr. Goss, and defended in a
pamphlet by Rev. Zabdiel Adams of Lunenburg, and answered by a racy writer signing himself "A Neighbour." In this discussion the question came up whether there is binding force in the decisions of ecclesiastical councils independent of their acceptance by the churches. Those who advocated the authoritative decisions of councils "succeeded," says Dr. Clark, (Cong. Chhs. in Mass., p. 213) "in getting their views adopted by the 'Convention of Congregational Ministers' at their meeting in May, 1773, and in the publishment of the same in a pamphlet with the imprimatur of the Convention. But the spirit of liberty was too wide awake at that time to bear the yoke thus laid upon the necks of the people, and it was indignantly thrown off." The result of the discussion was the re-statement of the principles of our Congregational polity, and a return to the doctrine of the Cambridge platform respecting councils, namely, "that a council is not to decide authoritatively, but to advise the Church how to decide and determine;" and that this advice "should have just so much force as there is force in the reason of it."

Of this controversy there is no intimation on our records. But again in 1815 the identical proposals of the Boston Association in 1705 were again resuscitated. They came before the General Association, and a committee was raised to inquire into their history and report at the next annual meeting This committee, through their chairman, Rev. Jedediah Morse, D. D., presented an elaborate report, and recommended the adoption of a plan of ecclesiastical order in consistency with the views of Cotton Mather. The subject came up in this association, was discussed and written upon, and on the 13th of June, 1815, it was

"Voted, That in the view of this association it is inexpedient that any new manual of Church discipline, or ecclesiastical judicature, be established in the churches; and that

our representatives in the general association be respectfully requested to use all their influence to prevent the adoption of any such measure in that reverend body."

Another particular in which the new code differed from the old, was the full and explicit arrangement made for the approbation of candidates for the ministry.

And here it may be well to notice somewhat fully the history of this matter.

In the earliest Puritan churches it was not customary when a new Church was to be organized, or a minister ordained, or a candidate approbated, to go outside of the individual Church.[1] So, also, in ordination.[2]

If the company of believers had the right to organize themselves into a Church, and to ordain a pastor over themselves, much more have they the right of approbation. And thus the Church and town of Woburn reasoned, in their petition to the General Court, Aug. 30, 1653.[3] The result was that the General Court repealed the order that ministers should be approbated by a council, or by the County Court. The right of approbation was conceded to be in the Church. "This," says Wise, "was the old custom." (Churches Quar. Espoused, 171.)

By-and-by individual pastors gave letters of commendation and introduction. Then, as there were associations of clergymen, they united in giving the letter, and all signed it. Generally these letters introduced the candidate to a particular Church or field of labor. As at the ministers' meeting, June 17, 1729:

"We did nothing besides giving a Recommendation of Mr. Timothy Walker for Pennicook.

"Sept. 15, 1730. Gave Mr. Chandler Recommendation in order for preaching. Signed by all the members present.

"April 17, 1733. Mr. Francis Wooster applied himself to the association, to see if they could encourage him in preaching the Gospel.

"Voted, That we can't think it advisable for Mr. Wooster to continue his preaching and intention of settling in the ministry, but content himself to serve God and his generation in some private calling.

"Signed by

"SAMUEL PHILLIPS.
"JOHN BARNARD.
"JOHN BROWN.
"JOSEPH PARSONS.
"WILLIAM BALCH.
"JAMES CUSHING.
"CHRISTOPHER SARGENT.
"JAMES CHANDLER."

In 1734 there was trouble in the Parish of West Haverhill, about the settlement of a Mr. Skinner. The following is the record:

"Some proposal made for Mr. Skinner's approbation, if we were sensible of his fitness for the ministry, or, if not, that we might come into some method for a trial of his fitness. But the proposal not come into; inasmuch as this is an unusual thing among us, after a candidate is already become a preacher."

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[1] The custom had become prevalent, but not universal, in 1636, of asking the advice of neighboring churches when a new Church was to be formed.—*Clark's Cong. Chhs.*, *p.* 20.

[2] The calling in of councils to perform the ordination services, was understood to be in theory nothing more nor less than the Church itself performing them by proxy, on the principle, *qui facit per alium facit per se.* In their reasonings on the subject, to leave the ultimate decision of the question to other churches, whether a company of believers should be a Church and have a pastor, would be to adopt the Presbyterian rule, which they had no thought of adopting; to leave it to the good pleasure of neighboring ministers, would be to resume the yoke of prelacy which they had just thrown off. Every step taken towards uniformity and affiliation during this period, was taken with the utmost caution, and not till it was clearly seen that the fundamental principle of their ecclesiastical organism—independency, or self-government—was not endangered thereby. So that these seeming restraints, which the usages of the times were throwing upon their liberty, they regarded as merely the bonds of fellowship, which did not trammel their freedom.—*Clark's Cong. Chhs.*, *pp.* 23, 24.

[3] If a Church has liberty of election and ordination, then it has the power of approbation also.—*Mass. Hist. Soc. Coll.*, *III. S.*, *vol.* 1. *p.* 42.

735. Approved Mr. Nathaniel
asional preaching."
7. Approved Mr. Samuel Phil-
casional preaching."
8. Approved of Mr. Edward
Mr. Abner Bailey for occasional

muel Webster, in 1739."

er 14, 1755, there is the

h Parsons, Jr., was approved
ad delivered a discourse to the
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)."

se of John Page and Amos
762, and of John Marsh in
ntion is made of any dis-
in the case of Thomas Cary
of Thomas Barnard in 1769,
that they read a discourse
probated.
certificate given by the Es-
Association was to Mr. Na-
e, May 8, 1787. The record

l. Howe, at his request, was ex-
pproved by the association as a
the Gospel Ministry; and a
given him by the scribe, testi-
probation of him as a person
each the Gospel."

certificate was given to
ford, Sept. 11, 1787; to Na-
bert and Ariel Parish in
candidate, before approba-
ly passed a careful exami-
as gradually the examination
tion of candidates for the
sed from the hands of the
that of the clergy, and na-
at of clerical associations.
s Dr. Clarke, "is the only
celebrated 'Proposals' of
has survived the scathing
r. Wise in the 'Churches
oused.'" In 1790 the Con-
Congregational Ministers re-
that only those bearing pa-
pers from clerical bodies be admitted to the pulpits. And this, in effect, made such papers necessary. And this recommendation was adopted by this association May 3, 1791, and made the rule of their future conduct. It was in connection with this vote that the word "licensing" first appears in our records, and was introduced by Rev. Dr. Tappan, who was then scribe. It was never used by Dr. Spring while he served in that office, but was again introduced by his successor, Rev. Dr. Woods. When the rules were revised in 1808, and again in 1834, and again in 1860, the old word approbate was used instead of the usurper "license," and it, in fact, better expresses the purport of such credentials.

In the revision of the rules of the association in 1808, very special attention was given to the approbation of candidates for the ministry. See rule 15th.

To expedite the examination which was to be conducted as now by the standing moderator, twenty-three questions were framed with great care, all of which were to be put to the candidate.

Young men now began to make application for certificates of approbation from the new seminary at Andover.

July 9, 1811, Dr. Dana, by vote of the association, exhibited a summary view of arguments for and against the examination of candidates for the ministry in the original languages of scripture.

Sept. 8, 1812. Some changes were made in the mode of examination. Instead of the questions, the candidate was to be examined in the manner set forth in the following resolution:

"*Voted* — that every candidate for approbation shall read a sermon before the association if circumstances permit, and then be examined on the following subjects, instead of the questions, viz.: On the being and perfections of God; the divine authority of the Scriptures; the doctrine of the Trinity; the original Character and State of man; the doctrine of original Sin, and the present State of man by nature; the atonement of

Christ; the extent of the gospel offer; regeneration and the distinguishing nature of holiness; the doctrines of election and Sovereign grace; perseverance and justification; the means of religion and the proper treatment of awakened sinners; the intermediate state, resurrection and future retribution; the nature of the Church and the qualifications of its members; the Christian rites, or ordinances; the necessary qualifications of ministers; and on personal religion."

July 10, 1827. Brothers Dimmick and Withington were a committee to "revise the form of approbation of candidates for the ministry, and to make such alterations as they may think proper, and cause two hundred copies of the same to be printed." This committee reported their form to the association September 11. It was approved and ordered to be printed. At this date the word "license" appears in the new form of certificate prepared by those most excellent Congregationalists, Bros. Dimmick and Withington, and soon was in general use. There are several records which show very clearly that the association insisted that men should be well qualified for the office of the ministry. The present rule is:

"It shall be further required that he (the candidate) shall have diligently and under proper direction, devoted himself to the study of divinity for at least two years, unless, in some rare instances. two-thirds of all the members judge it expedient to waive the rule."

The whole number approbated by the association during the century, and whose names appear upon the records, is seventy-six.

EXERCISES.

We have already seen, that in the old Minister's Meeting, little else was accomplished than the exchange of views on matters of difficulty in the different churches, and a larger social intercourse. In this association, the first direction given, was that of religious devotion—varied only in the form of the religious services. The first change in the order of exercises was made,

"May 14, 1799. 4. Voted that one member of the association shall read a dissertation on some interesting theological question at every meeting of the association.

"5th. That the Brother of whom the dissertation is expected shall be the one who receives and entertains the association.

"6th. That the question to be answered shall be proposed invariably by the Brother who answered the last question and by him who had the association at his house."

No change whatever was made in the order or the kind of exercises by the revised rules of 1808, except the introduction of free criticism on all the performances.

This of itself was a most valuable addition, and has contributed a large share to the usefulness of this body.

June 8, 1824. Rev. Messrs. Miltimore, Withington, and Dimmick, were appointed a committee to consider what may be done to render the meetings of this association more profitable, and to suggest a plan for that purpose. This committee reported:

"July 13. 1. That the association meet precisely at 10 o'clock and immediately proceed to business.

"2. That three members be particularly designated to read dissertations at each meeting; that it be understood that they will be depended on; and that the reading commence immediately after the opening of the meeting by prayer.

"3. That after the reading of the dissertations, one plan of a sermon be exhibited at each meeting by a member previously appointed.

"4. That a committee be appointed to collect and arrange a list of subjects on ministerial duties; that each preacher choose one from these subjects; that he be appointed with a substitute at the preceding meeting; and be depended on to perform.

"5. That the subject of remarking on the public performances be more faithfully attended to; and that we observe more strictly

the rule of closing each meeting in a solemn manner by prayer, at the house where it has been holden."

"July 10, 1832. It was voted that the association meet six times a year, and that the meetings be held on the last Tuesdays in Aug., Oct., Dec., Feb., April, and June. Each meeting to commence at five o'clock, P. M., and to continue till the afternoon of the next day." [The understanding is that the brethren continue till early tea, is the explanatory note appended to the vote.]

"Voted, that the next association sermon be preached in the evening."

Aug. 27th, 1832, only a month later, it was

"Voted, to introduce into the association the usual exercises of the Clergyman's Society."

This was a circle formed at the house of Dr. Withington, Oct. 26, 1819. There were present Brothers D. T. Kimball, L. Withington, Willard Holbrook, and G. B. Perry. The exercises were to be a sermon preached in public, the reading of portions of the scripture in the original languages, and dissertations on moral and religious subjects, doctrinal and practical.

Subsequently the following brethren joined it: B. Sawyer, L. F. Dimmick, R. G. Dennis, E. Demond, and H. C. Wright. The idea of this society was first suggested to our Rev. Father Withington by Dr. Perry, when the former was in discharge of his duties as chaplain upon the training field at Georgetown.

At the time this society was formed, the exercises of the association consisted only of a sermon preached at 11 o'clock, A. M.; followed by criticism and dinner; after that sometimes a dissertation, and sometimes not; an hour or two of general conversation, and then an adjournment. As the members of the Clergymen's Society were all members of the association, we should naturally expect to find the direct influence of the former, which was composed of young men, in the exercises of the latter. Hence the adoption of the rule for three dissertations in 1824.

In 1832 the entire course of exercises in the Clergymen's Society was adopted by the association. This made it necessary for the association to assemble in the P. M. to tarry over night. Substantially our present course of exercises was initiated by the Clergymen's Society in 1819, partially adopted by the association in 1824, and fully adopted in 1832. The older clergymen were not so familiar with the original languages as those were supposed to be who graduated at Andover. Hence the hesitation in making the reading of portions of scripture in the original languages a part of their regular exercises. It is a noble example, worthy to be put into the history of our body, that Father Kimball commenced and prosecuted the study of Hebrew after he was forty years of age.

The Clergymen's Society, finding all its ends answered in the association, at a meeting in Amesbury, Aug 28, 1832, it was

"Voted, to discontinue our meetings so long as the spirit of this society shall be maintained in operation.

"Voted, that the records of this society be deposited with the clerk of the Essex Middle Association."

No important change has been made in the exercises of this body since that period. It may be remarked that the study of the scriptures in the original languages has been a prominent exercise in the body since 1832.

RELIGIOUS PUBLICATIONS.

In 1832, the association resolved that it was desirable that a religious periodical be published within the bounds of the Essex Middle Association, and Brothers Dimmick, Withington, Barbour, Perry, and Wright, were a committee to make inquiry about the subject and report. This report was made Oct. 30, 1832, whereupon it was

"Voted, that we proceed to have the first number of a religious periodical published, provided a printer will take the pecuniary responsibility of the publication.

"Voted, that Brothers Withington and Dimmick be a committee to carry the preceding vote into execution, and to superintend the publication.

"Voted, that the title of the periodical be referred to them."

This resulted in the establishment of the *Essex North Register*;—first issued in the form of an 18mo. pamphlet, and finally changed into that of a newspaper. It was for several years edited, alternate weeks, by Bros. Withington and Dimmick. This eventually passed into other hands and beyond the control of the association.

It is very much to be regretted that no files of this publication have been preserved among the papers of this body.

"Feb. 23, 1841. It was voted that Bros. Dimmick and Campbell be a committee to concert some plan for preparing matter for the *Watchtower*, agreeably to the engagements entered into at the last meeting by the brethren of the association."

These engagements were probably somewhat indefinite, as the only record is that of the appointment of a committee to consult with Mr. Tozier, who was then the publisher.

"Aug. 30, 1842. The subject of publishing a small religious newspaper within our bounds, having been introduced and discussed at considerable length, it was voted:

"1. That it is desirable to have such a paper in the midst of us.

"2. That it is not the wish of the association to exclude other religious newspapers from our circle; but only to fill a niche which is not likely to be occupied.

"3. That the paper should be of a decidedly evangelical character, harmonizing with the general sentiments and usages of the churches with which we are connected. The *Essex North Register*, published under our patronage a few years ago, is a paper in accordance with our views of what is now required.

"4. That if such a paper can be published on reasonable terms, the members of the association will favor its circulation in their respective circles, assuming, however, no pecuniary responsibility; but not doubting that the paper, well conducted, will soon obtain patronage adequate to its support.

"5. That a committee of this body be appointed to institute enquiry with regard to this subject; that if they can make satisfactory arrangements, they be authorised to proceed to the establishment of such a paper as that above mentioned.

"6. That if a contract be made with any individual to publish the paper, or with any one to superintend in part the editorial department, there shall be a standing editing committee who shall be joint editors in conducting the paper, and shall have a right to have inserted in its columns whatever communications said committee shall deem suitable for publication.

"Voted, that the committee consist of four, viz.: Brothers Dimmick, March, Stearns, Perry."

This committee reported February 29, 1843, upon which it was

"Voted, that in consideration of the arrangements recently made by Mr. Nason, this association will suspend for the present the plan of publishing a paper, as proposed, and will endeavor to coöperate with Mr. Nason by contributions and patronage for securing a good religious paper according to the views of the evangelical Congregational churches, provided Mr. Nason is disposed to come into such an understanding with us."

This resulted in an indirect connection between the association and the *Watchtower*.

June 25, 1845. Mr. Woodman presented the subject of the *Watchtower* to the association, which was conversed upon, and it was

"Voted, that the *Watchtower*, as at present conducted, meets the general approbation of this association; that it is deemed by us desirable and important that it be sustained; and we cheerfully recommend it as a good family paper to our congregations and to the community.

we accede to Brother Wood- that the *Watchtower* be edited ited by an association of cler-

SLAVERY.

eting December 25, 1838.

t a committee of five be chosen lutions on the subject of sla- t at a special meeting."

d that this committee ever rt. It was composed of ell, Perry, Monroe, Dim- thington.

, 1839. It was

hat a committee of three be prepare a statement of our ubject of slavery, in the form to Southern ministers, to be r next meeting."

mmick, Durant, and March, nmittee. This committee eport February 26, 1840, ecommitted. April 28th,

nd the address to the Charles- bytery, signed by the Modera-

ent was forwarded, accom- e following note.

f the Charleston Union Presby-

— The origin of the accom- unication you will perceive o of its opening paragraphs. ed to you for your Presbytery, s direction of the body from anated.

espectfully yours,

"L. F. DIMMICK.

Chairman of the Committee.

, Mass., May 7, 1840."

following, a newspaper *Christian Sentinel*) was re- r; on the margin of which

THER, — Having been absent r some time — your communication, in behalf of the Essex North Association, on the subject of slavery, was not received until two days ago; and as our Presbytery does not meet till the next month, I am most happy in forwarding to you the letter of Rev. Mr. Fuller [contained in that number of the *Sentinel*] as a just exhibition of the *views* and *spirit* of Christian slaveholders. Will you have the goodness to contrast them with those of your communication, and in the presence of God, on the bended knee, ask yourself, with which you would rather enter heaven? — My brother admitted to heaven with the *Spirit* of your communication, every harp of that blessed abode would be hush [ed?] to silence by your presence!!! The Charleston Union Presbytery will duly consider your communication — but they will never adopt your views, and your rules of interpretation; much less your spirit — heaven forbid. Yours truly,

"ELIPHA WHITE.

"Stated Clerk, C. U. P."

After the meeting of the Presbytery the communication was sent back, with the following note:

"JOHN'S ISLAND, Nov. 24, 1840.

"REV. AND DEAR SIR, — As Stated Clerk of the Charleston Union Presbytery, I had the honor, the last week, to present the communication of the Essex North Association, forwarded by you to that body; — whereupon the Presbytery voted unanimously, on motion of Dr. Post, *not to receive it*. Accordingly as in duty bound, I return the communication for your further disposal. With great respect for you personally, and in due consideration of those for whom you act. I remain

"Yours truly ELIPHA WHITE.

"Rev. L. F. Dimmick."

The communication referred to, and the correspondence to which it led, filled nearly nine columns of "*The Watchtower*" issued March 5, 1841. In language and in spirit it was thoroughly courteous and fraternal. The following quotation of the first two or three paragraphs will show under what circumstances it was written:

"*To the Union Presbytery of Charleston, S. C.*

"DEAR BRETHREN, — The Essex North

Association, at their meeting in October last, appointed a committee to prepare a letter to the Union Presbytery of Charleston, S. C, on the subject of slavery. The association were induced to this measure, in part at least, by some resolves which have emanated from your Presbytery on the subject referred to; among which was the following, viz:

"Resolved, That in the opinion of this Presbytery, the holding of slaves, so far from being a sin in the sight of God, is no where condemned in his Holy Word;—that it is in accordance with the example, and consistent with the precepts of patriarchs, prophets, and apostles."

Again, Oct. 31, 1842, a committee was appointed to draft resolutions on the subject of slavery, in connection with a committee of the conference. Dec. 27, 1842, Brothers Stearns and Withington, were appointed a committee to draft a petition to the General Court, and to the Congress of the United States respecting slavery. This was presented Jan. 5, 1843, and adopted and signed by the brethren and transmitted both to the Legislature and to Congress.

Unfortunately none of these papers were entered upon our minutes, and we have no means of forming a judgment as to their character, except from the opinions of those still with us who participated in the action of these meetings.

Indirectly the subject came up again with the question of the continuance of our correspondence with the Old School Presbyterian Assembly, and none of those present at the meeting at Dr. Withington's, Feb. 24, 1857, when the question was on final action, can forget the eloquent words for freedom which leaped out of the quiet moderation of our beloved brother and father, the late Dr. Dimmick.

It was there declared to be the sense of this association—

"That they are not prepared to take the responsibility of discontinuing the correspondence with the Presbyterian churches in the present condition of things, but will continue it on the same principles as before."

The principles on which that correspondence had existed were those of Christian fraternity and faithfulness. And the judgment expressed is to this effect;—we wish to continue the correspondence and will do so, using our long-conceded right to rebuke complicity in known sin, as our judgment and conscience, enlightened by the Spirit of God, shall dictate.

TEMPERANCE.

The association early took a deep interest in the cause of Temperance. It is within the recollection of some of our number that the association dinner was hardly thought well furnished without a supply of assorted liquors. Some of our venerable fathers could see no harm at all in moderate potations of good brandy and wine. They had strong heads, and so they were not easily turned—still, if it were proper, we could turn over some leaves in the past, and read there the most impressive warnings to young clergymen and to young men.

It was a bold stand when two young men of the association, Dimmick and Withington, allowed themselves to be out of liquors at the meeting of the association. The subject was discussed in 1827. In July, 1829,

"The time was chiefly occupied with remarks on the subject of Temperance."

Bros. Perry, Barbour, and Withington, were instructed to present a scriptural view of that subject at the next meeting. At this time, Sept. 8, 1829, they made their report, and were requested to publish it.

April 28, 1835, it was

"Voted, that it be recommended that wine, with no infusion of ardent spirit, be used at the communion of the churches."

THE SABBATH.

"June 30, 1840. Voted, that a committee of four be chosen with reference to the violation of the Sabbath, by cars on our railroads;

and that Bros. Dimmick, Kimball, Campbell, and Munroe, be the committee.

"Oct. 27, 1840. Voted, that in the opinion of this association, to buy or hold stock in rail cars which travel on the Sabbath, is inconsistent with Christian character."

Dec. 29, 1840, they voted to reconsider this vote, and then appointed a committee to draft resolutions on the subject of stockholding and sabbath-breaking establishments — to report at the next meeting. Bros. Withington, Campbell, and Monroe, were the committee.

CONFERENCE.

It was in this body that the Essex North Conference originated. July 10, 1827, it was

"Voted, that a committee of three be appointed to draw up rules respecting a conference of the churches in this vicinity with reasons in favor of the same, to report at the next meeting. Bros. Dimmick, Holbrook, and Perry, were the committee."

The report was prepared, but as the meeting was small it was deferred.

At a special meeting, Feb. 28, 1828, holden at Bro. Wright's, in West Newbury, it was

"Voted, that in the opinion of this association we might form a conference, which would be of extensive utility; and that a conference is desirable on the plan suggested in the following articles."

Then follows what is in substance the original constitution of the Essex North Conference.

The articles were offered to a meeting, composed of Pastors and Delegates from our churches, called at the house of Rev. Dr. Dimmick, on the last Wednesday of April, 1828 — and the Essex North Conference was formed, Sept. 8, 1833.

"Voted, that Bros. Withington, Dimmick, and Perry, be a committee to visit the churches on the north side of the river, not connected with the conference of churches, and invite them to become connected with it."

"Voted, that Bros. Withington, Holbrook, and March, be a committee to visit the Church at the Lower Green in Newbury, for the same purpose."

The brethren of this association have been most warmly interested in the establishment of the State Conference. One of our number, the Rev. Dr. Dimmick, bore a prominent part in the preliminary work of that enterprise. He had the highest expectations of its success and usefulness.

At the organization of this association in 1761, the following churches were represented in it: — Rowley, Georgetown, West Newbury 1st Church, Byfield, Amesbury East or Sandy Hill, Linebrook, Ipswich, and Essex. Territorially it has changed very much both by additions and withdrawals. In 1767, Belleville united with the body — the North Ch. Newburyport, in 1770. Ipswich South Ch. united in 1770, and withdrew in 1835. West Newbury 2d Ch. united in 1774. Ipswich 1st Ch. united in 1779, and its connection ceased in 1860 by the death of Father Kimball. Topsfield united in 1781, and withdrew in 1824. Groveland united in 1787. Rocky Hill, Salisbury, 1799. Newbury 1st Ch. 1799. Amesbury West Parish united in 1827. Haverhill West Parish united in 1833, also the Centre Church in Haverhill the same year. Amesbury Mills united in 1834. Haverhill East Church in 1835. Haverhill and Plaistow Church also in 1835. Bradford united in 1836. Fourth Ch. Newburyport, united 1838, and the Church at Salisbury Point the same year. Boxford West united in 1847. Whitefield Church, Newburyport, 1850. Haverhill Winter street Church united in 1851. The North Church in Haverhill, in 1862. The Theological Seminary at Andover, had a connection with this body in 1808, through Dr. Woods. There is no record that he ever withdrew. Again, this connection was reëstablished in 1856, by Prof. Shedd, who withdrew to the Presbytery in New York in 1862, on his removal to that city. It will be observed that the churches in the north

part of the county have come in quite recently. Formerly these churches were connected with the Haverhill Association, of which a sketch has been already given.

The present membership of the churches, represented in this body, is three thousand four hundred and forty; and the number of churches is twenty-two. Of the original eight churches six are still with us: Rowley, Georgetown, West Newbury 1st Church, Newbury (Byfield,) Ipswich (Linebrook.) The Church at the East Parish Amesbury, has become extinct. The Church at Essex is now connected with the Essex South Association. The remaining churches are in the chronological order of their admission. Belleville, Newburyport; North Church, Newburyport; Ipswich, South Church; West Newbury, 2d Church; Groveland; Salisbury, Rocky Hill; Newbury, 1st Church; Amesbury, West Parish; Haverhill, West Parish; Haverhill, Centre Church; Amesbury Mills; Haverhill, East Church; Bradford; Newburyport, 4th Church; Amesbury and Salisbury Union Evangelical Church; Boxford, West Parish; Whitefield Ch., Newburyport; North Church, Haverhill.

Our whole number of members from the organization is ninety-nine; of whom fifty-eight are now living. Of the forty-one deceased, twenty-seven died in the pastoral office, and twenty-three in their first pastorates.

The average age of those who have died is fifty-nine years five months and twenty-one days. The average pastoral life is twenty-seven years and three months. Several of them were in the the active duties of the ministry some years after they ceased to be pastors. Two of them, Rev. David Tappan, and Rev. Leonard Woods, both of the 2d Parish in West Newbury, left their pastoral charge to occupy professorships; the first in Harvard University, the second in Andover Theological Seminary.

For the first twenty years and more this body was known simply as the association. I cannot find any trace of a distinctive name, until June 10, 1783, when it was designated as the "Middle Association of Essex County;" for the sake of brevity this was probably shortened into "Essex Middle Association." But when, or how, or by whom, it was christened, I cannot discover. The probability is that after the Haverhill Association was formed, its geographical position determined its name.

But in 1834, January 8th, — the anniversary of the battle of New Orleans, it was

"Voted, This association is hereafter to be styled The Essex North Association."

The house where the oldest member of this body, Rev. Jedediah Jewett lived, and in which the fathers of this association frequently met, is still standing, but a short distance from this Church.[1]

It is a pleasant fact that we have with us to-day one of the same name, whose birth-day, August 23, 1768, was subsequent to that of the association only some seven years. And among our treasures we have sketches of the ministers of Old Rowley drawn up the past season in the hand-writing of our venerable friend, Dr. Joshua Jewett. To many of us, it would be an occasion not second to this, to keep his hundredth anniversary. For our sakes we could wish it, not for his.

The oldest member of the association is Rev. Benjamin Sawyer, of Rocky Hill, Salisbury. He was admitted a member in May, 1817. Dr. Withington was admitted in June of the same year.

The social influence of the families of the clergymen in this valley is a matter worthy of extended investigation.

The twenty-seven members of the old Minister's Meeting were all married, and all had children but one, James Chandler. Of the families of three members our information is incomplete. The twenty-three other members had one

[1] Rowley.

hundred and eighty-four children; ninety-five sons and eighty-nine daughters. Of the sons, twenty-three are known to have graduated at college, and nine entered the ministry. Of the daughters eight married clergymen. When the deduction of two-fifths, for those who die before twenty (which is 95 — 38 = 57) is made, it will be found, I think, that a larger ratio of the sons of clergymen are educated at college than of any other class in the community.

Among the sons of the members of the Minister's Meeting were the following clergymen:

JOHN ROGERS, Leominster, Mass.
JOSHUA TUFTS, Litchfield, N. H.
THOMAS BARNARD, Salem, Mass.
EDWARD BARNARD, Haverhill, Mass.
JOHN BROWN, Cohasset, Mass.
COTTON BROWN, Brookline, Mass.
THOMAS BROWN, Marshfield, Mass
JOSEPH PARSONS, Brookfield, Mass.
THOMAS BARNARD, D. D., Salem, Mass.

Among the other sons were Hon. SAMUEL PHILLIPS of North Andover, founder in connection with his brother John, and especially his son, Judge Samuel Phillips, of Phillips Academy, Andover. He was a civil magistrate, and a member of the Executive Council.

JOHN PHILLIPS, LL. D., founder of "Phillips Academy," Exeter, N. H.,; joint founder of Phillips Academy, Andover; Trustee of Dartmouth College, and a civil magistrate.

Hon. WILLIAM PHILLIPS of Boston.

Hon. NATHANIEL PEASLEE SARGENT, Judge of the Superior Court in Massachusetts, and in 1789 appointed Chief Justice.

SAMUEL HOLYOKE of Concord, N. H., a distinguished composer of music.

CHARLES KILBORN WILLIAMS, Chief Justice of the Supreme Court and Governor of Vermont.

In the Essex North Association, of the first forty members all were married but two, who died early in their ministry; four had no children, and the facts respecting one family are unknown. In the other thirty-three families there were two hundred and seventeen children; one hundred and eleven sons and one hundred and six daughters. Deducting the two-fifths for those who would die before twenty years of age, there would be sixty-six to enter upon manhood. Of these, thirty-two were graduates of college and eleven entered the ministry. Seven of the daughters married clergymen.

The sons of the members who became clergymen were as follows:

MOSES HALE of Boxford, Mass., W. Parish.
JOHN CLEAVELAND, Stoneham, Mass.
DANIEL DANA, D. D., Newburyport, Mass.
SAMUEL DANA, Marblehead, Mass.
BENJAMIN TAPPAN, D. D., Augusta, Me.
GARDINER SPRING, D. D., LL. D., New York, N. Y.
SAMUEL SPRING, D. D., Hartford, Ct.
JAMES BRADFORD, Sheffield, Mass.
MILTON P. BRAMAN, D. D., Danvers, Mass.
LEONARD WOODS, LL. D., Brunswick, Me.
DAVID T. KIMBALL, JR.

Two of the above became presidents of colleges; Daniel Dana, D. D., of Dartmouth College, and Leonard Woods, LL. D., of Bowdoin College. Two of the sons of the association became professors in colleges. Joseph Dana in the Ohio University, and Levi Frisbie in Harvard College.

Theophilus Parsons, LL. D., became Chief Justice of the Supreme Court of Massachusetts. Daniel Breck, LL. D., was a representative in Congress from Kentucky, and a Judge of the Supreme Court of that State. Hon. Elisha Huntington, an eminent physician of Lowell, Mass., and a lieut.-governor of the State of Massachusetts. Also his brother, Asahel Huntington of Salem, Mass., who has always stood among the foremost in the support of every noble public movement.

The question naturally arises, What is the practical benefit of the Association?

Much every way — chiefly, however,

as a bond of Christian fellowship, both among the pastors and the churches of the Merrimac Valley. To our mind the Christian life of this body is a constant example of those social graces indispensable to harmony, peace, and love, among Christian brethren. We have always had the different shadings of theological belief among our members; we have always had brethren of widely different tastes and culture, and yet we have preserved the unity of the spirit. There is no outward formal bond holding us together, and yet we are stronger than if rivetted by a thousand arbitrary enactments, and braced through and through by the decisions of spiritual courts. We have no ecclesiastical authority or control, but our ecclesiastical influence in our own field renders such authority needless.

Again, the association has had great influence in keeping up a high standard of Christian scholarship and attainments among the pastors of the Congregational churches in this part of the county. There has been no period since its organization when there were not one or more of its members who had an influence far beyond the territorial limits of the body itself. Among its original members, George Leslie was a man of fine classical attainments. He fitted many young men for college and several for the ministry. Dr. Emmons said of John Cleaveland, that "he was a pattern of piety and an ornament to the Christian and clerical profession." Then followed Joseph Dana, David Tappan, Samuel Spring, Elijah Parish, and Asahel Huntington. Then Leonard Woods, Leonard Withington, and Luther F. Dimmick, and still later, Henry B. Smith, Edward A. Lawrence, W. G. T. Shedd.

The influence of these men, not to mention that of others still with us, has been potential in keeping up a high standard of ministerial character and scholarship among the members, and in demanding as much from the candidates for the ministry who came to this body for approbation. "No man," says Dr. Woods, ever "felt more deeply the importance of a *learned ministry*, or pursued that object with a more steady purpose, with a greater magnanimity, or in a more disinterested manner, than Dr. Spring. Several years before anything was done in this quarter toward a *Theological Institution*, it was with him a subject of deep thought and of serious conversation. Dr. Spring was a father to the seminary."

The following members of the association have been officially connected with the Theological Seminary at Andover.

Dr. Spring was one of the Visitors from 1808 to his death in 1819.

Rev. Leonard Woods, D. D., was the first Professor of Christian Theology, and held that office from 1808 to 1846.

Rev. Luther F. Dimmick, D. D., was a Trustee from 1846 to his death in 1860.

Rev. W. G. T. Shedd was Professor of Ecclesiastical History from 1853 to 1862.

Rev. Daniel T. Fisk, D. D., was elected a Trustee in 1861, and is still in office.

George Leslie, one of the original members of the association, was invited to a professorship in Dartmouth College but declined. David Tappan was a Professor in Harvard College. Henry Durant is now a Professor in the College at Oakland, Cal. Edward A. Lawrence, is a Professor at East Windsor Theological Seminary. Henry B. Smith is a Professor in the Union Theological Seminary, New York.

The association has also been an important agent in promoting the beneficence, the piety, and the moral efficiency of the churches. Our records furnish the most abundant proofs of the hearty interest which our fathers and brethren have taken in the causes of education and temperance, and the removal of the social evils of our country and the world. They were earnest and cordial in the organization of the American Board of Commissioners for Foreign Missions, the

Home Missionary, the Tract, the Bible, and the Education Societies.[1]

"The Massachusetts Missionary Society," says Dr. Woods, "was indebted to Dr. Spring as much as to any man, for its existence and prosperity." "He bore a most important part in originating the FOREIGN MISSION from America. The measures which led to the organization of a public body for the promotion of that great object were first suggested by him. And in the whole management of that glorious and successful undertaking, he was among those who were entrusted with the principal agency."

[1] (Sermon at the Funeral of Dr. Spring, by Leonard Woods, D. D.)

The association began its existence just at the close of the French and Indian war, and just as the contest between the colonies and the crown began. The first centennial is celebrated just at the opening of a fearful civil strife which covers the whole land with darkness. Our fathers were true to liberty, to justice, and to Christ. May the same hand which led them through all their trials, guide our steps in the future, and fill our souls with the same patience, endurance, and faith. We may be assured that whatever changes come to society and our country, the dominion of our King "is an everlasting dominion which shall not pass away, and his kingdom, that which shall not be destroyed."

MEMBERS OF THE ESSEX NORTH ASSOCIATION, ORGANIZED AT ROWLEY, (WEST PARISH,) SEPTEMBER 8, 1761.

NAMES.		Date of Admission.	Residence.
Jedediah Jewett,	Original Members.	September 8, 1761	Rowley
James Chandler,		September 8, 1761	Georgetown
Moses Hale,		September 8, 1761	West Newbury, 1st Church
Moses Parsons,		September 8, 1761	Newbury, (Byfield)
Thomas Hibbert,		September 8, 1761	Amesbury, East Parish
George Leslie,		September 8, 1761	Ipswich, (Linebrook)
John Cleaveland,		September 8, 1761	Essex
Oliver Noble,		August 18, 1767	Newburyport, (Belleville)
Christopher Bridge Marsh,		May 8, 1770	Newburyport, North Church
Joseph Dana,		July 10, 1770	Ipswich, South Church
David Tappan,		August 9, 1774	West Newbury, 2d Church
Levi Frisbie,		June 8, 1779	Ipswich, 1st Church
Samuel Spring,		July 11, 1780	Newburyport, North Church
Daniel Breck,		June 10, 1781	Topsfield
True Kimball,		August 10, 1784	West Newbury, 1st Church
Ebenezer Bradford,		October 9, 1787	Rowley
Ebenezer Dutch,		October 9, 1787	Groveland
Elijah Parish,			Newbury, (Byfield)
Asahel Huntington,			Topsfield
Andrew Beattie,		May 14, 1799	Salisbury, (Rocky Hill)
Leonard Woods,		May 14, 1799	West Newbury, 2d Church
Abraham Moor,		August 13, 1799	Newbury, 1st Church
Isaac Braman,		August 13, 1799	Georgetown
David Tullar,			Rowley
David Tenny Kimball,			Ipswich, 1st Church
Thomas Holt,		June 13, 1809	Essex
James Miltimore,		July 14, 1812	Newburyport, (Belleville)
William Balch,		July 14, 1812	Salisbury, (Rocky Hill)
James Wakefield Tucker,		September 8, 1812	Rowley
Benjamin Sawyer,		May 12, 1817	Amesbury
John Kirby,		June 10, 1817	West Newbury, 2d Church
Leonard Withington,		June 10, 1817	Newbury, 1st Church
Willard Holbrook,		September 14, 1819	Rowley
Gardner Braman Perry,		October 12, 1819	Groveland
Luther Fraseur Dimmick,		October —, 1820	Newburyport, North Church
Rodney Gove Dennis,		July 10, 1821	Topsfield
Elijah Demond,		September 11, 1821	West Newbury, 2d Church
William Ford,		September 13, 1825	Newburyport, 2d Presbyterian
Henry Clarke Wright,		July 11, 1826	West Newbury, 1st Church
Daniel Fitz,		July 10, 1827	Ipswich, South Church
Paul Couch,		July 10, 1827	West Newbury, 2d Church
Peter Sidney Eaton,		September 11, 1827	Amesbury, West Parish
Isaac Richmond Barbour,		May 13, 1828	Newbury, (Byfield)
John Charles March,		July 10, 1832	Newburyport, (Belleville)
John Quincy Adams Edgell,		December 25, 1832	West Newbury, 2d Church
Abijah Cross,		January 9, 1833	Haverhill, West Parish

NAMES.	Date of Admission.	Residence.
Joseph Whittlesey,	January 9, 1833	Haverhill, Centre Church
Henry Durant,	August 26, 1834	Newbury, (Byfield)
Benjamin Ober,	August 26, 1834	West Newbury, 1st Church
Joseph Hardy Town,	October —, 1834	Amesbury, (Mills)
James Royal Cushing,	August 27, 1835	Haverhill, East Parish
Samuel Howland Peckham,	August 27, 1835	Haverhill and Plaistow
Nathan Munroe,	July 28, 1836	Bradford
Seth Harrison Keeler,	April 26, 1837	Amesbury, (Mills)
Randolph Campbell,	February 28, 1838	Newburyport, 4th Church
James Bryant Hadley,	February 28, 1838	Amesbury and Salisbury
Lucius Watson Clark,	October 30, 1838	Amesbury, West Parish
Edward Alexander Lawrence,	January 1, 1840	Haverhill, Centre Church
Charles Moulson Brown,	October 28, 1840	
Samuel Hill Merrill,	February 24, 1841	Amesbury, (Mills)
Anson Sheldon,	February 21, 1841	West Newbury, 1st Church
Jonathan French Stearns,	December 29, 1841	Newburyport, 1st Presbyterian
John Pike,	October 31, 1842	Rowley
Henry Augustus Woodman,	February 29, 1843	West Newbury, 1st Church
Enoch Pond, Jr.,	February 29, 1843	Georgetown
Henry Boynton Smith,	June 27, 1843	Amesbury, West Parish
John Phelps Cowles,	August —, 1844	Ipswich
Benjamin Franklin Hosford,	October 29, 1845	Haverhill, Centre Church
Horatio Merrill,	December 31, 1845	West Newbury, 1st Church
Calvin Emmons Park,	February 24, 1847	Boxford, West Parish
John Moor Prince,	June 29, 1847	Georgetown
Daniel Taggart Fiske,	December 29, 1847	Newburyport, (Belleville)
David Oliphant,	April 26, 1848	Haverhill and Plaistow
Albert Paine,	December 27, 1848	Amesbury, West Parish
Wales Lewis,	February 27, 1850	Haverhill, East Parish
John Edwards Emerson,	May 1, 1850	Newburyport, Whitefield Ch.
Francis Vergnies Tenney,	June 26, 1850	Newbury, (Byfield)
Elam Jewett Comings,	February 26, 1851	Haverhill, Winter Street)
Rufus King,	October 29, 1851	Amesbury, (Mills)
James Monroe Bacon,	December 31, 1851	Amesbury and Salisbury
Samuel Jones Spalding,	April 28, 1852	Newburyport, Whitefield Ch.
Leonard Stickney Parker,	June 22, 1853	Haverhill, Winter Street
Asa Farwell,	October 26, 1853	Haverhill, West Parish
Daniel Webster Pickard,	February 28, 1854	Groveland
James Tomb McCollom,	November 1, 1854	Bradford
Leander Thompson,	June 20, 1855	Amesbury, West Parish
Davis Foster,	February 27, 1856	West Newbury, 2d Church
William Greenough Thayer Shedd,	April 29, 1856	Andover, Theo. Seminary
Herman Rowlee Timlow,	February 24, 1857	Newburyport, 2d Pres. Church
Alexander Crocker Childs,	February 24, 1857	Amesbury, (Mills)
Thomas Doggett,	April 29, 1857	Groveland
Charles Dickinson Herbert,	December 29, 1857	West Newbury, 1st Church
Charles Beecher,	December 29, 1857	Georgetown
Abraham Burnham,	December 29, 1857	Haverhill, East Parish
George Washington Finney,	April 20, 1858	Haverhill
Charles Brooks,	April 19, 1859	Newbury, (Byfield)
John Rogers Thurston,	April 19, 1859	Newbury, 1st Church
Timothy Dwight Porter Stone,	October 23, 1860	Amesbury, (Mills)
Elias Cornelius Hooker,	February 19, 1861	Newburyport, North Church

CANDIDATES FOR THE MINISTRY APPROBATED BY THE ESSEX NORTH ASSOCIATION.

NAMES.	Date of Approbation.	NAMES.	Date of Approbation.
Nathaniel Howe,	May 8, 1787	Abel Cutter,	October 9, 1810
Moses Bradford,	Sept. —, 1787	Samuel Newell,	Nov. 30, 1810
Nathaniel Lambert,	August —, 1789	Justin Edwards,	May 12, 1812
Ariel Parish,	August —, 1789	James Richards,	Sept. 8, 1812
Daniel Merrill,	April —, 1791	Robert C. Robbins,	October 12, 1812
—— Gould,	June 12, 1792	Edward Warren,	October 12, 1812
Daniel Dana,	May 14, 1793	Calvin Hitchcock,	July 12, 1814
Eliphalet Gillett,	May 13, 1794	Ralph Emerson,	July 12, 1814
Humphrey C. Perley,	June 10, 1794	Joel Harris,	May 12, 1817
Joseph Dana,	June 9, 1795	Ebenezer Perkins,	May 12, 1817
Charles Coffin, Jr.,	May 14, 1799	Amos W. Burnham,	July 14, 1818
Samuel Dana,	May —, 1800	Alpha Miller,	July 14, 1818
Lake Coffin,	July 29, 1806	Luther F. Dimmick,	July 13, 1819
Daniel Lovejoy,	September 9, 1806	Cyrus Byington,	July 13, 1819
Paul Jewett,	September 9, 1806	Louis Dwight,	July 13, 1819
Joseph Merrill,	May 12, 1807	Hezekiah Hull,	July 13, 1819
Abraham Burnham,		Daniel Hemenway,	July 13, 1819
Luther Hart,	Sept. 12, 1809	John Wilcox,	September 14, 1819
Henry P. Strong,	Sept. 12, 1809	Joseph A. E. Long,	October —, 1820
Winthrop Bailey,	Sept. 8, 1810	Joseph Searl,	May 8, 1821
Gamaliel Smith Olds,	October 9, 1810	Samuel Spring,	May 8, 1821

NAME.	Date of Approbation.	NAME.	Date of Approbation.
Eliezar Brainard,.....	July 9, 1822	Daniel T. Smith,...	March 12, 1834
William Richards,.....	July 9, 1822	Seth Sweetser,.....	April 22, 1834
Seneca White,.....	July 9, 1822	David T. Kimball, Jr.,....	April 22, 1834
Leonard Bacon,.....	July 8, 1823	John Dudley,.....	September 12, 1834
Heman M. Blodgett,.....	July 8, 1823	Francis V. Pike,.....	April 28, 1835
Isaac Oakes,.....	July 8, 1823	Moses P. Stickney,.....	April 26, 1836
Samuel A. Worcester,.....	July 8, 1823	Daniel P. Noyes,.....	August 28, 1846
William Ford,.....	September 9, 1823	John Jackson,.....	July 12, 1848
Isaac Rogers,.....	June 14, 1825	Elias Nason,.....	July 10, 1849
Leander Cobb,.....	July 10, 1827	John Coombs,.....	February 26, 1850
Samuel W. Clark,.....	July 10, 1827	Moses P. Case,.....	October 25, 1853
Thomas R. Durfee,.....	July 10, 1827	Samuel C. Dean,.....	February 26, 1856
Henry C. Jewett,.....	July 10, 1827	John D. Kingsbury,.....	February 26, 1856
Joel W. Newton,.....	July 10, 1827	William M. Baker,.....	June 18, 1856
Dudley Phelps,.....	July 10, 1827	Chauncey B. Thomas,.....	February 22, 1860
Caleb Kimball,.....	May 11, 1830	Joseph Boardman,.....	February 22, 1860
Edward Cleaveland,.....	October 26, 1833	Edward N. Goddard,.....	February 22, 1860

PROVERBS.

[From the copy of the first edition of Caxton's Chaucer in the British Museum, written there by some early possessor of the volume. — H. M. D.]

A WOMON is lesse pittefulie then a man; more envious then a sarpent; mor malysceous then a tyrante; and more deceytfulle then the devylle.

MORE afvayleth example then wordes; and muche better be men toght by doing, then they ar by speking.

BETTER is a good nam then abundaunce of riches; for good estymacyon surmottethe alle tressurs.

ENVY is blind and canne do nothinge, but desprays vertewe; it is a scabbe of this world to have envy at vartew.

FRINDES in advercetie ar a refuge; and in prosperitie a pleasour and delight, to commynicat our pleasurs with alle together.

BLYNDNES wyth the mystes of jugemente dymeth the knoledge of reson.

THE LORD'S PRAYER.

[IN ENGLISH OF THE XIIITH CENTURY.]

Ure fader in hevene riche,
Thi name be haliid ever i-liche,
Thu bringe us to thi michil blisce,
Thi wille to wirche thu us wisse,
Als hit is in hevene i-do
Ever in eorthe ben it also,
That holi bred that lesteth ay
Thu send hit ous this ilke day,
Forgive ous alle that we havith don,
Als we forgivet uch othir man,
Ne lete us falle in no fondinge,
Ak scilde us fro the foule thinge.
Amen.

SACRED MUSIC IN THE THEOLOGICAL SEMINARY, ANDOVER, MASSACHUSETTS.

BY REV. EDWARD W. HOOKER, D. D., NEWBURYPORT, MASS.

THE founders of the Theological Seminary at Andover, contemplated as one of their good designs, the advancement of sacred music in worshipping assemblies. In their statutes they inserted an article, setting forth their high estimate of this object, in the words following:

"*Article* 30. Sacred Music, especially Psalmody, being an important part of publick social worship; and as it is proper for those to preside in the assemblies of God's people who possess themselves so much skill and taste in this sublime art as at least to distinguish between those solemn movements which are congenial to pious minds, and those unhallowed, trifling, medley pieces which chill devotion; it is expected that serious attention will be paid to the culture of a true taste for genuine Church music in this seminary; and that all students therein, who have tolerable voices, will be duly instructed in the theory and practice of this celestial art; and whenever it shall be in the power of either of the said professors, it shall accordingly be his duty to afford the necessary instructions; and whenever this shall not be the case, it is expected that an instructor will be provided for this purpose."

The professors in the different departments of instruction in the seminary, from the beginning hitherto, are believed to have been in full sympathy with the venerable founders, and also with the trustees, in their views and wishes thus set forth. Some, if not all of them have been good singers of common psalmody. They have encouraged the students in the cultivation of sacred music. No one of them all, however, has seemed to regard himself, or to have been regarded by the trustees, or by his colleagues, as, — according to the strict meaning of the statute above quoted, — having "power" to give the "necessary instructions" therein contemplated; nor to have deemed it "his duty" to teach sacred music, in addition to the sufficiently numerous and arduous duties of his department.

No funds having been given for the establishment of a system of instruction in music in the seminary, it has been in the power of the Board of Trustees to do little more than to make limited annual appropriations for the object.

The students, so far as in them lay, have been associated for the prosecution of this important object. Those who could sing, early organized themselves as a "Musical Association," under a "Constitution" and "General Regulations," contemplating their own improvement. This "Association" was formed February 10, 1812. The number whose names were appended to the Constitution, during the few years of its continuance, was a little over one hundred. The first officers chosen were Daniel Huntington, President; James Richards, Jr., first Vice President; Daniel Smith, second Vice President; Benjamin C. Meigs, Secretary. This organization was effected between three and four years after the establishment of the seminary, which was on September 28, 1808. Meetings for vocal practice upon tunes for ordinary use, and for the occasional learning of an anthem for public performance, seem to have been the main reliance for progress in musical culture in the seminary.

It may be interesting to the Alumni of Andover to know who were some of the members of the musical fraternity at that period. Among the signatures to the constitution, which has become an interesting collection of autographs, — are the following: Horatio Bardwell,

Jacob Ide, Edward Warren, Thomas H. Gallaudett, Nathan Lord, Ralph Emerson, Ebenezer Burgess, Nathaniel Hewit, Joel Hawes, Richard C. Morse, Alexander M. Fisher, Cyrus Kingsbury, Carlos Wilcox, Levi Parsons, George A. Calhoun, Myron Winslow, Alvan Bond. Elections were also made of Honorary Members, from among prominent teachers, composers, and patrons of sacred music. Among these appear the names of Reuben D. Muzzey, Seth North, Jacob Coggin, N. D. Gould, Reuben Emerson, Samuel Worcester, Eliphalet Pearson, Eli Roberts, Solomon Warriner, Elnathan Duren, Lowell Mason, the professors in the seminary, and others.

The meetings of this association were ordinarily held once in each week, in term time. In the simplicity of the tunes learned and ordinarily sung in public worship, and in the spirit of devotion which pervaded the religious assemblages in the institution, the object proposed in the statutes was, in some measure, answered. This was also promoted somewhat by the occasional reading of original essays, on topics pertaining to the cultivation of sacred music.

In the course of the four years thus spent, however, it became obvious to many of the members of the "Musical Association," that not much progress was being made, beyond keeping the sacred music services in a tolerable condition. The reading of music, of the higher orders of composition, could not be successfully attempted. To be able to sing old Denmark and Easter, and possibly Cheshunt; and to attempt even Handel's Hallelujah Chorus, and go through it without breaking up in the time, was the utmost limit of attainments. It was finally deemed advisable that the "Musical Association" should cease, and that another society should be organized, contemplating more extensive and systematic reading in the higher walks of musical composition, and a more critical cultivation of the musical voice. Thus also might be accomplished the elevation of the standard of "the service of song in the house of the Lord."

After deliberate and careful consideration of the question, the Musical Association reached the conclusion, July 28, 1817, to dissolve; leaving on record the following provisional vote:

"That Professor Porter and Mr. Fitch, or in case they should refuse that the officers of the society, make a selection of six from the present society, for the purpose of forming a new society on a different foundation, and established upon better principles."

The record which closes the history of the "Musical Association" reads somewhat jubilantly, in accordance, doubtless, with the feelings of the Secretary; and is in these words:

"Society dissolved. Amen. Even so.
"ASA THURSTON, *Secretary.*"

The first record of the new society gives the entry following, relative to the individuals named by Professor Porter and Mr. Fitch for the purpose of forming it:

"The persons were designated in the following order: Samuel C. Aikin, E. W. Hooker, A. W. Burnham, T. J. Murdock, Orville Dewey, and Asa Thurston."

From among these a committee of three was appointed to prepare a constitution. On July 31, they reported a plan for an organization, to be known by the name of "*The Lockhart Society for Improvement in Sacred Music.*" The record continues:

"Proceeded to the choice of officers, and elected E. T. Fitch, President; E. W. Hooker, Vice-President; T. J. Murdock, S. C. Aikin, and A. W. Burnham, Censors; Asa Thurston, Secretary."

The first elected members, additional to those who had already been designated by Professor Porter and Mr. Fitch, were Ebenezer B. Caldwell, Elihu W. Baldwin, Otis Rockwood, Alpha Miller, Hiram Bingham, Rodney G. Dennis, Luther F.

Dimmick, William P. Kendrick, and Jonas King.

August 25th, the following gentlemen were elected Honorary Members: Samuel Farrar,[1] Esq., Samuel Merrill, Esq., and Mr. —— Putnam, of Andover; Rev. Israel W. Putnam, Portsmouth, N. H.; and Mr. Elnathan Duren of Boston.

The task was one of no ordinary delicacy, which had been assigned to Prof. Porter and Mr. Fitch, and to the committee, who were to organize the new society, and to elect from among the rather numerous members of the old society the men who should be included in the new organization. Some of the best members of the seminary, and who were respectable singers of ordinary Church music, from the nature of the case, could not yet be elected into the new Society, however personal friendship might incline to so doing. But the disinterested and Christian spirit of the non-elected members of the old society, prevented the manifestation of any unhappy feelings. Not an incident is recollected, in the case of any one, indicating disappointed and offended expectations. And the new society went into immediate and active operation, and under circumstances encouraging to the friends of progress in the cultivation of sacred music in the seminary.

An essential point of difference between the old and new society, and which had considerable concern in making the changes sought, was the rule respecting the election of members. In the old society, any one desirous of joining it, and acquainted with the rules of psalmody, and, as expressed in its constitution, "able to sing one tune correctly, by note and word," might become a member on subscribing the constitution. In the new society, applications for admission were not encouraged. The constitution provided for a standing committee of censors, one of whose duties was to present the names of persons whose ascertained qualifications as singers were such as to justify their nomination as candidates for election. Nominations were required to be one week before the society, that members not of the committee of censors might have opportunity to acquaint themselves with the nominees as singers. At the end of the week, a nominated candidate could come in only, "by the written votes of two-thirds of the members present." The rules concerning admission have kept the new society comparatively small in number. But it has secured the advantage of having, in the few, men who could with confidence be relied upon to help in raising and keeping the standard of performances at a creditable degree of elevation.

Inquiry has been made, "Why was the new organization called "*The Lockhart Society*? Who and what was Lockhart?" The following statement will embrace answers to these inquiries:

For a considerable time previous to the dissolution of the old society, several

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[1] Since the foregoing sketch was written and sent to press, has occurred the decease of *Samuel Farrar, Esq.*, for many years treasurer of the Theological Seminary, and one of the earliest elected Honorary Members of the Lockhart Society. He died at Andover on the thirteenth of May. Mr. Farrar ever manifested a deep interest in the members, and in the success of their endeavors, and in their public performances. It is due to the present members that the following statement be connected with the foregoing historic sketch: A few weeks previous to Mr. Farrar's decease, the society, by previous arrangement, passed an evening with him at his residence, for the purpose of performing, for his gratification, some of the choice old anthems and other tunes which he used to hear and love, found in the Harmonia Sacra, and in the Lock Hospital Collections. For Mr. Farrar, though ninety years of age, had not learned,—as did one in "Ecclesiastes,"—to account "singing men and singing women," and "musical instruments," to be "vanity and vexation of spirit."

Such an attention shown him, as an old friend and patron, was both timely and becoming. He subsequently and repeatedly alluded to that evening and its performances, expressing his gratification with them, and his pleasure in the respect and courtesy of the Lockhart Society, which had been thus testified.

ıe members, desirous of advancing ıeir acquaintance with musical au-ı, and having similar tastes and hab-ıs lovers and readers of music, had accustomed to employ some of their re hours, together and apart, in ing musical compositions of standard ors. They had found these in the Colony Collection of Anthems, in Lock-Hospital Collection, in the Har-ia Sacra, and others. They had also together many parts of Handel's orio of the Messiah, and of Haydn's orio of the Creation. They had enjoyed opportunities for evening cal readings in other works of del, and in Green's Anthems, with renerable and enthusiastic *Professor halet Pearson*, — formerly of the de-ment of Sacred Literature in the nary. Dr. Pearson's skill upon the ncello was joined with readiness in ing; and these qualifications, with a oned base voice, fitted him pecu-r to inspirit other performers.

ıe musical societies in eastern Mas-usetts and in New Hampshire and where, had already adopted the names landel, Haydn, and other eminent posers. In the course of their mu-readings together, the men of the ical circle in the seminary had met compositions of *Lockhart*, which ı of uncommon excellence. They d these in the same volumes with y fine selections from Giardini, Wor-Alessandri, Arnold, Burney, and rs of great merit; but their prefer-s for a name, to be given to the new nization, settled upon *Lockhart*. He an English composer who flourished ırd the close of the eighteenth cen-. His compositions, which had come ır their notice and study were in the ıe of sacred music only; and were nguished for great purity and sweet-in their harmony, and for their fine ıtation to the lyrics for which they ıed to have been composed. As an nple, the anthem set to that animat-and sublime hymn beginning,

"Head of the Church triumphant,
We joyfully adore thee," etc.

This piece was afterwards sung with very fine effect, by Thurston, Bingham, and other members of the Lockhart Society, at the ordination of some of the first missionaries sent by the American Board to the Sandwich Islands, at Goshen, Connecticut.

Another example is the piece set to that beautifully penitential hymn, beginning,

"Savior! and can it be
That Thou wilt dwell with me?" etc.

Many other of the compositions of Lockhart were of great excellence. The composer seemed to have written his music at the footstool of "the mercy seat," and pouring out his heart's fullness, in the confessions and expressions of faith in Christ, and adoration of his mercy and his glory, which pervade the hymn. A careful study of these and other compositions of Lockhart, it is believed, will satisfy discriminating judges of music, that his name may justly be accounted an honorable one to be borne by a society for the cultivation of sacred music.

To the Alumni of Andover, who have been members of this society, it will doubtless be matter of interest to see the names of some of the men, who, while preparing for the Christian ministry, have also been fitting themselves to exert influence, in their professional life, for the promotion of such sacred music as the founders of the seminary originally contemplated. The society has been in existence forty-six years. The whole number of its members, as appearing by their signatures to the Constitution, is over four hundred. A few of them only can be given in this article, additional to those already named as included in its organization at the first. They will be mainly selected in the order of their membership; and given without the honorary or titular appendages and official designations which, in the progress of years, have been affixed to them

as they appear in the Triennial Catalogue of the Seminary.

Daniel Temple, William Goodell, Willard Child, Joseph Torrey, Benjamin Hale, William A. Hallock, Solomon Peck, George E. Adams, David Green, John W. Yeomans, Edward Beecher, John A. Albro, James Anderson, John W. Chickering, H. G. O. Dwight, William G. Schauffler, John B. Richardson, Julian N. Sturtevant, John J. Owen, Asa Bullard, E. L. Cleaveland, Clement Long, Robert O. Dwight, William S. Coggin, Warham Willey, Joseph P. Thompson, Benjamin F. Hosford, George B. Little, Horace James, Henry M. Dexter, J. W. Wellman, Daniel L. Furber, L. W. Bacon, H. A. Schauffler, J. Eames Rankin. Many others, men of merit as singers, and possibly equal to any above named, might be mentioned, did the limits of this sketch permit.

Some of the most prominent members in the society, in the years 1861-2, were Charles A. Learoyd, Charles M. Mead, James Houghton, Jr., Edward Abbott, —— Bates, Roswell Harris. The present officers and members of the society are, Thomas Allender, President; George A. Pelton, Vice President; J. E. Kittredge, Secretary; Chauncey Goodrich, S. L. Blake, and George G. Phipps, Censors; other members, B. F. Hamilton, H. N. Holmes, Edwin A. Spence, F. Baylies Allen, Alfred P. Johnson.

The proportion of members of the Lockhart Society in any one year, to the number of members of the seminary, has always been small. The President at this time, writing of the years of his own acquaintance with it, states, "In the first year there were one hundred and six members of the seminary, exclusive of resident graduates, of whom twenty-one were members of the society. In the next year ninety-nine students; twenty Lockhart members. In the present year, out of sixty-one students, there are eleven in the society." A careful examination of the records, from year to year, since the organization, ascertains the proportion of Lockhart men to the number in the seminary as about the same with the three years last past. It appears, therefore, that the society has been true to the purpose of electing only the best singers in the seminary. And the "service of song" has doubtless been fully up to the best standard in worshipping assemblies.

Whether, as respects the members of the Theological Seminary as a body, the object contemplated by its founders in the statute quoted, has been answered, to the extent desirable, is matter for question. The members of the two societies, whose history is before us, have made praise-worthy effort in the cultivation of sacred music, especially those of the present. And the songs of the worshippers, in daily morning and evening prayers, and in the services of the Sabbath, have doubtless been to edification. But the small proportion of the membership of the society to that of the seminary, taken with the spirit and intent of the statute, suggests the desirableness of the introduction into the seminary of a system of instruction in music which shall reach and benefit *all* who come thither to prepare for the Christian ministry.

It will not be deemed invidious, probably, that notice be taken of the vocal characteristics and excellencies of a few individuals who have been members of the Lockhart Society. Some of them are yet in life; and some have gone up to join the choir of heaven and sing the song of redeeming love.

At the head of this list should be placed the name of the first elected President, the *Rev. Eleazer T. Fitch:* some years Professor of Divinity in Yale College. His voice as a tenor, in its purity of tone, sweetness and power, fitted him to be a successful conductor of musical performances. Men who were members of it under his presidency, can doubtless well remember his voice, as it regaled the ear, and touched the heart; for example,

ding that sublime chorus, in the of the Messiah, "Lift up your ye gates;" and in the Hallelu- ıa, from the same; and in that Worthy is the Lamb that was ınd also, as in the performance art's anthem, "Not all the blood ı;" and also, in the tunes sung ily and Sabbath devotions of the . The writer of this sketch has listened to that once favorite ıd joined it in an effort to sing ılton," and to revive the associa- l feelings of forty-seven years Andover. But though "three ırs and ten" have rendered it t tremulous and feeble, it is not ı changed; and wakes up mem- what it used to be, when it he anniversary and Sabbath au- f the seminary; and afterwards, ing the Gospel, poured forth its ı from the pulpit of Yale Col-

ıurston, President of the society ıne of the first company of mis- of the American Board to the ı Islands, was little, if any, be- redecessor, Mr. Fitch. He was f great native diffidence. But his hands, at the head of the n a public occasion, — for exam- del's Messiah, to lead the per- of one of the choruses; and, trait into the book, and singing ı his soul was in his voice and ips; without baton or beat of l by the power and commanding ıs of his clear, sweet, full-toned ce, Thurston would conduct the . a performance which none but fastidious would be disposed to He and his fellow missionary, *ingham*, one of the men of the Society, of good powers as a ılist, in after years taught the ı Islanders how to "sing the Zion," and make the "Isles of ı" to echo with music such as ı sang out in a moon-light evening of summer, upon the glacis in front of the seminary, — audible all over the hill of Andover.

Amos W. Burnham, additional to a rich tenor voice, brought with him from the Handel Society, in Dartmouth College, a skill and taste for extensive reading of the music of the old composers, which rendered him an efficient helper, from the outset of the Lockhart Society.

Daniel Temple, had a voice like an emperor; and he put a power and volume, and at the same time a mellowness, into his base, unsurpassed by any members of his time.

Joseph Torrey, mated well with Temple, as a base singer; with a voice full-volumed, sweet, and expressive.

Ralph Cushman, if he had superiors as a tenor, had them only in Fitch and Thurston. His voice was not so powerful; but was flexible, sweet, and to the utmost accurate. He would execute to perfection Adam's responses in the dialogue between Adam and Eve, in the Oratorio of the Creation by Haydn.

John B. Richardson had a voice of such compass as to enable him to sing either as a tenor or a base; and was a first class leader, as well as a teacher of singing schools.

John J. Owen was deservedly prominent as having a voice for base, of fine tone and full volume.

George B. Little was of a family who who received early and careful training in vocal music. His voice was of unusual compass, power, and richness, enabling him not only to sing a good base, but also tenor, and even alto. His qualifications as a leader of a choir were such as are not often equalled. The performances of the Lockhart Society under his direction, on a funeral occasion in the seminary chapel, in January, 1848, are tenderly remembered, by some who on that occasion were mourners for the loss of a very dear and aged relative, — Mrs. Farrar.

Two *Schauffler*s, father and son, have

been highly valued members; the first in 1829 and onwards; the second in 1860, both of them excellent performers on the flute.

Among the Honorary Members, *Elnathan Duren* of Boston, and *Thomas Hastings* of New York city, rendered important assistance in anniversary performances in the seminary, on one or more occasions, by their well known excellencies as singers.

Lowell Mason, also, by his professional interviews occasionally with the society, has rendered valuable assistance.

While the records of the Lockhart Society occasionally indicate a diminution of the interest appropriate to its objects; and some few though playful remarks thereupon have here and there found expression in the records, from the pen of the Secretary "for the time being;" still there appears, generally speaking, to have been a diligent and careful prosecution of the objects contemplated, by those who organized and commenced it, and by their successors in membership and office from year to year.

Extensive and critical reading and practice, with, occasionally, the public performance of the music of the masters in composition, both old and new, has conduced to the ends proposed in this association. Careful preparation for the sacred music services of each approaching Sabbath, has also done much to render those services not only artistically correct, but religiously appropriate, in the worship of God in "his sanctuary." Concerts, given as the results of careful, industrious, and critical preparation, and with quite uniform success, have called into manifestation the musical talent, taste, and skill, of the members in favorable degree. The society recently, in conection with the Boston Mendelssohn Quintette Club, gave a concert at Andover, the performances in which were received with marked expressions of appreciation and approbation. The access of the members, from the beginning, the oratorios and concerts in Boston has afforded them opportunity to study musical performances in the higher walks of composition and practice, and by eminent performers, both vocal and instrumental. Visits also, occasionally enjoyed in their stated meetings, from vocalists and musical professors, have encouraged and inspirited them, and conduced to the elevation of their standard of attainments in style of performance.

The Lockhart Society has, from the first, labored under embarrassment from the want of proper instrumental accompaniment in its performances. There being no organ in the seminary chapel, and the resources of the society not enabling them to purchase instruments beyond a bass-viol and double bass; and having only the occasional addition, on loan, of a flute or two, a violin, perchance a piano-forte or a melodeon; they have always found it difficult to execute,—according to their own conceptions of what ought to be accomplished,—a chorus from Handel, Haydn, or Beethoven; or even a common anthem. Till the anniversary exercises of the seminary, in recent years, have been held in the Congregational Church edifice of the south parish of the town, they have had no organ accompaniment; and even then, with the limited advantages derivable from a few preparatory rehearsals around the organ. Some very good friends of music have been accustomed to the saying, "The human voice is the best musical instrument;" and thence have reasoned that instrumental accompaniments are not essential to the effectiveness of sacred music. As a reason, however, for not providing such aid, this idea can afford little comfort to such a society, under their deep-felt consciousness from year to year,—and especially on anniversary occasions,—that their musical performances could not be in good keeping with the high order of intellectual exercises of such occasions.

What can fifteen or twenty "singing men" do, without an organ accompaniment. It is not in the power of the human voice to throw in a note of sub-base; nor to bring out the combinations provided for by the stops or registers of an organ, of the scale and compass of such instruments common in our Church edifices. The Lockhart Society have from the first endeavored to do all in the power of human voices to accomplish; and have been complimented somewhat for their skill and taste. But no one of its members, probably, has ever sung his part in a chorus from Handel's Messiah, or from Haydn's Creation, or from any of the elaborate compositions of Beethoven, Mozart, or any others of the masters in musical composition; who has not had it in his heart to appeal to the guardians and friends of the seminary and of sacred music, and to say, "Give us an organ in the chapel; and we will endeavor better to execute our own conceptions of what we perform; better to edify those who worship with us; and better to honor Him whose 'high praises' we celebrate in his sanctuary."

The preparation of this sketch has naturally suggested points for inquiry, relative to the aid which has been received by the Lockhart Society from the treasury of the seminary; and also the action of the trustees carrying into effect Article Thirty of the founders, relative to provision for the instruction of the students of the seminary in sacred music. The Treasurer of the seminary has obligingly furnished the following statement:

"The appropriations are made '*for instruction in sacred music*,' both in the seminary and the academy; usually, $80 per year for seminary, and $40 for academy. Besides this, we aid the Lockhart Society by an occasional grant of a small sum to purchase books of music. Every year or two they ask this and we grant it; sometimes $6, or $8, sometimes $10 or $12. No other aid is given to the society specifically; but it is often the case that its president or some leading member is the person employed to teach music. These appropriations and aids have been regularly made ever since I have been Treasurer; i. e., for the past twelve years. Whether just this sum was before set apart, I could not learn without too long a search of early books of account. All this is done by the trustees expressly to meet the provisions of Article Thirty, in the best degree practicable within our means. Yet we have occasionally employed Professor Mason and Professor Root to give special courses of lectures as an additional provision."

THE FOUR VIRTUES.

[FROM A MS. ON VELLUM, OF THE XIITH CENTURY.]

PRUDENTIA habet in dextro latere astutiam et versutiam; in sinistro autem hebitudinem mentis.

TEMPERANTIA igitur habet in dextro latere castitatem et continentiam; in sinistro vero Lxxxrkbm et Lkbkdknfm.

JUSTITIA namque habet in dextro pleonesiam, hoc est plus justo; in sinistro vero meonesyam, hoc est minus justo.

FORTITUDO itaque habet in dextro latere audaciam, in sinistro ignaviam.

THE EARLIEST DEVELOPMENT OF CONGREGATIONALISM SINCE THE REFORMATION.

BY LEONARD WOOLSEY BACON, STAMFORD, CONN.

IN their theoretical notions of the Church, it appears that many of the earliest and greatest of the Reformers distinctly and firmly held those notions which are the best characteristics of a rational Congregationalism. The following statements of Gieseler, to this effect, are even more than confirmed by the ample authorities cited by him in support of them.

"Luther and Zwingle were agreed upon the point that all ecclesiastical rights have their roots in the Church *as a congregation.* They rejected all hierarchy, and insisted upon the universal priesthood of all Christians; so that the clergy were only commissioned by the churches, and ordination was only a formal call to the office. The office of preaching, it was held, was indeed instituted by Christ for the proclamation and preservation of pure doctrine; but the preachers must be elected and called by the congregation; and the congregation, too, has the chief supervision of the soundness of doctrine; it is also to determine all ecclesiastical arrangements, and to pass sentence of excommunication." — *Ch. Hist., iv:* 518, 520.

The reason why these ideas were not carried into practical operation is stated by the same historian. It was an old reason, — the σκληροκαρδία — as old as Moses, and possibly as appropriate among the Germans of the Reformation, as among the Hebrews of the Exodus. We quote again:

"To carry these rights into practice presupposed a thorough Christian education of the churches, which was to be attained only with great efforts, and without which the attempt to exercise these rights would lead to incalculable disorders and divisions." "Zwingle saw, no less than Luther, that the people were not yet ripe for a Church government realizing the ideal." — *Gieseler Ch. Hist., Tr. Smith, iv:* 520, 532.

One instance, at least, of the exemplification of the ideas of these reformers in a complete system of Church polity, is easily to be found in the history of the Reformation, but has hardly received its share of attention from writers on the history of Congregationalism. This instance is that of the Hessian Church polity set forth by the Synod of Homberg in October, 1526, under the patronage of the landgrave Philip the Magnanimous.

The following account of this early Congregationalism is translated from the Prize Essay of Lechler on the *History of Presbyterial and Synodal Institutions since the Reformation.*[1]

"The authorship of this system of Church polity is to be ascribed to the leading man of the Synod of Homberg, Francis Lambert, of Avignon, (b 1487, d. 1530.) He was undoubtedly of another way of thinking from Brenz and the Saxon reformers; for in the matter of doctrinal views he inclined to the opinions of the Swiss divines, or at least came very near to the position of Bucer and the Strasburg men. His ideas of Church-order were expressed in 1525, in sundry papers, and particularly in a series of One-Hundred-and-Fifty-eight Paradoxes. This latter document was laid by him before the Synod at Homberg, which was a sort of 'Assembly of Notables,' by whom the reformation of the province of Hesse was settled. The plan of reformation adopted by this Synod bore a stamp entirely peculiar.[2]

"The method therein proposed [ch. 15—25] for the organization of a local Church [*Gemeindeordnung*] contemplates the forma-

[1] *Geschichte der Presbyterial — und Synodal — Verfassung seit der Reformation, von G. V. Lechler, Leiden,* 1854.

[2] *Reformatio ecclesiarum Hassiae juxta certissimam sermonum Dei regulam ordinata,* etc., in RICHTER, *Ev. Kirchenordnungen.* I: 58.

tion of a pure congregation of true believers in which the right of ecclesiastical self-government should be exercised immediately by the congregation, — not mediately through representatives and delegates. The law of Christ, [thus the Synod reason,] in Matthew xviii, requires it to be 'told to the Church,' when a brother will not hear admonition; but the Church of God is nothing but the assembly of believers; the believers must therefore from time to time be assembled, — otherwise it would not be possible for the contumacy of an offending brother to be reported to them. Furthermore, according to the word of Paul, (1 Cor. v.) the believers must be gathered together for the public censure and excommunication of a scandalous person. There are other purposes, also, for which the believers must assemble, — to pass judgment on the sentiments of their pastors, — to elect, and if necessary, to depose, bishops and deacons (that is parish-ministers and their assistants) and officers for the care of the poor,[1] and to decide upon any other matter that concerns the whole Church. Accordingly we ordain that in every parish, after the word of God has been preached for a certain length of time, a meeting of believers shall be held (*fiat conventus fidelium*) in which all men who are on Christ's side and are reckoned with the saints (*Quotquot ex viris negotio Christi favent, et in sanctorum numero habentur*) shall come together, in order that they may, in conjunction with the bishop [of the parish,] settle all the affairs of the Church according to the word of God. Believing women may attend the meeting, but without the right of voting.

"But inasmuch as opposers of the faith ought not to be admitted to the assembly of the faithful, let a separation between true and false brethren be undertaken in the following way: After the word of God has been preached for a time, let the minister invite all believers to a meeting on the next Sunday, at which, however, those only are expected to be present who are willing to submit themselves to the word of God, and in particular to the rule that whosoever gives offense by evil-doing shall be put out of the Church.

"After this has been repeatedly announced, and after the people have been individually exhorted to repentance and amendment of life, shall the meeting take place. All such as are not willing to devote themselves to a life of Christian piety shall withdraw, and shall be considered not as brethren, but as heathen men, and as 'those that are without.' Let prayer, however, be made for these as well as for the brethren.

"The power of excommunication and absolution by no means rests with the bishop [pastor] alone, but only with him in conjunction with the Church.[2] But those who wish to be numbered with the saints, and to put themselves under the Christian discipline, are to be enrolled in a register, — not shrinking from this even when they are very few in number; let them be assured of this, that through the operation of God's word their number shall speedily increase, even though, at the outset, it be no more than twenty or thirty.

"In the congregations of brethren or saints (*sanctus conventus, sancta congregatio*) that may be organized as the result of these preparatory steps, all Church-business is to be transacted — choice of ministers, excommunication, restoration; the bishop, to whom it belongs to preside in the meeting, seeing to it that, in accordance with the word of God, every one shall have a patient hearing."

Thus far the principles and practices approved by the Synod of Homberg will be recognized as those of simple Congregationalism. In the arrangements for the *mutual* organization of the churches of the province or nation, we shall recognize many points of resemblance to the Connecticut Consociation system. The simply *advisory* character of the decisions of the synods seems to have been guarded as effectively as it could be by

[1] It is gratifying to see that these early Congregationalists escaped the traditionary error of confounding the office of *deacon*, or minister's assistant — an office from which one might expect to graduate into the eldership (1 Tim. iii, 13) — with the office of almoner and steward instituted as in Acts vi. 3.

[2] Non enim solius episcopi, sed totius ecclesiæ excommunicare et absolvere quemquam; ideo nulla ratione id solis episcopis permittimus, sed simul ipsis cum ecclesia.

mere verbal provisions; insomuch that it is difficult to understand the reason of the remark of Lechler, that the plan of Lambert makes everything dependent on the National Synod. It would seem rather that the synod is made dependent on the churches, except so far as this dependence might be relieved by the influence of the prince and nobles. We continue our translation.

"As the government of the local Church is committed to the congregation, so the administration of the Church-affairs of a whole province devolves on the provincial synods, (*majores et provinciales synodi;*) and for the whole of Hesse there is to be held annually a national Synod, composed of the assembled pastors and of delegates of the churches who shall have been chosen immediately before in the Church-meetings, (*commissi ecclesiarum.*) This synod is to be held on the third Sunday after Easter, at Marburg, and is to continue not more than three days. The preparation and conduct of the business of the Synod is to be in charge of a select committee of thirteen men 'full of faith and the Holy Ghost.' In the election of these men, the prince, with the nobility, if present in the assembly, has the privilege of voting. The first-appointed of the thirteen is chairman of the committee. At their meeting for consultation, the prince, with such persons as he may wish to introduce, and the nobility who favor the Gospel, are allowed to be present.

"The business of the Synod embraces the examination of the doings of congregations in the choice or removal of pastors, the oversight of visitors, and finally, the decision of questions and difficulties laid before them by local churches. Withal, it is emphatically declared that *the word of God outweighs a majority,*[1] and that the decisions of the Synod, first, are set forth solely on the authority of substantial Scripture proofs, for the edification of all the churches, and secondly, are announced not as decrees (*statutorum nomine*) but only as the 'Answer of the Hessian Synod.' The current business, from one synod to another, is in charge, partly, of the thirteen members of the synodal committee; partly of the three visitors to be appointed, in the first instance by the Land-grave, afterwards, annually by the Synod; partly of the Church of the 'synodal city' of Marburg (*ecclesia civitatis synodalis*) which is elevated to a sort of primacy.

"In respect to the officers of the Church, the provisions are noteworthy, that each pastor and pastor's assistant is appointed for such time only as he shall preach God's word purely and simply, and shall walk worthily; furthermore, that citizens and working-men, whatever their business may be, if only they are devout, blameless, and instructed, are eligible to the pastorate; and still further, that men without office in the Church, being devout and strong in the Scriptures, are not to be forbidden to preach, for there is such a thing as an *inward* call from God (*a Deo enim interne mittitur.*)

"This Church system has, strictly speaking, no presbyterial, but only a synodal character. The ecclesiastical assemblies provided for in it, are in three grades — the local Church, the provincial Church, the national Church; and in the hands of these assemblies all ecclesiastical authority is reposed; especially is everything, in the last resort, made dependent on the National Synod, as the summit of the ecclesiastical system.

"As for the presbyterial element, *elders* are certainly mentioned in several places. It is required that the pastor, attended by elders, (*seniores*) shall visit the sick (James v. 14;) it is appointed that whenever any one disturbs the Church-meeting with ungodly speech, the pastor *and elders* shall severely rebuke him; that in case of business which personally concerns the pastor, one of the *elders* shall preside; that the pastor with two elders shall lead in the election of a delegate to the National Synod; finally, that where there is only one pastor, the assistants and the deacons of the Church shall be consecrated with the laying on of hands of two elders with the pastor. On the other hand, it is remarkable that in several important connections, the eldership is not so much as mentioned, — for instance, in connection with the subject of Church discipline, which is committed to the pastor in conjunction with the whole Church. So too we find distinct

[1] *Major* est enim Dei *sermo omni hominum multitudine*, et melius est adhaerere *uni* habenti verbum Domini, quam multis proprium judicium sequentibus.

directions for the election of pastors and their assistants, of delegates to Synod, and of deacons; but after what manner the elders are called to their office, we look in vain for an explanation. They are merely presumed to exist, without our knowing where they come from. From which we seem compelled to infer that the authors of this Church system had some vague idea of the primitive eldership, but no clear notion of its importance; and that no particular stress was laid upon it. This appears the more clearly from the fact that in a 'congregation of the saints,' formed by voluntary association, and guarded by strict discipline, and naturally tenacious of its inalienable possession of complete ecclesiastical authority, a very substantial eldership would be practically somewhat superfluous: so that in face of this pure and sovereign Church, the office of the ministry falls back into a position of very obvious dependence. At all events this is the case with the Independents who have since come up, with whose principles of the constitution and rights of the individual Church and of the relation of the ministry to the Church, the Homberg reformed polity presents a striking analogy."

The author of the treatise from which we are translating has refuted, at the beginning of his work, the opinion advanced by some that the Church-polities of the Reformation on the continent of Europe were derived by their authors from the example of the Waldensian churches. His argument is specially confirmed in the case of Francis Lambert, by the fact that in all the writings of this reformer no mention of the Waldenses is any where made. His system is to be considered rather as an independent and original attempt to produce a scriptural Church polity; — an attempt which, moreover, in one aspect, rests upon the conception which Luther had expressed, of a select congregation of true Christians, ripe for the exercise of self government. Only here is the difference between Luther and Lambert, that the latter, with a young man's genuine enthusiasm, would reduce his theory at once to practice; while the former, with maturer discretion, perceived that this could not be, so long as they had no people who were ripe for it.

"These convictions guided Luther in the formal opinion which, in compliance with the request of Philip the Magnanimous, Landgrave of Hesse, he delivered upon the Homberg plan of reformation, early in 1527. He advised the prince not to promulgate the plan immediately, but first to appoint capable men over the parish schools and churches; and when a number of these shall come practically and cordially into agreement, and others should be ready to follow them, to introduce the plan by a public ordinance. Thus, a certain usage being first settled, might be elevated into a law; for it is one thing to project a system and another thing to follow it in practice. Luther was afraid: 'Folks are not up to it, as those persons think who sit off there by themselves and paint it all out, with words and notions, how things are to go.'"

The conclusion of this brief passage of ecclesiastical history, as we condense it from the pages of Lechler, will not be read by earnest Congregationalists without some feeling of sadness at the failure of a worthy plan, and at the disappointment of its author, who went down to his grave "not having received the promise," but whose "good report through faith" ought not to be forgotten or unheard among those who rejoice in the possession of the "better things" which, one hundred years before the building of the Pilgrim Church, he so hopefully foresaw.

The "wise practical counsels" of Luther were adopted by the Landgrave, and the proposed constitution was never introduced. Instead of it were set forth Melanchthon's Instructions to the Visitors of 1528, which recognize neither elders nor synods, but only parish-priests and superintendents. Then it was that Lambert, in 1530 — the year in which he died — grieving over great designs frustrated, and hopes disappointed, wrote these words:

"When shall we have the joy of seeing

our churches ordered strictly according to the law of Christ? Where is the power of excommunication, that most essential thing to any Church, which so many, in opposition to the plain testimony of the Scriptures, are throwing away?"

In 1531, the Landgrave appointed superintendents for life, and thus was set aside the idea of a synodical Church government proceeding from the congregations. In 1532 there issued from a *second* Synod of Homberg another Church constitution, in which Lambert's ideal was completely lost, the office of admonishing, warning, and excommunicating unworthy members, being committed by it exclusively to pastors. Finally, in 1539, a Synod at Ziegenhain, with the approval of Philip, erected in the Hessian churches the institution of the *eldership*, and conferred on it the utmost possible authority and importance. Both elders and ministers were alike declared to have the care of souls; and to them both was committed the internal discipline and administration of the Church. The share of the congregation in the government of the Church was reduced to their electing one-half of the elders, the other half being chosen by the magistrates.

This order of government is not a development of the plan adopted in the first Synod of Homberg. It follows rather the example of the churches of Switzerland and Strasburg, with which the national Church of Hesse stands in very close relations. "The ideal plan of Francis Lambert has vanished away, and has left behind it no abiding fruit."

A SONG OF FOUR HUNDRED YEARS AGO.

[BY AN UNKNOWN AUTHOR.]

PLAUDITE coeli!
Rideat aether!
Summus et imus
Gaudeat orbis!
Transivit atrae
Turba procellae:
Subiit almae
Gloria palmae!

Surgite verni,
Surgite flores,
Germina pictis
Surgite campis:
Teneris mixtae
Violis rosae:
Candida sparsis
Lilia calthis!

Currite plenis,
Carmina venis!
Fundite laetum,
Barbytha, metrum:
Namque revixit,
Sicuti dixit,
Pius illaesus
Funere Jesus!

Plaudite montes!
Ludite fontes!
Resonent valles,
Repetunt colles:
"Io revixit,
Sicuti dixit,
Pius illaesus
Funere Jesus!"

SABBATH SERVICES.

BY REV. H. MEAD, SOUTH HADLEY, MASS.

"THE Sabbath," said our Saviour, "was made for man." The public services of the Sabbath were instituted not only *for* man, but *by* man. To call in question the fitness of the Sabbath to human wants, would be to call in question the wisdom of Him who has made and hallowed it. But there can be no irreverence nor presumption in raising the inquiry whether services which man has appointed are really adapted to secure their object. At all events, the inquiry has been raised in many quarters. Thoughtful Christians are becoming convinced that our churches are not using a wise economy in the expenditure that is made of time and energy on the Sabbath, and they are looking about for some more excellent way.

We are altogether inclined to fall in with the current of opinion and feeling that is setting in this direction. We advocate a change in the prevalent custom of the churches as respects the kind and number of religious services that are held on the Lord's day.

And lest any one may imagine that the spirit which prompts us to take this ground is a fondness for innovation or a desire to try some new experiment, we would observe, at the outset, that the need of some such change as is called for is in great part the result of innovations which have already been made. None need to be reminded that the public services of the Sabbath have, in nearly all our churches, been very much changed during the last half century. The morning and afternoon sermon with their accompanying worship remain essentially the same, but the Sabbath School has been in the mean time inserted between these services, and the monthly concert, the Sabbath School concert and the prayer and conference meeting have been appended. Our fathers — strict observers of the Sabbath as they were — seemed to think it enough ordinarily to attend two public services. In these days devout people must attend at least four. Those who suppose that in defending the present custom they are preëminently conservative, would do well to "stand in the ways, and see, and ask for the old paths." The Sabbath with its services as they now are, reminds us of the fruit tree that has been allowed to put forth a superabundance of shoots. The wise horticulturist would go through it with axe and saw, cutting off here a new twig and there an old branch, and in doing this he considers that he is *conserving* the tree, instead of making a radical change. In consequence of skilful pruning it will bear more and better fruit. We are confident that the Sabbath would be more fruitful in good influences if the number of its services were reduced.

We would merely allude to a few of the obvious evils to which this multiplication of religious services leads, before suggesting what seems to us to be the best remedy.

1. So many public services seriously interfere with the proper observance of the Sabbath at home.

It is not entirely nor chiefly because the Sabbath School has seemingly relieved parents from the necessity of giving religious instruction to their children, that the good old custom of gathering the family on Sabbath afternoon or evening has become almost obsolete. For as the day is now occupied, it is almost impossible to find the time that is needed for such an exercise. Attendance upon two Church services and the Sabbath School, together with the necessary care

and labor in getting children ready to go to Church, will consume nearly all the time until the family have returned from the afternoon service. We need not enumerate the domestic duties that in most families — especially in the country — must be attended to before evening, in order to show that the ordinary interval of two or two and a half hours between the afternoon service and the evening meeting, is necessarily so far consumed that there could be time for no more than the most hurried gathering of the family and the most superficial instruction. Besides the three exercises already attended have (or should have) made such drafts upon the physical and mental energies and the religious sensibilities, that but few parents are then prepared to engage in this religious exercise with their children with real zest. The children, too, after so long confinement at Church and Sunday School, can scarcely bear the necessary restraint. Thus the family, as a whole, are in no *condition*, even if there were time, for a cheerful and profitable biblical exercise. Is it stating the case too strongly to say that in the large majority of families there *can* be no continued and well-sustained home instruction in the Bible or catechism on the Sabbath, in connection with regular attendance upon four Sabbath services? And yet as between any one of these services and this old-fashioned family Sabbath exercise, who would be at a loss to choose. In the divine economy the family precedes the Church ever; much more does it precede the Sabbath School. And if we were to make a new apportionment of the hours of the Sabbath to different kinds of religious duties we would first set apart an adequate portion for this family exercise, and would guard it with the most sacred jealousy against encroachment from any other exercise or duty whatever.

2. The present multiplicity of public religious services is unfavorable to private meditation, devotion, and religious reading.

Healthy religious growth demands an occasional season of quiet, uninterrupted meditation upon spiritual themes, in connection with prayer. The occasional half-hour which devout Christians snatch from their business on week days for this purpose is an indispensable help, but it does not meet the whole want. The refluent wave of business soon wears away the impression that has not had time to become fixed. The Sabbath, with its entire suspension of business and its freedom from distracting events and concerns, furnishes the requisite opportunity for undisturbed reading and meditation. The very stillness of the day, the felt sacredness of its hours, its hallowed associations — all pre-dispose us to calm and deep contemplation. The soul is thus brought into vitalizing contact with eternal truth. Living principles have time to become rooted. The purposes become fixed and strong. They will "endure temptation." Strength has been gained for the conflict with the adverse influences of every-day life. But how little opportunity have Christians for such meditation as this, who attend all the services that are commonly held on the Sabbath. To say nothing of the exciting and diverting character of these exercises, in their very nature, often, so uncongenial to devout meditation, where can we find the time that is needed for it? If Christians now are less meditative, and less familiar with the deeper truths of our religion than in former times, may we not find here a partial explanation of the fact?

3. With so many services there is not sufficient time, on the Sabbath, to recall and suitably digest what has been heard from the pulpit and in the Sabbath School.

Few persons are so quick in apprehension, and at the same time so retentive, that they can take in and hold the train of thought of an entire discourse, unless soon after it is listened to it is recalled and fixed in the mind? Of what we hear or read we generally forget all that

brought to mind and reflected ıore or less during the same 'our hours. "The words of the as nails." They must be driven r repeated blows and "fastened." ıst be *clinched* by the mind's own hold them. That student can e found who can learn a lesson cience without a second or third perusal; and nothing is better ɔy educators than that what is ɔy lectures in our seminaries and is as water spilt upon the ground, tudent does not take notes of :tures and review them.

a large proportion of Sabbath rers are people of untrained They are not like students in y habit of mental acquisition, are therefore less likely to re· ıt they hear. They have there- more need to retrace the lessons e heard and reflect upon them. ant of this reflection, it were firm that very much that is heard Sabbath is absolutely wasted. :old that in former days the ser- our New England pulpits were be matters of reflection and dis- ı the home circle on Sabbath eve- l in the field or shop during the. Thus they were fastened in the

This could not be owing en- the superior attractiveness or reness of the preaching of those he sermons that were preached re than now of that plain, dry, sort which are now least likely ıt and least likely to be recalled. of Dr. Emmons that "he in- ı the thoughtful coöperation of hioners. If *he* had a duty to *they* had one also. If he was ɔ preach, they were bound to to *think*. He therefore judged good sermons on the Sabbath ugh for one day. The evening spent in meditation on what the and afternoon had revealed." [1]

His people were so much in the habit of reflecting upon what they had heard that "women rehearsed the argument for divine sovereignty while they were engaged in spinning wool, and men speculated on the nature of rectitude while gathering the new mown hay."

The reasons which are generally given for the falling off in the impressiveness of modern preaching, — or rather the present prevalent lack of interest in, and forgetfulness of, sermons, — are such as these: The popular taste has been corrupted by light literature. We are deluged with the thin dilutions of thought in newspapers and trashy magazines. We are tempted to read so much that we never form the habit of reflecting upon what we read. The people have become fascinated by the brilliant epigrammatic style of our popular lecturers, and thus have lost their taste for plain gospel preaching.

Moreover in the sermons of the present day, as some think, there is too little of sound argument — too little *theology*. "They may be excellent *theological* essays," says a critic of a different class, "but they are slender helps to right living. The people crave bread, and they get theology." That is, the preaching is not *practical* enough. It lacks point and impressiveness. And still others opine that the defect is the same as that which an English critic has pointed out in the preaching of the British pulpit: an absence of *systematic* and *connected* teaching. "Sermons are too commonly treated as so many separate discourses, each perfect in itself, but independent of all others;" and so forth. There is truth in all these complaints — indeed more *truth* than *reasonableness* in some of them. For if we should suggest that the reason why the preaching of the present day is not more interesting and effective is because our ministers are not possessed of Edwards' strength of argument, Whitfield's dramatic power, Chalmers' sweep of imagination, and Lyman Beecher's terseness and fervor, and (to make the reason still

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or Parks' Life of Emmons, p. 344.

more satisfactory) we will add Paul's *inspiration*, we should not fear that any one would dispute us, but we should not think we had made a very shrewd discovery. If the wheels of the teamster's cart have become clogged and his horse therefore comes to a stand, we might account for it by saying that it was because the horse was so weak. If he had the power of the steam engine the load would move in spite of the obstacles. It is always wiser and more economical to remove obstacles than to increase the motive power. The first work of the engineer is to grade the road.

Now, if we mistake not, one of the the greatest of all the obstacles that hinder the efficiency of the Sabbath day means of grace, is to be found in the present multiplicity of our religious services. There is absolutely no time left on that day for ruminating upon and digesting what has been received. In most of our churches — especially in the country — the forenoon service, the Sabbath School and the afternoon service follow each other so closely, that no one could be expected to stop and reflect much upon what he had heard till all were over, and then, as we have already seen, there is little or no opportunity for this before the evening meeting; and when this is past most worshippers are too weary for that vigorous exercise of the mind that is always necessary when one would recall what he has listened to or read. Reflection requires the best possible condition of mind and body.

And then we should consider what a variety and quantity of matter has been crowded into the mind during the day. The Scriptures are read perhaps at each of the services; sometimes with long comments. A sermon is preached in the forenoon upon one theme, followed by a Sabbath School lesson upon another theme, and this by a second sermon upon perhaps still another; and in the evening a monthly concert, or conference meeting, or evening lecture follows, when yet other topics are presented. In what state will that mind be that has "bolted down" all this material in a single day? How much would any but the most vigorous and well-disciplined thinkers be able to digest and assimilate? Is it strange that even good listeners to the best preaching are utterly unable on Monday to give even a meagre outline of the Sabbath's sermons, and not unfrequently forget entirely one sermon at least; text, topic, argument, illustration and all. This omniverous way of receiving truth is fatal to all healthy growth of the intellect and heart. It is nothing else but mental debauch. It impairs the memory, just as the intemperate overloading of the stomach impairs digestion. It weakens the moral fibre. It deadens the religious sensibilities. If one half the time and strength that are spent in attending meetings and in listening, were spent in attempts to recall and fix in the mind what has been heard, there cannot be any doubt that the benefit received would be incomparably greater.

For as in intellectual, so in spiritual, culture, *thoroughness* is better than large acquisitions. Thoughtful men are presaging incalculable evil from crowding so many studies as are now pursued into our college and seminary courses. Instead of raising the standard of scholarship — as is the design — we are lowering the standard of really valuable attainment. Many a fine intellect has been permanently enfeebled by what students rightly call "cramming." The error is the same in our churches as in our schools. We are multiplying means of grace as we multiply text-books, and, in consequence, are raising up a generation of *spiritual* as well as intellectual weaklings.

But we are now supposing that the worshipper really attends to and receives all, or a considerable part of the instruction which is given at these services. This, however, is rarely the case. And here appears another evil which results

holding so many services in one

It fosters the habit of inattention. ›se who have too little mental energy › little interest in religious truth to continuously to all the instructions ı Sabbath, will of course allow them- ı to become listless; — and what- other reasons may be given why numbers in all our congregations o little attention to the preaching, ıo many even of the more devout *ıod* assent to the preacher's best ;hts, it cannot be denied that this reason, and sometimes a sufficient n. For it is remarkable that some ›se who become habitual sleepers urch are the very persons who at- all the services with the most con- ious devoutness. They are not quently intelligent and thoughtful, ll as pious, and we should naturally t them to be the best listeners to hing. But partly because they at- ; to take in so much, they are over- l and lose the power to attend. If ways bore in mind the necessary of this overtasking of the attention ır congregations, ministers would ps complain less of the dullness and ntion of their hearers, and their rs, on the other hand, would lain less of the dulness of the hing.

ł we cannot dwell upon this topic, tant as it is, but hasten to antici- the easy and triumphant answer ı some will make to our arguments 'ar: "If our Sabbath services are umerous the injury will fall only those who attend them; and only ıll number comparatively are ex- l to attend every service. The ion is not simply, What is best for ne individual, but what is best for ıtire community? There are some re necessarily detained from some › services by the care of children › sick, or other duties, and many who *will* not attend one kind of worship. We must, therefore, provide a service of another kind that will attract them. As 'fishers of men' we must spread the net wherever and whenever men do (or will) congregate. Our aim is to increase the aggregate attendance upon the means of grace and the general usefulness of the Sabbath day." This seems plausible, but is it sound? Not if it is true, as we maintain, that

5. The present multiplicity of Sabbath services leads to irregularity of attendance upon the stated worship of the Church.

We have reference now particularly to the forenoon and afternoon sermon services. These always have been, and are now, regarded as constituting the regular worship of the Sabbath. The Sabbath School and the evening meeting are appendices. All will, without doubt, admit that regular attendance upon the established worship of the Church is of paramount importance; that this is an essential part of the right observance of the day from which nothing may exempt us but illness or "works of necessity and mercy;" that no other agencies or employments whatever can rightly supersede or interfere with it. And this stated worship should be such, and should be held at such hours, that the masses in any community can conveniently attend it. When the Sabbath bell rings for public worship it should be understood always as summoning the *people* to the house of prayer, — all classes and conditions, "kings of the earth and all people, princes and all judges of the earth; both young men and maidens, old men and children." The Protestant and scriptural idea of Church worship is entirely opposed to the Catholic custom of opening the Church at one hour for servants, at another for the rich and the higher classes, and at another for children. "The rich and the poor [should] meet together; the Lord is the maker of them all." Social distinctions have no right to recognition in the Lord's house.

There all are on terms of perfect equality. And nothing could be more salutary in its impression upon a community, than to be reminded by the bell that calls the multitude together for the worship of God, that all are children of the same Father, and that all are alike renewed by the blood of the same Christ.

Besides, we scarcely need make the obvious remark that the benefit of these services to each individual is greater when the house of worship is well filled. Devotional feeling is warmer and the preaching is more impressive. Nor need we suggest the importance of a universal attendance upon the same service that the pastor may not be compelled, as too many now are, to preach sermons to *absent* members of his flock. Unless the people are all assembled he cannot "rightly *divide* the word of truth." So manifold and obvious are the benefits of universal and constant attendance upon the services that are designed for all, that no one could, with the least reflection, advocate any arrangement that would interfere with it.

We are therefore in full sympathy with those who deplore the growing laxity in the habits of modern Church-goers. There is to us something sadly ominous in the thinness of the afternoon congregations in many churches. It signifies very plainly a great letting down of the ancient conviction that every one should be at the house of God during the hour of public worship. Even professed Christians are learning how to absent themselves from Church worship without compunction. It used to be deemed a species of Sabbath-breaking to stay away from Church without excuse. We confess that we should be glad to have the same feeling become prevalent again. But so settled has the custom now become of neglecting the afternoon service, that even ministers have almost ceased to preach against it or deprecate it. As only a small congregation can be expected in the afternoon, the best sermon — that which has been prepared with the most care and labor — is preached in the morning. The afternoon sermon is an old one, or one hastily prepared. Thus the minister — not always designedly — encourages the largest attendance in the first part of the day. We have heard of one pastor who, immediately after his settlement, announced from the pulpit his intention to preach his best sermons in the forenoon. Of course his afternoon congregations were very thin.

Now we do not claim that this tendency to neglect Church worship is due entirely to the multiplicity of services, but we do claim that it is in a large measure due to this. While so many intelligent and conscientious Christians are fully convinced that fewer services would be more profitable to themselves and others, and yet feel that the interests of religion demand the maintenance of the Sabbath School and the prayer meeting, why should we not expect that there would be a diminished sense of the importance and duty of attending always both the forenoon and afternoon Church worship? And if those Christians who are burdened with duties at these extra services, feel that they may occasionally excuse themselves when weary or ill from attending Church, or if, with the deliberate conviction that it is more for their good, they permit the younger members of their families, after attending the Sabbath School, to be absent from one service, is it not easy to see that others who are influenced by their example will readily infer that occasional absence from public worship for any reason or no reason, is not to be regarded as in any sense a violation of the Lord's day? *If the Church suffers anything to compete with her stated worship, the idea will inevitably be conveyed to the public mind that attendance upon this worship is not essential to the proper observance of the Sabbath.*

Is it asked, then, How shall this ten-

dency to neglect the *stated* worship of the sanctuary be checked? Our emphatic answer is: Reduce the number of religious exercises, appointing only so many as can be attended with profit by all; — and then *let all possible motives be brought to bear upon Church-goers to make them constant in their attendance upon these services.* We can honestly and heartily insist upon this uniform and *constant* attendance, when we have taken away this standing excuse for irregularity. In no other way, as we believe, shall we be able to stem the tide that is now setting so strongly towards the neglect of public worship, and the desecration of holy time.

We are aware that we meet just here the strongest objection that is ever urged against diminishing the number of Sabbath services. It is said that the relinquishment of any one of these services, — especially either of those that are connected with preaching — would remove just one more barrier that now keeps the Sabbath from desecration, and Church-goers, instead of employing that part of the day as they should in private meditation and reading, or in the instruction of children in the family, will consider that they have full license to devote it to recreation and society. It is urged that small as is the usual attendance in some places upon the afternoon preaching service, yet, in holding it, a salutary restraint is laid upon the community, and, at least, those who do attend it are kept from the mis-improvement of holy time.

But, we ask, is it true that the present multiplicity of services has been a prominent cause of this prevalent negligence of the stated worship of the Sabbath? If so, it should be very obvious that while clinging to this cause of the evil we cannot well cure it. The truth is, Christians are committing a grave error when they think to give sanctity to the Lord's day in the eyes of the people by crowding its hours with public services. The direct tendency of this course is to make men think that it is public worship alone that makes this day hallowed time. When there is no public worship they will naturally feel that there is no Sabbath. We should take higher ground than this. Our aim should be to make men feel that the entire day is consecrated to religious ends and employments, and that public worship is instituted not to curb and restrain those who would be Sabbath-breakers, but only to answer our religious wants. In no other way can we take a single step back to the old Puritan idea of the intrinsic sacredness of the *day*, apart from its public worship. Besides, it is a flagrant abuse of any exercise of worship to employ it for no other reason than as a restraint upon those who might otherwise be led into mischief. Suppose it to be fairly proved — as we think it can be — that one of the services now generally held is entirely superfluous, so far as the real need of the worshippers is concerned; suppose it were announced — and it might as well be — that the congregation will assemble and go through with the usual devotional exercises and listen to a sermon, not because any one really needs such a service, — since all might be better employed, but because if this service is not held there are some who will not honor the day nor spend its hours profitably; suppose it to be understood that these acts of worship have for their real aim not the spiritual improvement of the worshipper, but merely the allurement of men into the sanctuary — would not the entire service lose all its dignity and impressiveness? Rather, would it not be regarded as the merest pretension and cheat?

Pious frauds are not apt to be very long successful. A public religious service that is made to do mere police duty, that is maintained for the simple purpose of keeping young people from riding out for pleasure, or strolling in the fields, will soon lose its attendants. No one will respect it. No: of all things the

public worship of God must be a genuine and an ingenuous thing. Its ostensible purpose must be its real purpose. Let us have just as many services and just such services as are really best for all, on the assumption that all will attend them; and then let the imperative duty of attending every service be urged upon all who are in health, with the utmost emphasis, — as then it might be. Let the pastor who would fain exhort his people to use faithfully all the means of grace and attend every public service, be relieved from the embarrassment of his secret conviction that it were far better for many of his flock — and for *all*, if they would — to stay away from one service, and spend the time in reading, meditation, and prayer. And this reminds us that

6. The maintenance of so many services defeats its own object by weakening the energies of the Church.

In our use of religious appliances it cannot be needful or wise to hinder the spiritual growth of Christians for the sake of promoting the Christian cause. The rapidity with which this cause will advance and make conquests, will be proportioned, not to the amount of machinery, but to the moral strength of those who use this machinery. The soldier may be weakened and hindered rather than helped, by heavy weapons and a cumbrous armor. When we consider how needful it is that there should be the best possible tone of piety in the Church, the highest possible development of Christian character in individual Christians, in order to the success of any instrumentality the Church may use, we should have the most studious reference to this in all our religious plans. Our most direct aim should be to build up the Church and make it efficient. Can it be wise, then, to require our most active Christians to spend the Sabbath in a way that is not conducive to their spiritual growth? For it should be borne in mind that, while, in justification of the present multiplicity of Sabbath services, it is urged that only a few attend them all, *these few* consist mainly of the best members of the Church, — those upon whom alone the pastor can depend for active help, — those whose prayers and efforts are most instrumental in the conversion of men. They bear the heat and burden of the day. What folly is it to cripple their strength! And yet, this is just what is done by the multiplication of services. *They* must attend both forenoon and afternoon worship, whether they will be benefited or not, — even though they may be convinced that one sermon will be better for them than two — since the hearing of a second sermon before the first is digested will only destroy the good impression of each — because they must *set an example* of regularity in their attendance upon Church worship! *They*, of course, must help carry on the Sabbath School. They must be present at and help in the exercises of the evening meeting. Without *their* help, the Sabbath School and the evening meeting could not be sustained. In every Church, as our services are now arranged, there must be some who are under the necessity of attending four public services, and in two of these must take an active and responsible part. We believe that these Christians would hear better, teach better, and pray and exhort better, if they were obliged to attend but three services instead of four. They would be better and stronger Christians, more influential and exemplary as Christians, in their families, in the Church, and in the community.

7. Lastly, the present multiplicity of public services necessitates a most grievous waste of ministerial energy.

This follows as a direct inference from what we have already advanced. Preaching that is not listened to, nor meditated upon, is certainly wasted. The second sermon is, of course, useless to that large class of Church-goers who are present only at one service. It is useless to those

who are so wearied by their attendance upon services, or by other duties, that they cannot listen during its delivery. It is useless to any one who does not recall it, and fix its thoughts in his memory. It is useless to any one who might derive more profit from other exercises — private meditation or reading — than from listening to this sermon. It is worse than useless if it tend to mar the impression of the other sermon, or to dispossess it. Indeed we are unable to conceive of the case of any worshipper who is likely to receive more benefit from two discourses on the same day than from one, — especially if that one be the more profitable of the two. And if this be so, it should seem very plain that one sermon every Sabbath, in every pulpit, is an entirely wasted effort. It is a mere beating of the air. This is so, though we should say nothing about the advantage both to preacher and hearer of having all those who attend either or both of the services brought into one large audience, instead of being divided as now between two that are small.

Besides, the production and delivery of this really useless sermon, exhausts just so much time and energy that might otherwise be expended most profitably upon the one that is really needed. One good sermon is worth much more than two poor ones. The preparation of two, when only one is needed to accomplish the object, and when the preacher's strength and resources are sufficient for the preparation of but one, is very like the policy of the artillerist who, in his eagerness to discharge his gun a great many times, divides his ammunition into half-charges, and consequently fails each time to make his metal reach the mark. In beating down a fortification, a single one hundred pound ball will do more execution than a million of pistol shots. So one sermon, well loaded, well aimed, and well delivered. will accomplish more than a score of hastily written, half-finished, feeble homilies. There may be, and we think there is, an unreasonable craving, in these days, for what might be called "smart preaching." We do not at all recommend any attempt on the part of ministers to meet this demand. But there is never any danger that our sermons will be too clear, too thoughtful, too logical, too well illustrated, and too energetic in style and delivery. The effectiveness of all preaching depends largely upon these characteristics.

And we claim that whatever lack there is of these characteristics in the preaching of the present day, is not due so much to indolence, lack of earnestness, or intellectual feebleness in the ministry — as some assert — as to the simple fact that too much sermon-writing is required of them. "It is easy, *very* easy to preach," Dr. Emmons used to say, "but very hard to preach well. I have often wondered at myself, that I ever agreed to preach two sermons a week. It makes me shudder at times to think I ever dared to do it. No other profession demands half so much mental labor as ours." And yet "preaching two sermons a week," with Emmons, meant really preaching one sermon, divided between the two parts of the day, each portion delivered in thirty, often in twenty-five, sometimes in twenty minutes. "In the forenoon he explained his text and proved his doctrine; in the afternoon he drew his inferences and made his application. The former part of the sermon was written, — the latter part was studied, but in a great degree unwritten."[1] In these days the preacher must draw his inferences and make the application not only in the same discourse that contains the text and doctrine, but at the same service, else a large number who heard the text explained would never get the application. Ordinarily he must preach two complete discourses each Sabbath, besides conducting a third service, for which he often needs special preparation,

[1] Park's Life of Emmons, page 280.

the preparation of his sermon. We have heard of one minister who, when he preached *extempore*, was in the habit of laying the manuscript of another sermon before him and occasionally turning over its leaves, to avoid making the impression that he had made no preparation. We leave it to casuists to decide whether this was justifiable deception. At all events the fact is interesting, as showing what obstacles are in the way of any who attempt this mode of preaching.

The desired relief cannot be found in this quarter, nor in any other quarter to which our attention has been directed, except in some modification of our services. It is not possible for our clergy to meet the demands made upon them in these days, while they are so much tasked with superfluous duties. All agree that no pastor has spare time and strength to devote to any other calling. It should be quite as evident that he has none for profitless labor in connection with his *own*. He aen find enough to do, that will actually *tell*. Why call him away from this useful work to do that which is useless? We do not ask that he be relieved from labor, but rather from that which hinders him in his work. We would relieve him as a sagacious Yankee would relieve the Dutchman's beast that is carrying grain to the mill with a stone in one end of the bag to balance it, — by putting in *more* grain in place of the stone. We are told that there are not a few pew-holders in almost all our parishes, whose secret, if not avowed, objection to any reduction of services, — especially to any diminution of the number of sermons, — is their fear that ministers will not have enough to do and might not earn their salaries! We can only pity such ignorance, while we congratulate them that they have too much common sense and too much humanity to use their beasts of burden in the same way. They know well enough that bank bills are not all alike in value because they are of the same shape and size; but a sermon is a sermon, no matter if it has cost ten times as much study as another, and consequently possesses perhaps a hundred times the other's value.

Now it is to be remembered that the great demand of these times, especially, is for learning and ability in the pulpit. "Now, and here, we cannot maintain the authority of religious truth unless it be preached by men to whom all others shall have reason to look *up*. * * * Our Sabbath Schools and Bible classes, our popular commentaries, our cheap books, our lyceums, yea, and even our railroads, make it needful for the minister to push his investigations over and far beyond the line to which his predecessors advanced, distant as that line may be, and to search for wisdom among treasures yet hidden."[1] Such is indeed the demand, but how can it be met while so many more cares and duties are devolved upon the pastor of the present day than were ever demanded of his predecessors. "Parson Williston," says Dr. Lyman Beecher in his autobiography, "preached twice on the Sabbath and attended funerals; and that was all except the quarterly sacramental lecture. That was the average of ministerial work in those days." This was the reason "why they lived and stayed longer in one place. Now-a-days they wear a man out in a few years. They make him a slave worse than on the plantation. The old way was the healthier." We are not unwilling that a smart lay critic, who has taken it upon herself of late to lecture the clergy,[2] should say that "it is as much a minister's duty to make sermons interesting as it is to make sermons. * * * If a man cannot do this he ought not to be a minister. * * * What right has a sermon to be dull, or a minister to lose his audience?" But when it is

[1] Fish's Pulpit Eloquence of the 19th Century. Introductory Essay, page 30.

[2] "Gail Hamilton," in the *Congregationalist*, March 18, 1864.

l, "He may indeed require time to
ı work," we are tempted to ask the
e question which may blunt the
of her sharp sentences, When, with
resent demand made upon him, can
d the time? We have such confi-
ı in the devotedness and industry
ı ministry of the present day as to
re that, in general, they write as
sermons as they possibly can write;
ı time that is given them, and in
ction with all the multifarious du-
hat are laid upon them. We have
ubt that if they had fewer sermons
epare, and more leisure for refresh-
nd replenishing their minds, as well
: recuperating exhausted strength,
preaching would be more than
led in energy and effectiveness. A
ry man cannot be continually giv-
ut and never taking in, without be-
ıg (as too many ministers do) vapid,
epetitious, and tedious. And this
ı reason why so many pastors grow
ınd less interesting as writers and
ers as they grow older; and why
ainful spectacle is so often presented
ır churches of pressing out all the
ectual juices, the vivacity and vigor,
their ministers while they are
g, and then discarding them at just
ıge when men in other professions
hought to be in the very height of
usefulness.

t without further prolonging our
rks, we think we have made it suf-
tly evident that some reduction and
fication should be made in our Sab-
services. What shall the modifica-
ɔe? What service shall it be?

ı have reserved for ourselves but a
space in which to answer these
ions. They deserve a separate and
liscussion.

iefly we would suggest:

The Sabbath School, or a substitute
t, is indispensable. It cannot be
d. There is, probably, no Church
has not already experienced such
ed and decided benefit from this in-
stitution, that nothing new would induce them to forego it. Sabbath School instruction meets a growing want in our communities that can in no other way be supplied.

2. The Sabbath evening monthly concert, or conference meeting, is oftentimes the most refreshing, animating, and profitable exercise (to those who attend it) of the whole day. It furnishes a needed opportunity for the exercise of laical gifts. It kindles a spirit of prayer. It awakens an interest in a variety of objects connected with the extension of the Redeemer's kingdom in the earth. The churches will cling,—and we think they ought to cling—to the Sabbath evening concert of prayer.

3. No alternative is left. One of the services connected with preaching should be dropped. The time of that service should be occupied with the Sabbath School, so modified that it shall become itself an exercise of Church worship in connection with biblical instruction;—the pastor being present and conducting it and lending to it—as now he cannot—his learning and influence. Nothing is a source of greater regret to faithful pastors than their present inability to attend and assist in conducting the bible exercise. It ought not so to be. Useful as the Sabbath School now is, it is capable, under such an arrangement, of incalculable improvement.

At what time this bible service should be held—whether in place of the forenoon or afternoon worship, each Church might decide according to its own judgment of what is expedient.

To some, such modification of our Sabbath services as this, we believe the tendency of the churches to be irresistible. The judgment of many of the wisest Christians both in the ministry and in the laity has long been pronounced in favor of it. The obstacles in the way arise mainly from prejudice, and ignorance, and timid conservatism. These must yield at last. The desired modifications will be made.

Better now than after these evils have been permitted to accumulate. There should be a determined, concerted movement among the churches in this direction. State and district conferences and associations should not only discuss the subject and conclude that something should be done, but should propose and recommend specific modifications.

Meantime, in preparation for such a change, ministers should begin to modify their style of preaching. In order to infuse a taste for, and cultivate the habit of, biblical study — now so lamentably lacking — let them adopt generally the plain, expository style of preaching, at one of the services of the Sabbath, encouraging their people to follow them with their bibles in their hands. And let the service be otherwise modified, by the introduction of congregational singing, and perhaps other general exercises, so that the people shall learn to perform their part in the public worship, — becoming actors in it, instead of mere passive listeners. Might not the Sabbath School concert and the monthly concert even, in many churches, take the place of the afternoon service; each being modified so as to be more like regular Church worship?

We believe that if our pastors would prudently, but resolutely, introduce and maintain such modifications as these, the way would be more speedily prepared for the *universal* adoption of the "bible service." It has already been tried, with satisfactory results, in many parishes. But we can scarcely expect that it will be in the highest degree appreciated, until it has been *generally* adopted. We believe that uniformity will insure its success.

FIRST CONGREGATIONAL CHURCH IN NORTH BRIDGEWATER, MASS.

BY BRADFORD KINGMAN, ESQ., BROOKLINE, MASS.

THE ancient town of Bridgewater was the first interior settlement in the Old Colony. The grant of the plantation was made in 1645, and the actual commencement was in 1650. The town was made out in lots, and the first being taken up at what is now called West Bridgewater, houses were built and the first improvements made at that place. It was at this place the first Church was formed, which was the only one in town till after 1700. To this Church the people gathered from all sections of the plantation, and thus they continued to worship God, united and harmonious; Rev. James Keith being their first minister, Rev. Daniel Perkins the second.

It was to this Church that the people of that portion of the town now known as North Bridgewater, (then known as the "North Parish" of Bridgewater,) resorted on the Sabbath, and there with commendable regularity they attended till the year 1737; when, quite an extensive settlement having grown up, and the distance being inconveniently great, a few individuals met for the purpose of consulting in relation to building a house of worship nearer home. This resulted in a new building being erected, not of large dimensions, nor of the style and taste exhibited in churches of modern times, but a plain, substantial house — without steeple or bell. Rev. Mr. Dunbar of Stoughton preached the dedication sermon, from Sol. Songs, viii. 8 — "We have a little sister, and she hath no breasts; what shall we do for our

sister in the day when she shall be spoken for?"

During the time this building was in process of finishing, a petition, signed by fifty-five persons, was sent to the General Court, then sitting at Boston, praying to be incorporated into a separate town. This petition was so far granted (Jan. 3, 1739,) that they were set off into a separate precinct, called the North Parish. The next thing sought was the regular ministration of the gospel. To this end an invitation was extended to Rev. John Porter, a native of Abington, Mass., and a graduate of Harvard University in 1736, to preach to them for three months, which he did to their acceptance, for a year or more, when he received an unanimous call to become their pastor, Aug. 25, 1740.[1] This call he accepted, and was ordained as pastor

[1] *Covenant adopted Sept.* 18, 1740, *about the time of Mr. Porter's settlement:*

"We whose names are underwritten, the most of whom have been members of the First Church of Christ in Bridgewater, having now, as we conceive, a call from God to embody a distinct Church by ourselves according to Gospel order, and as our particular circumstances require, do upon this solemn occasion think it our duty, and therefore agree, to renew the covenant which our fathers made, both with God and with one another, under a humbling sense of our violations of past covenant engagements, adding hearty prayers that our past sins may be forgiven and that we may have the help of the Holy Spirit, to enable us to keep that covenant with God, wherein we solemnly engage as follows:

"1. That we will take the Lord Jehovah to be our God, by a free choice of Him, a firm dependence on Him, and satisfaction in Him, as our chief good, renouncing all other interest whatever.

"2. That we will cleave to the Holy Scriptures, as our only rule of faith and obedience.

"3. That we will acknowledge the Lord Jesus Christ in his three-fold office, as our Prophet, Priest, and King; particularly in his kingly government; that all his laws and ordinances may be upheld by us in the purity and power of them; that an able and faithful ministry be encouraged and continued among us; that in all the administrations of the house of God, we will have a due regard to the power of office belonging to the ministry, and the privileges belonging to the brethren, as to judgment and consent. That we will endeavor faithfully to observe the rules of Purity, in respect to the visible qualifications of those we admit to communion with us, that the table of the Lord be not polluted; that they be such as have a competent understanding of the mysteries of Godliness and of a well ordered conversation, and who upon examination hold forth repentance from dead works, and faith in our Lord Jesus Christ. We will conscientiously observe the rules of discipline which Christ hath prescribed, that the temple of God be not defiled; will see that Church censures be faithfully dispensed to such as are full communicants, and to the children of the covenant. The adult in Church relation (though not yet admitted to full communion) walking orderly and waiting upon God to prepare them for the full enjoyment of him in all his ordinances, shall (at their desire) have the initiating seal of baptism administered to their children, and they themselves shall be encouraged and excited to follow the Lord in all the ways of his appointment; and when they offer themselves to join with the Church, shall be examined respecting their proficiency — under the means, and hold forth such evidences of the grace of God, as may be required to make their communion comfortable.

"4. We will walk in love, one toward another, endeavoring to keep the unity of the spirit in the bond of peace, that there be no schism or rent in the body of Christ.

"5. In all difficult cases, we will apply to neighboring ministers and churches of Christ for counsel.

"6. We will walk with God in our houses with a perfect heart, duly attending on family worship and government, in the faithful discharge of relative duties, endeavoring that true religion may be propagated to posterity, that our God may be our children's God after us.

"7. We will bear our testimony against the growing sins of the times, and of this place: and it shall be our endeavor, that the work of reformation in all parts of it be carried on among us.

"8. As we have opportunity we will seek the good of one another, and so the good of all men, both with respect to spirituals and temporals.

"9. It shall be our endeavor to stand complete in all the will of God; to cleave to the Lord and one another through all adversity. All this we do sincerely and solemnly engage in the sight of God, men, and angels, in a humble dependence of faith upon the merits of our Lord Jesus Christ, for our acceptance with God, and on the power of his spirit and grace to work all our works in us and for us; and finally to perfect all that concerns us to the praise of his glory."

Original Members. — Timothy Keith, David Packard, James Packard, Zaccheus Packard, Samuel West, Abiel Packard, John Kingman, Joshua Warren, Seth Packard, Caleb Phillips, Isaac Fuller, Zachariah Cary, John Johnson, Nathaniel Hammond, Hannah Keith, Hannah Packard, Jemima Packard, Mercy Packard, Lydia Packard, Sarah Packard, Rebecca Kingman, Jane Warren, Mercy Packard, Hannah Phillips, Sarah Fuller.

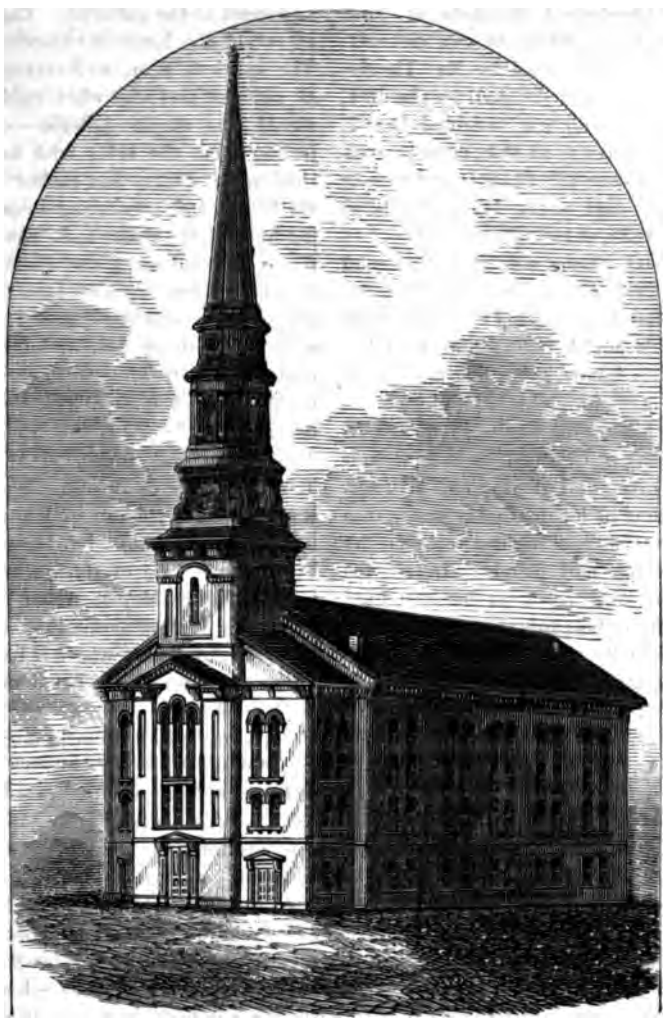
of the "Fourth Church in Bridgewater," Oct. 15, 1740.

Mr. Porter was a man of very respectable talents, distinguished for his prudence, fidelity, exemplary life and holy conversation. The great doctrines of the gospel were prominent in all his preaching, and a crucified redeemer was a theme on which he delighted to dwell, with peculiar earnestness, interest, and satisfaction, and he continued to preach to this society for sixty-two years. The Church became so numerous and was so straitened for room, in a few years after the first house was built, that it became necessary to consider the propriety of addition, or of rebuilding. It was finally agreed to build a new house in 1763. In the spring of this year they laid the foundation; raised the frame in June, and finished the house in December, of the same year. The carpenter's work was all performed by men living in the North Parish. Col. Simeon Cary was master-builder of the outside, Col. Josiah Hayden of the inside. Mr. Hayden also built the pulpit and sounding board; Isaac Packard built the front work of the galleries. This house was dedicated the last of December; Rev. Mr. Dunbar of Stoughton preaching the sermon in the morning, from Isaiah lx. 7, "I will glorify the house of my glory;" and Rev. John Angier of the East Parish preaching in the afternoon, from Psalms cxxii. 1,—"I was glad when they said unto me, let us go into the house of the Lord." The first Sabbath after the dedication, Mr. Porter preached his first sermon, in the new house, from Haggai ii. 9,—"The glory of this latter house shall be greater than of the former."

A short time after this house was finished a steeple was added—and a bell placed in the same—the height of the steeple being eighty-five feet, and the size twelve feet square, from the ground. In this house Mr. Porter labored faithfully for sixty years, when, feeling weary with many years of service in the vineyard of the Lord, with the infirmities of age creeping upon him, he called for aid to assist him in his ministerial labors. To this claim the society readily assented, and found a man to settle as colleague pastor with him, in the person of Rev. Asa Meech, who, after preaching several weeks, received a call to settle with them Sept. 1, 1800, and on the 23d of the same month he accepted the same and was regularly ordained Oct. 15, 1800. Rev. Messrs. Porter and Meech continued to labor together till the death of Mr. P., which took place March 12, 1802, at the age of eighty-seven years, and in the sixty-second year of his ministry. Mr. Meech now became the sole pastor of the Church, where he remained till 1811. Some dissatisfaction being then expressed, he was dismissed by a mutual council. The next pastor was Rev. Daniel Huntington, a native of Norwich, Conn., and a graduate of Yale College in 1807. He came to the town of North Bridgewater early in the spring of 1812, and, after preaching about six weeks, on the 12th of August received a call to become their pastor, by a concurrent vote of both Parish and Church. This he accepted, and was ordained Oct. 28, 1812.

At this time there were no other religious societies in the parish; the people were one, united, prosperous, and happy. To this Church all resorted, either on foot or horseback, with becoming regularity, without regard to ease or show. The population at this time was about thirteen hundred, and they were an eminently Church-going people. They kept the Sabbath and reverenced the sanctuary; they also cherished a high regard for the clerical character, and treated their minister with marked respect.

In the year 1827, the Church again became too crowded to accommodate the large and constantly increasing society, and they resolved, at a meeting held for that purpose, to build a new and larger



FIRST CONGREGATIONAL CHURCH, NORTH BRIDGEWATER, MASS. RAISED AUG. 25, 1853.
J. D. TOWLE, ARCHITECT.

house; and in April of that year the old building was taken down, and on the 27th of November following a new house was dedicated. During the years 1830, -1,-2 there was an unusual religious interest in this Church, as well as the neighboring churches, and the labors of their pastor, at home and abroad, were so abundant and exhausting that his health became seriously impaired, and he was obliged to resign his charge, which was done in Church, March 10, 1833. A mutual council was called March 27th, of the same year, and he was dismissed; and from thence he, with his family, removed to New London, Conn.

The next pastor was Rev. William Thompson, a native of Connecticut, who was ordained Sept. 17, 1833, and resigned Sept. 4, 1834, to become "Nettleton Professor of Biblical Literature,"

in the Theological Institute at East Windsor, Conn., where he now resides.

The vacancy caused by Mr. Thompson's removal was supplied by the Rev. Paul Couch, who was ordained Oct. 7, 1835, and who was an able, earnest, zealous pastor over the Church and people for twenty-four years, being dismissed July 19, 1859, at his own request.

The next pastor was Rev. Nathaniel B. Blanchard, who was installed Sept. 18, 1861. Here he continued to preach until, finding his health failing him, he relinquished his labors, for a season, for the purpose of regaining his health by travelling. While on his way to Plymouth, N. H., stopping at Concord, he became suddenly worse, and died Aug. 7, 1862. At the time of his death he was in the enjoyment of the highest esteem, by both Church and people. In all the social and civil relations he sustained the dignity of his professional and sacred office, while by the grace and urbanity of his demeanor he had won the respect and affectionate regard of the entire community in which he moved. At his funeral, August 9, a highly appropriate sermon was preached by Rev. H. D. Walker of Abington. The present pastor, Rev. Edward L. Clark, was installed Sept. 25, 1863.

The fourth house of worship, an engraving of which accompanies this sketch, was raised August 25, 1853, in the afternoon, with appropriate exercises. Its exterior size is ninety-six feet long by sixty-four feet wide, with a spire one hundred and eighty-five feet high. On entering the building we find on the first floor a vestry of good size, and a large room carpeted and well furnished for the use of the "Ladies' Industrial Association" connected with the society. In the rear of these rooms are two tenements, which are occupied, and rent for $100 each. Ascending from the main entrance, on either side, stairs of a very easy grade, we find ourselves in a vestibule, from which we enter the auditory, or ascend to the galleries. The interior aspect of the house is exceedingly fine. The spacious floor, well-arranged slips, all uniform and somewhat richly upholstered, the ample galleries — not projecting from the sides with huge overshadowing effect, but rather relieving the height and presenting a corresponding finish — the chaste and elegant pulpit, finely frescoed walls and ceiling, all are in perfect harmony with each other and their design and uses, and beautifully wrought without glaring effect. The outlay in constructing this house, including the organ, was about $24,000. The order of architecture is the Romanesque. The design was furnished by Messrs. Towle & Foster of Boston. The builder was Samuel Vaughan of Boston. The fine organ was built by Messrs. W. B. D. Simmons & Co. of Boston, and placed in the Church May 17, 1854. The bell of this Church is the one that was taken from the old house, where it had served for so many years, and bears the following legend:

> "I to the Church the living call,
> And to the graveyard summon all."

The new house was dedicated July 27, 1854, at one o'clock, P. M. It contains one hundred and sixteen pews on the floor, and twenty-eight in the gallery.

At the sale of the pews, held Monday following the dedication, in July, 1854, seventy-three pews sold for $22,282 50 — choice money $1,746 50 — leaving unsold on the floor of the auditory forty-three pews, beside several in the gallery — all of which are nicely cushioned, carpeted, and upholstered, like those below.

There were admitted to this Church during Rev. John Porter's ministry, 464; Rev. Asa Meech's ministry, 58; Rev. Daniel Huntington's ministry, 253; Rev. Paul Couch's ministry, 180; total number, 955, from 1740 to 1860.

On April 23, 1825, forty-three members were dismissed from the society to form the Second Congregational Society, (Unitarian.)

October, 1836, thirty members were ssed from the Church, to form an- Church in Campello, which is a shing village in the south part of ɔwn. And in March, 1850, ninety-five were dismissed to form a new Church, in North Bridgewater, now known as "The Porter Evangelical Church."

Congregational Necrology.

r. WILLIAM SCALES died in Lyn- Vermont, January 24, 1864, aged fifty- years, three months, and twenty-seven He was a son of William and Rebecca h) Scales, and was born in Lebanon, September 28, 1705. In early life he re- l to Cabot, Vt., and was there brought He was graduated at Middlebury in and immediately entered the seminary dover, but in 1835 he left, on account health, and spent about two years prin- r in teaching; then returning to the ary, he was graduated in 1837.

first settlement was at Lyndon, where s ordained pastor, December 27, 1837. Chester Wright of Hardwick preached ermon. He was dismissed June 16, and went immediately to Rochester, where, after two years of service as supply, he was installed July 12, 1843. James Meacham of New Haven, who been his classmate at Middlebury, ıed the sermon. From this pastorate s dismissed August 3, 1847. He then ıe stated supply of the Congregational ch in Brownington, being at the same ɔreceptor of the academy at that place. he remained four years. In the fall 51 he removed to Conneaut, Ohio, and remained, sometimes teaching and ımes preaching, till May, 1855, when turned to Lyndon, and became stated y. He continued in that relation till eath, with an interruption of two or years by protracted ill health. The last ɔn that he preached was from Deut. 30: ı text which his subsequent short sick- and death rendered singularly appro- ı. P. H. W.

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r. DAVID WILSON died in Hebron, , February 9, 1864, aged seventy-four , six months, and three days. He was born in that town August 6, 1789, was graduated at Middlebury in 1816, and at Andover in 1819. He preached in Essex, N. Y., and in several other places, as stated supply for short terms. In 1827 he commenced preaching in Rupert, Vt., and after candidating five years, was ordained pastor of the Congregational Church, April 16, 1832. He had a pastorate of twelve years, and was dismissed April 30, 1844. He preached in Hebron, N. Y., two years, and was then compelled, by an affection of the throat, wholly to discontinue public speaking. He retired to a small farm near Port Byron, N. Y., where he remained till the death of his wife, when he returned to Hebron and spent the rest of his days in the family of a brother.

He married Esther Hopkins, of Granville, N. Y. P. H. W.

Rev. ELDERKIN JEDEDIAH BOARDMAN died in Marshalltown, Iowa, March 19, (21?), 1864, aged nearly seventy-three years.

He was born in Norwich, Vt., June 1, 1794; being — as he congratulated himself — a descendant of one of the Pilgrim Fathers. He was graduated at Dartmouth College in 1815, and at Andover Theological Seminary in 1820; and in December, 1820, entered the service of the Vermont Domestic Missionary Society as a Missionary in Chittenden and Franklin Counties. After a year and a half of itinerant preaching, accompanied by powerful revivals in Enosburg, Bakersfield, Montgomery, and Berkshire, he commenced preaching at Bakersfield, with reference to settlement, and was there ordained the first pastor of the Congregational Church, July 4, 1823. Rev. Grant Powers of Haverhill, N. H., preached the sermon. He was dismissed July 26, 1826, and was installed at Danville, January 3,

1827. Rev. Grant Powers again preached the sermon. During his pastorate there an extraordinary revival occurred, resulting in more than a hundred and fifty conversions. Ninety-six persons joined the Church at one time, and forty-five of their children were baptized. His pastorate there terminated October 29, 1832, and his next settlement was at Randolph, where he was installed August 13, 1834.

Within a year a revival occurred and twenty-four were added to the Church. His position, however, soon became unpleasant. One of the Church members was in the direct line of descent from "Diotrephes, who loveth to have the preëminence among them," and finding that he could not rule Mr. Boardman, he did the most he could to thwart his plans. Mr. Boardman requested a dismission, but the Church as a body sustained him and declined to call a council. After two years he repeated the request, but was induced again to withdraw it. But troubles multiplied, and at length charges were made against him, to settle which, council after council was convened, sometimes *ex parte*, and sometimes by mutual choice, and with varying results. An *ex parte* council, summoned by the Church in August, 1840, pronounced him dismissed from the pastorate, and another minister was employed to occupy the pulpit; but a similar council called by himself declared that decision void and reinstated him in the pastorate. Early in 1842 a mutual council was called, which dismissed him, with the usual recommendation.

After this dismissal he preached only occasionally for several years, but was employed mainly in farming. He finally removed to Iowa, and supplied sundry vacant churches, at Green Mountain, Lafayette, Marietta, Albion, etc., but was not again settled in the ministry.

He married, September 18, 1823, Ann, daughter of Richard Gookin, of Haverhill, N. H. By her he had four sons and seven daughters. She died October 11, 1842; and he married, April 25, 1844, Emily Adams, who died July 1, 1859. P. H. W.

Rev. IRA INGRAHAM, died in Geneva, N. Y., April 9, 1864, aged seventy-two years, four months, and eight days.

He was born in Cornwall, Vt., December 1, 1791, the second son of Samuel and Sarah (Lewis) Ingraham, was graduated at Middlebury in 1815, immediately went South, and was principal of Powelton Academy, Ga., from November, 1815, to June, 1818, at the same time pursuing theological studies under the direction of Harmony Presbytery. The female department of the Academy was in charge of Miss Deborah W. Stebbins, daughter of Dr. Gad Stebbins of Springfield, Mass., and to her he was married, in the Academy hall, April 16, 1816, by Rev. N. S. S. Beman, then preceptor of Mt. Zion Academy, Ga. Returning to Vermont, he continued his studies with Rev. Joshua Bates, D. D., and was licensed by the Addison Association at Addison, June 3, 1819.

In May, 1820, he was called to the pastorate of the Congregational Church in Orwell, and was there ordained, June 20, 1820. Rev. Dr. Bates preached the sermon. From this pastorate he was dismissed December 23, 1822. In February, 1823, he received a call to the pastorate of the Congregational Church in Woodbury, N. Y., which, after supplying the pulpit several months, he declined. From January to July, 1824, he was agent of the Presbyterian Education Society, having as his field the city of New York and the Hudson River towns. He was installed pastor of the Congregational Church in West Bradford, Mass., December 1, 1824. Rev. Justin Edwards, D. D., of Andover, preached the sermon. He resigned this pastorate, April 5, 1830, and in the following June received a call from the Congregational Church in Brandon, Vt., which he accepted, and was installed September 8, 1830. Rev. Thomas A. Merrill of Middlebury preached the sermon. Being appointed Secretary of the Vermont Domestic Missionary Society, he resigned his charge in September, 1834, and entered upon the duties of the Secretaryship, though his relation to the Church was not regularly dissolved till February 16, 1836, when he was dismissed, and his successor installed. He served in the Secretaryship till September, 1839.

He received a call in December, 1839, from the Presbyterian Church in Lyons, N. Y., and was there installed, March 10, 1840, by the Presbytery of Geneva. Rev. S. H. Gridley, D. D., of Waterloo, preached the sermon. In July, 1848, he was re-called to Brandon, but

after supplying the pulpit more than a year, he declined to be installed. He was appointed in October, 1849, agent of the Society for the Promotion of Collegiate and Theological Education at the West, and served in that agency five years, his field of labor being Western New York. After that he was stated supply for several years of the Presbyterian Church at Oaks' Corners, N. Y., near Geneva, and continued to preach in the vicinity of Geneva as long as health and strength lasted.

His published discourses were five in number — a Sermon to Young People, preached in Bradford in 1826, three Thanksgiving Sermons, preached in Lyons, in 1843, 1844, and 1847, and a Sermon at the Funeral of Hon. John M. Holley, M. C., preached at Lyons, March 26, 1848. P. H. W.

Rev. TIMOTHY TUTTLE died in Ledyard, Ct., June 6th, aged 82 years.

He was born in East Haven, Ct., November 29, 1781. In his eighteenth year, not long after the removal of his father's family to the neighboring town of Durham, he became a hopeful subject of grace. Immediately upon uniting with the Church, his pastor, Rev. David Smith, urged him to fit for College, "but how" (he asks in some autobiographical sketches from which we gather these reminiscences) "could I do it? I had not the means." He however commenced the Latin grammar, and at the expiration of ten months was examined and entered Yale College. Notwithstanding the shortness of time in which he had to fit for college, he maintained a high standing in his class, and was among the first third in the class which graduated in 1808. He studied theology with Mr. Smith, commenced preaching as a candidate at Durham, N. Y., but God had another place and another people for him, and "according to the good hand of his God upon him," he came to North Groton in September, 1810, and here has lived and labored, preaching on alternate Sabbaths at North and South Groton until April, 1834, since which time his labors have been confined to North Groton — now Ledyard. At the time of his ordination the people in North Groton had been without a pastor thirty-nine years. The Church had become extinct. The present Church was formed December 10, 1810, with but one male member, and he died before another was added. Mr. Tuttle was ordained August 14, 1811, and continued to labor in the same field, preaching till within four Sabbaths of his death, nearly fifty-three years. His ministry has been blessed with several precious revivals. In the early stage of his ministry, he was called to encounter much opposition, not from within the fold but from without, not from any personal dislike but from dislike to the doctrines which he preached. But it has all been overruled for good; and since that time his ministry has been a comparatively peaceful one, though in a field which has required much labor, which the good man has prosecuted diligently and patiently, and the success of his labors is known wherever Ledyard is known. As a preacher he has been instructive rather than exciting. He has fed his people with knowledge and understanding. He has been careful to bring beaten oil to the sanctuary. His style is a model of simplicity and perspicuity. While lacking the graces of elocution necessary to a popular speaker, he has nevertheless been a persuasive one, for his life has been eloquent. In the punctuality of his attendance upon the County Ministers' Meeting (of which he gave a very interesting Historical Sketch in the *Congregational Quarterly* for October, 1861,) and other ecclesiastical gatherings, and the anniversaries of important benevolent societies, when the infirmities of age might have seemed to excuse him, he has been an example to his younger brethren. On occasions when difficult matters have come before the association or consociation, though his words were few his counsels were wise, and his judgment has had great weight with the body. The secret of his influence, which all have felt, for he was plain in appearance and plain in manners, was his simplicity and godly sincerity. His people feel that it will be difficult to supply his place, and this is the best tribute they could pay to his excellence. His brethren in the ministry, with whom he was most familiar and to whom he was greatly attached, will miss him in their monthly gatherings. We shall miss his presence, we shall miss his prayers, we shall miss the influence of his excellent spirit. We revered and loved him while he lived, and now that he is dead, we will treasure in our hearts the memory of his virtues. T. L. S.

Books of Interest to Congregationalists.

MAN AND NATURE; or, Physical Geography as modified by Human Action. By George P. Marsh. New York: C. Scribner. 1864. 8vo. pp. 560. For sale by Gould & Lincoln.

We did not know that Dr. Marsh was so deep a student of nature and of natural science as this volume indicates. It shews all his affluent learning in those directions in which he has been wont to manifest it, indeed, with as thorough a familiarity with physical, as we knew he had with philological science.

The book shows what man has done to nature, and indicates what he may do; with suggestions of caution as well as of stimulus; and it will be found to be of the deepest interest, and of some decided use, to any thinking man. We heartily thank him for it.

THE CHAPLAINS AND CLERGY OF THE REVOLUTION. By J. T. Headley, author of "Washington and his Generals," etc. New York: Charles Scribner. 12mo. For sale by Gould & Lincoln.

Research has here been well rewarded by bringing out many nearly or quite forgotten facts, going to show the patriotism of the clergy, and especially of the New England clergy of the days of the first Revolution. Not unlike Mr. Thornton's excellent volume, in tone of investigation, it is very different in style, manner, and scope, and is a really valuable historic memorial.

THE HISTORY OF CAPE COD. By Frederic Freeman. 8vo. 2 vols. pp. 803, 803. Boston: Printed by Rand & Avery.

We have before referred to this great and extremely valuable work while it was in process of execution. We refer to it again to say that it is now complete, and that — as but few copies remain that are not claimed by subscribers, and as the history must soon be wholly out of the market, and become very scarce, and being of such size and cost will not be likely to be reprinted in a second edition — any student of the New England past who wants to receive it must move quickly. Its price to subscribers was $5.00. To non-subscribers it is now $8.00 — and we venture to say that, at the latter price, it is the cheapest issue for sale now in the book market. It is elegantly printed, lavishly illustrated, most faithfully written by one eminently competent to do justice to the theme, and bound by very tender ties to some of the great and good men whom he describes. No library should be without these volumes.

SEVEN STORIES, WITH BASEMENT AND ATTIC. By the author of "My Farm at Edgewood," [Ik Marvel]. New York: Charles Scribner. 12mo. pp. 314. For sale by W. H. Piper & Co.

Another of that charming series of books by which Mr. Mitchell relieves his own full mind, and delights and interests the public. Since Irving, we have no writer in that peculiar vein excelling this author; and his books will live.

VISIONS IN VERSE: or, Dreams of Creation and Redemption. Boston: Lee & Shepard. 16mo. pp. 282.

Modelled a little on Young's Night Thoughts, and a little on Milton, and quite good though hardly equal to either, so far as we are a judge of poetry, which, we fully confess, is not our strong point.

We have received from Henry D. Noyes, 117 Washington Street,

THE OLD FLAG. 12mo. pp. 368. Published by the American Sunday School Union.

A story of fervid patriotism, the reading of which would not injure children of a larger growth.

Messrs. Gould & Lincoln, 59 Washington street, Boston, have just published the following valuable works, viz:

MEMOIR OF THE CHRISTIAN LABORS, PASTORAL AND PHILANTHROPIC, OF THOMAS CHALMERS, D. D., LL. D. By Francis Wayland. 16mo. pp. 218.

We welcome this needed acquisition to religious and ministerial biography. The extended and able work of Dr. Hanna, reaching four volumes, containing the "Memoirs of the Life and Writings of Dr. Chalmers," would, necessarily, have but a limited circulation in this country. The cream of that work, and the strong points in the character and life of the great and good man whom it commemorates, are happily condensed within this little volume. All may here see Dr. Chalmers as a pastor and philanthropist.

THE MEMORIAL HOUR; or, the Lord's Supper in its Relations to Doctrine and Life. By Jeremiah Chaplin, D. D., author of "The Evening of Life," etc. 16mo. pp. 283.

A hasty examination of this book reveals care, good judgment, and a warm heart in selecting and arranging the devout, scriptural and poetical materials of which it is composed. Its careful and prayerful study will greatly help the true Christian in his preparation for the table of his Lord.

LIGHT IN DARKNESS; or, Christ Discovered in His True Character. By a Unitarian. 16mo. pp. 123.

This anonymous volume is understood to be the experience of Rev. Wm. L. Gage. It is written in the form of a narrative, in a style peculiarly attractive, and reveals the workings of an honest, earnest mind, in pursuit of truth. We have seen no book of its number of pages better adapted to guide any one, wandering in the mazes and uncertainties of Unitarian doubt, to that sure foundation, of which Jesus Christ is the chief corner stone.

THE POTOMAC AND THE RAPIDAN. Army Notes, from the Failure at Winchester to the re-enforcement of Rosecrans, 1861-3. By Alonzo H. Quint, Chaplain of the Second Massachusetts Infantry. Boston: Crosby & Nichols. 1864. 12mo. pp. 407.

In the absence of our associate, we shall take leave to say, freely, that we think highly as well as warmly, of this book. Our readers do not need to be informed of the clearness, force, and attractiveness of his style; nor of the depth and self-sacrifice of his patriotism — of all which the readers of this volume will be frequently reminded. The book speaks from its author's daily life for the period which it covers; and it will be found to be of great value in giving to non-professional understandings a practical idea of war, and of this war; while the intelligent and comprehensive accuracy of Mr. Quint's pen in describing events in which he has been a participant, will render his narrative of very special value to all who desire to comprehend the entire history of the present struggle. A good map adds to the comfort of the reader.

From the American Tract Society, 28 Cornhill, Boston, we have the following new issues:

ANCIENT EGYPT: its Antiquities, Religion, and History, to the close of the Old Testament Period. By the Rev. George Trevor, M. A., Canon of York. pp. 400.

This book, with its sixty illustrations, is a valuable contribution to the history of an important but little known country. It should be in every Sabbath School library.

THE GOSPEL AMONG THE CAFFRES; or, the Story of the Rev. Mr. Moffat, and his Labors in South Africa. pp. 284.

Full of thrilling incident, and will abundantly repay careful reading.

DORA HAMILTON; or, Sunshine and Shadow. Reprinted from the London Tract Society. pp. 202.

The twenty-three chapters of this inviting little book will instruct while they interest the reader.

THE TEMPERANCE TALES. By Lucius M. Sargent. Vols. IV., V., and VI. A new edition.

These incomparable "Tales" ought to have the widest circulation in these times of the fearful sweep of liquor-drinking.

JERRY AND HIS FRIENDS; or, The Way to Heaven. By Alice Dodge. pp. 300;

APPLES OF GOLD IN PICTURES OF SILVER. By Kruna. pp. 205;

WALTER LIGHTFOOT'S PICTURES. By Mrs. H. E. Brown. pp. 180;

NEW STORIES FROM AN OLD BOOK. By Laurens. pp. 216.

LETTERS TO A THEOLOGICAL STUDENT. By Leverett Griggs, Pastor of the Congregational Church, Bristol, Ct. pp. 112;

DAILY PRAYERS FOR THE LORD'S HIDDEN ONES. pp. 59.

All little treasures in their way, beautifully printed and bound, and cannot fail to be useful just in proportion as they are circulated and read.

The Massachusetts Sabbath School Society, 13 Cornhill, Boston, Mass., have sent to our table,

ELSIE BAILEY; or, One that Loved Everybody. By the author of "Ellen Murray, or One that Everybody Loved." pp. 244.

An admirably told and true account of a most interesting character.

NINEVEH; or, the Buried City. By Rev. Increase N. Tarbox. pp. 235.

We cannot too highly commend this invaluable history, so happily compiled from materials so inaccessible to the masses, and yet so important for all to study.

THE SABBATH SCHOOL CHESTNUTS. By Asa Bullard, Secretary of Massachusetts Sabbath School Society. pp. 128.

Here the ubiquitous and wondrously reproducing "chestnuts" are *canonized;* with a capital likeness of the veritable Secretary himself. His pleasant "face" is worth the price of the book.

Editors' Table.

DESPITE the inflation of the price of *every thing* which enters into the manufacture of such a Quarterly as this, we hold on our way, and shall keep our contract with our subscribers to furnish them with the four numbers of this year for *one dollar;* nor do we think, from their examination of this number, they will be put upon thinking that we are trying to help ourselves by saving in either the quantity or quality of our issue. In return, we ask their considerate friendship, and that good word from each which may enable us to enlarge our circulation to a point which shall *pay* at one dollar a year, as our permanent price. That is our dream of our good time coming — to be able to enlarge to five hundred pages *per annum;* to employ an office editor, and to remunerate our contributors; all for $1.00 to each subscriber! We can realize it, if each who now is our friend will make us one or two more friends as good as himself.

Our binder has raised his price in the modest ratio of one hundred per cent.; so that we shall, for the present, be compelled to charge our friends *forty cents*, in exchanging numbers for bound volumes, instead of twenty-five cents and thirty cents, as heretofore. We shall also be under the necessity of charging $1.40 each for bound volumes, when numbers are not tendered in exchange. The *first volume* [1859] *is not for sale at any price*, except the purchaser takes a complete set of the five volumes.

Congregational Quarterly Record.

Churches Formed.

Dec. 27, 1863. In SOMERVILLE, Cal. 11 members.

Mar. 11, 1864. In CHICAGO, Ill.

" 12, In GAINES, N. Y. 75 members.

" 31, In ELIZABETHPORT, N. J.

——— In MEMPHIS, Tenn. 25 members.

——— In CROTON, Mich.

Apr. 26, In LANSING, Mich. 27 members.

May 8, In WAUPOUSEE, Ill.

——— In CARPENTERVILLE, Ill.

——— In ST. CLOUD, Minn.

May 18, In ROSLINDALE, Ms. 21 members.

" 20, In WAUKON, Iowa. 16 members.

" 30, In THOMPSON, L. I. 20 members.

June 1, In PHILADELPHIA, Pa. 1st Ch., 50 members.

June 1, In PHILADELPHIA, Pa. 2nd Ch., 135 members.

June 1, In PHILADELHIA, Pa. Central Ch., 38 members.

June 14, In NO. SOMERVILLE, (Winter Hill) Ms. 25 members.

Ministers Ordained, or Installed.

Jan. 12, 1864. Rev. WM. B. DADA, over the Ch. in Clear Water, Minn. Sermon by the Rev. Abel K. Packard, of Anoka.

Feb. 4. Mr. G. N. CARRUTHERS, as Chaplain of the 1st Miss. In., in Vicksburg, Miss. Sermon by Rev. J. Warren, D. D. Ordaining Prayer by Rev. Samuel F. Porter, of Malta, Ill.

Mar. 2. Mr. HENRY W. CARPENTER, to the Gospel Ministry, in Prairie du Chien, Wis.

" 23. Mr. S. L. BATES, over the First Ch. in Underhill, Vt. Sermon by Rev. Geo. B. Safford, of Burlington. Ordaining Prayer by Rev. John H. Woodward.

" 29. Rev. GEO. W. FIELD, over the Central Ch., in Bangor, Me. Sermon by Rev. E. N. Kirk, D. D., of Boston, Ms. Installing Prayer by Rev. Stephen Thurston, D. D., of Searsport.

" 30. Mr. A. JUDSON RICH, over the Village Ch. in Dorchester, Ms. Sermon by Rev. Edwin B. Webb, of Boston. Ordaining Prayer by Rev. Martin Moore, of B.

" 30. Rev. JOSHUA L. MAYNARD, over the Ch. in Plainfield, Ct. Sermon by Rev. Andrew Dunning, of Thompson. Installing Prayer by Rev. Thos. L. Shipman, of Jewett City.

Apr. 6. Rev. HENRY MILLS, over the Ch. in Kalamazoo, Mich. Sermon by Rev. Prof. Jos. Haven, of Chicago, Ill. Installing Prayer by Rev. Adam S. Kedzie, of Somerset.

" 6. Mr. GEO. E. STREET, over the Ch. in Wiscasset, Me. Sermon by Rev. Alexander McKenzie, of Augusta. Ordaining Prayer by Rev. John O. Fiske, of Bath.

" Mr. HIRAM L. HOWARD, to the Gospel Ministry, as Chaplain of the Mass. 50th Infantry, in Chelsea, Ms. Sermon by Rev. Andrew L. Stone, D. D., of Boston. Ordaining Prayer by Rev. James B. Miles, of Charlestown.

" 13. Rev. JONA. L. JENKINS over the Pearl St. Ch. in Hartford, Ct. Sermon by Rev. Theo. D. Woolsey, Pres. of Yale College. Installing Prayer by Rev. Leonard Bacon, D. D., of New Haven.

Apr. 13. Mr. E. H. ALDEN, to the Gospel Ministry, as Missionary to the Freedmen in Louisiana, in Windsor, Vt. Sermon by Rev. B. F. Fay, of White River Village. Installing Prayer by Rev. Heman Rood, of Hartland.

" 20. Rev. HENRY LOOMIS, Jr., over the 2nd Ch. in Manchester, Ct. Sermon by Rev. Zachary Eddy, D. D., of Northampton, Ms. Installing Prayer by Prof. Edward A. Lawrence, D. D., of East Windsor.

May 4. Mr. HORACE R. WILLIAMS, to the Gospel Ministry, in Terryville, Ct. Sermon by Rev. Leverett Griggs, of Bristol. Ordaining Prayer by Rev. Robt. C. Learned, of Plymouth.

" 4. Mr. CHARLES H. BOYD, over the Ch. in Mystic Bridge, Ct. Sermon by Rev. Wm. M. Barber, of So. Danvers, Ms. Ordaining Prayer by Rev. Alvan Bond, D. D., of Norwich.

" 4. Rev. WM. H. BIRCHARD, over the Ch. in Voluntown and Sterling, Ct.

" 8. Rev. OLIVER BROWN, over the Union St. Ch. in St. John, N. B. Sermon by Rev. C. G. McCully, of St. Stephen. Installing Prayer by Rev. George Sterling, of Keswick Bridge.

" 9. Rev. EDWARD TAYLOR, over the South Ch. in Brooklyn, N. Y. Sermon by Rev. Henry Ward Beecher. Installing Prayer by Rev. Rufus W. Clark, of Albany.

" 11. Mr. GEORGE H. MORSS, over the Ch. in Abington, Ct. Sermon by Rev. Wm. W. Davenport, of West Killingly.

" 11. Mr. GEO. HUNTINGTON to the Gospel Ministry, in Central Village, Ct.

" 17. Rev. LEWIS GROUT, over the Ch. in Feeding Hills, Ms. Sermon by Rev. Eden B. Foster, D. D., of West Springfield.

" 17. Rev. D. D. SHALER, over the Ch. in Sheffield, Ms. Sermon by Rev. Nathaniel H. Eggleston, of Stockbridge.

" 17. Mr. JOHN E. GOODRICH, as Chaplain of the 1st Vt. Cavalry, in Hinsdale, Ms. Sermon by Rev. Ezra H. Byington, of Windsor, Vt. Ordaining Prayer by Rev. John Todd, D. D., of Pittsfield.

" 18. Rev. CHESTER BRIGHAM, over the Ch. in Ludlow, Ms.

" 22. Mr. EDWARD P. WHITING, as Chaplain of 166th Regt. Ohio National Guards, in Oberlin, O. Sermon by Rev. Otis B. Waters. Ordaining Prayer by Rev. Henry Cowles, of O.

" 26. Mr. N. G. BONNEY, over the Ch. in Peru, Ms. Sermon by Rev. Eli Thurston, of Fall River. Ordaining Prayer by Rev. John H. Blabee, of Worthington.

" 26. Rev. C. C. TORREY, over the Ch. in Chester, Vt. Sermon and Installing Prayer, by Rev. J. Eames Rankin, of Lowell, Ms.

June 1. Rev. G. W. SMILEY, D. D., over the 2nd Cong. Ch. in Philadelphia, Pa. Sermon by Rev. Henry Ward Beecher, of Brooklyn, N. Y. Installing Prayer by Rev. Leonard Bacon, D. D., of New Haven, Ct.

" 1. Rev. N. H. DOUBLEDAY, over the Ch. in Goshen, Ct.

" 1. Mr. HENRY F. HYDE, over the Ch. in West Woodstock, Ct. Sermon by Prof. Robert G. Vermilye, D. D., of East Windsor. Ordaining Prayer by Rev. Wm. W. Davenport, of West Killingly.

June 1. Rev. WM. N. BACON, over the Ch. in Shoreham, Vt. Sermon by Pres. Benjamin Labaree, of Middlebury College. Installing Prayer by Rev. Cephas Kent, of Ripton.

" 8. Mr. DELAVAN L. LEONARD, to the Gospel Ministry, in Litchfield, Ct. Sermon by Rev. David Murdock, of New Milford. Ordaining Prayer by Rev. Hermon L. Vaill, of L.

Pastors Dismissed.

March 22, 1864. Rev. WM. W. PARKER, from the Ev. Ch. in East Cambridge, Ms.

" 23. Rev. NATHANIEL P. BAILEY, from the Ch. in Painesville, O.

" 25. Rev. AUSTIN HAZEN, from the Ch. in Norwich, Vt.

" 29. Rev. ORIN F. OTIS, from the Ch. in Chepachet, R. I.

April 12. Rev. JOHN HASKELL, from the Ch. in Raynham, Ms.

" 13. Rev. CALVIN GRANGER, from the Ch. in Middletown, Vt.

" 20. Rev. THOS. DAGGETT, from the Ch. in Groveland, Ms.

" 20. Rev. JOHN C. HOLBROOK, D. D., from the Ch. in Dubuque, Iowa.

May 4. Rev. WM. F. LEONARD, from the Ch. in Dana, Ms.

" 4. Rev. SERENO D. CLARK, from the Ch. in Sunderland, Ms.

" 10. Rev. EDWIN C. BISSELL, from the Ch. in Westhampton, Ms.

" 10. Rev. JOHN C. PAINE, from the 1st Ch. in Gardiner, Ms.

June 1. Rev. J. W. SESSIONS, from the Ch. in West Woodstock, Ct.

" 8. Rev. HORATIO BARDWELL, D. D., from the Ch. in Oxford, Ms.

— — Rev. D. H. BLAKE, from the Ch. in Princeton, Ill.

— — Rev. E. JUDSON ALDEN, from the Ch. in Sycamore, Ill.

— — Rev. SAM'L. G. WRIGHT, from the Ch. in Galena, Ill.

— — Rev. FLAVEL BASCOM, from the Ch. in Dover, Ill.

— — Rev. U. W. SMALL, from the Ch. in Sterling, Ill.

Ministers Married.

April 6, 1864. In Brattleboro', Vt., Rev. WM. PATTON, D. D., of New Haven, Ct., to Mrs. EMILY O. HAYES.

" 19. In Sheldon, Vt., Rev. CHAS. DUREN, of Vershire, to Mrs. SARAH W. ATHERTON, of S.

" 22. In Bolton, Ms., Rev. J. F. DUDLEY, of St. Paul, Minn., to Miss JESSIE D. GRASSIE, of B.

May 2. In Wellfleet, Ms., Rev. GEORGE F. WALKER, to Miss MARY A. K., daughter of the late Simeon Atwood of W.

May In Peterboro', N. H., Rev. GEO. DUSTIN to Miss SARAH L. NICHOLS, both of P.

" 5. In Cambridgeport, Ms., Rev. HENRY E. BUTLER, of Essex, Vt., to Miss CARRIE S. RANKIN, of C.

" 19. In Medfield, Ms., Rev. JAMES LAURIE, of Jacksonville, Ill., to Miss SARAH B. FISKE, of M.

Ministers Deceased.

Mar. 9, 1864. In North Carver, Ms., Rev. JONATHAN KING, aged 76 years.

" 21. In Marshaltown, Iowa, Rev. E. J. BOARDMAN, formerly of Randolph, Vt., aged 73 years.

" 25. In Brooklyn, N. Y., Hon. and Rev. OWEN LOVEJOY, aged 53 years.

" 25. In South Paris, Me., Rev. ALANSON SOUTHWORTH.

Mar. 27. In Gilsum, N. H., Rev. EZRA ADAMS, aged 55 years.

" 31. In Westminster, Ct., Rev. REUBEN S. HAZEN, aged 73 years.

April 6. In South Norwalk, Ct., Rev. SYLVANUS HAIGHT, aged 88 years.

" 16. In St. Catherines, C. W., Rev. HIRAM WILSON.

" 18. In Geneva, N. Y., Rev. IRA INGRAHAM, aged 72 years.

" 21. In Key West, Fla., Rev. JAMES H. SCHNEIDER, Chaplain of 2nd U. S. Colored Regiment.

May 11. In Westhampton, Ms., Rev. JONATHAN JUDD, aged 49 years.

" 22. In Fredericksburg, Va., Rev. SAMUEL FISK, Pastor of the Ch. in Madison, Ct., aged 35 years.

June 6. In Ledyard, Ct., Rev. TIMOTHY TUTTLE, aged 82 years.

American Congregational Union.

BUSINESS MEETING.

THE Eleventh Annual Business Meeting of the American Congregational Union was held at the Plymouth Church, Brooklyn, on Tuesday, May 12, 1864, at 4 o'clock, P. M.

The President, Rev. Leonard Bacon, D. D., was in the chair. The meeting was opened with prayer, by the Rev. Robert C. Learned of Plymouth, Conn.

The Annual Report of the Board of Trustees was read by the Corresponding Secretary. [See page 310.]

On motion of Rev. D. Lancaster, the Report of the Board of Trustees was accepted.

The Annual Report of the Treasurer was read by N. A. Calkins. [See page 307.]

The Corresponding Secretary read a letter from the Rev. J. M. Sturtevant, D. D., of Illinois, giving an account of his reception as delegate to the Congregational Union of England and Wales.

The following were duly elected as officers of the American Congregational Union, for the ensuing year, viz:

President.

Rev. LEONARD BACON, D. D., New Haven, Ct.

Vice Presidents.

Hon. BRADFORD R. WOOD, Albany, N. Y.
Rev. GEORGE SHEPARD, D. D., Bangor, Me.
Rev. MARK HOPKINS, D. D., Williamstown, Ms.
Hon. EMORY WASHBURN, Cambridge, Ms.
Rev. CHARLES WALKER, D. D., Pittsford, Vt.
Hon. ARISTARCHUS CHAMPION, Rochester, N. Y.
Rev. H. D. KITCHEL, D. D., Detroit, Mich.
Rev. T. M. POST, D. D., St. Louis, Mo.
Rev. EDWARDS A. PARK, D. D., Andover, Ms.
Rev. O. E. DAGGETT, D. D., Canandaigua, N. Y.
Rev. WM. PATTON, D. D., New Haven, Ct.
Rev. JONATHAN LEAVITT, D. D., Providence, R. I.
Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
Rev. J. H. LINSLEY, D. D., Greenwich, Ct.
Rev. H. M. STORRS, Cincinnati, O.
Rev. B. P. STONE, D. D., Concord, N. H.
S. B. GOOKINS, Esq., Terre Haute, Ind.
Rev. T. WICKES, Marietta, O.
Rev. JULIUS A. REED, Davenport, Iowa.
ABNER KINGMAN, Esq., Boston, Ms.
Hon. W. A. BUCKINGHAM, Norwich, Ct.

Trustees.

Rev. Joseph P. Thompson, D. D., Rev. W. Ives Budington, D. D., Rev. Milton Badger, D. D., Rev. Isaac P. Langworthy, Henry C. Bowen, Alfred S. Barnes, William Allen, N. A. Calkins, Robert D. Benedict, Wm. G. Lambert, Rev. Wm. R. Tompkins, Rev. Edward Taylor, Rev. John M. Holmes, Rev. Geo. B. Bacon, James W. Elwell, S. Nelson Davis, Walter T. Hatch, Adon Smith, George S. Coe, Charles Gould, Albert Woodruff.

Corresponding Secretary.

REV. ISAAC P. LANGWORTHY.

Recording Secretary and Treasurer.

N. A. CALKINS.

Office, Room 49 Bible House, Astor Place, New York.

Theodore Tilton, Esq., offered the following resolution, which, after remarks by Rev. Isaac P. Langworthy, Henry C. Bowen, Esq.,

Theodore Tilton, Rev. Lewis Pennell, Rev. Dr. Badger, Rev. Wm. R. Tompkins, and the President, was adopted:

Whereas, There is reason to believe, from a communication referred to in the Report of the Trustees, which has been presented, that a Congregational Church might be successfully established in the City of Washington, D. C., which, from its signal position and peculiar opportunity for usefulness, would exert a wide influence, both for the general progress of the gospel, and for the special interest of the Congregational polity, therefore

Resolved, That the subject of establishing a Congregational Church in the City of Washington, D. C., be recommended to the attention of the Trustees of the American Congregational Union.

John Edmonds, Esq., of Philadelphia, Pa., gave an interesting statement relative to the recent movements to organize three Congregational Churches in that city.

Adjourned.

N. A. CALKINS, *Recording Secretary.*

The Social Re-union of the American Congregational Union was held in the evening of Thursday, May 12th, in the Plymouth Congregational Church, Brooklyn. Prayer was offered by the Rev. Edward Taylor of Brooklyn. Rev. Henry Ward Beecher made a brief address of welcome, and introduced Rev. Leonard Bacon, D. D., of New Haven, Ct., as President for the evening, who made an address, and was followed by Rev. Messrs. Cuyler and Hastings of Brooklyn, George Thompson, Esq., of England, and Rev. E. N. Kirk, D. D., of Boston, Mass. The speaking was of a high order, and was duly appreciated by a large and intelligent audience. It was interspersed with spirited and appropriate singing, and the meeting was altogether an exceedingly pleasant and successful one.

A public meeting of the Union was held in Mount Vernon Church, Boston, May 25, at 3 o'clock, P. M.; Rev. Ray Palmer, D. D., of Albany, presiding. Rev. Dr. Putnam of Middleboro', Mass., offered prayer. A statement of the doings and wants of the Union was given by the Corresponding Secretary. Addresses were made by Dr. Palmer, Rev. G. S. F. Savage of Chicago, Ill., Rev. E. Taylor of Brooklyn, N. Y., and Rev. E. N. Kirk of Boston. The services were well received by a good audience.

TREASURER'S REPORT.

American Congregational Union in account with N. A. Calkins, Treasurer. DR.

May 1, 1864. To appropriations paid as follows, viz:			
To Cong. Ch. at Oxford, Me.	$50 00		
" " Troy, Vt.	250 00		
" " S. Natick, Mass.	150 00		
" " Middle Granville, N. Y.	150 00		
" " Muskegan, Mich.	500 00		
" " Coal Spring, Ind.	300 00		
" " Peru, Ill.	300 00		
" " Danby, Ill.	200 00		
" " Lincoln, Ill.	500 00		
" " Danvers, Ill.	250 00		
" " Boscobel, Wis.	210 00		
" " Milwaukee, Wis.	500 00		
" " Evansville, Wis.	150 00		
" " Stoughton, Wis.	440 00		
" " Medford, Min.	228 00		
" " Pine Cr'k, Iowa,	150 00		
" " Burr Oak, "	250 00		
" " Eddyville, "	400 00		
" " Dayton, Ohio,	300 00		
" " Waukarusa, Ks.	125 00		
To Freedmen's churches at Lawrence and Waukarusa, Kansas, from special donations,		1,200 00	
			6,603 00
To Salary of Cor. Secretary,		2,000 00	
" travelling exp. of Cor. Sec.		239 48	
" Postage & Stationery "		24 52	
" Postage & Stationery of Rec. Sec. and Treas.		9 94	
" Rent of rooms for office,		400 00	
" Fuel, light, & office expenses,		37 05	
" Annual Reports, Circulars, Receipts, etc.		26 68	
" Subscriptions to Cong. Quar.		68 00	
" Filling up Life Member's certificates,		2 88	
" Expenses of Public Meeting in Boston,		3 00	
			2,811 55
Balance in Treasury, May 1, 1864,			11,981 77
			$21,396 32

American Congregational Union in account with N. A. Calkins, Treasurer. Cr.

By balance in Treasury, May 1, 1863,		$6,639 30
" contributions from *Maine:*		
East Sumner, Cong. Church,	$4 00	
Lowell, Rev. Joseph Smith,	10 00	
Wells, Rev. J. B. Cook,	5 00	
Saco, O. S. Ward, Esq.,	2 00	
	——	21 00
By contributions from *New Hampshire:*		
Nashua, St. Paul's Church,	45 78	
" R. W. Lane,	3 00	
Dunbarton, Cong. Church,	10 50	
Swanzey, "	3 33	
Great Falls, 1st "	5 90	
Keene, Isaac Rand,	50 00	
Pembroke, Mrs. C. Stevens,	2 00	
" Mrs. F. H. Putnam,	2 00	
	——	122 51
By contributions from *Vermont:*		
Pittsford, Cong. Church,	13 00	
St. Albans, 1st "	25 00	
Castleton, "	33 09	
Brattleboro', "	82 00	
West " "	13 26	
Coventry, "	7 30	
" Dea. Seth R. Cowles,	1 00	
" J. W. Mussey,	1 00	
" Rev. Pliny H. White,	1 00	
Orleans County Conference,	8 70	
Montpelier, Chas. Bowen, Esq.,	3 00	
Tabor, Cong. Church,	6 00	
Lunenburg, "	4 00	
	——	198 00
By contributions from *Massachusetts:*		
W. Amesbury, Cong. Ch. & Soc.,	51 75	
Chicopee, 1st " "	47 02	
" 3d " "	70 20	
" Falls, 2d " "	23 86	
Springfield, South " "	222 62	
" 1st " "	91 77	
" " "	26 00	
" Luther Bliss, Esq.,	8 00	
Boston, Shawmut Ch. & Soc.,	813 09	
" Berkeley st. "	83 21	
" Phillips "	104 60	
" Estate of G. S. Lowe,	890 00	
" Abner Kingman, Esq.,	200 00	
" N. Manning,	6 00	
" Rev. H.B.Hooker, D.D.,	25 00	
" Friends,	55 00	
East Boston, Friend,	50 00	
Chelsea, Winnisimmet Cong. Ch. and Soc.,	128 88	
" Rev. I.P. Langworthy,	200 00	
" Broadway Cong. Ch. & Society,	135 00	
" Miss M. I. Chittenden,	3 00	
" Mrs. Cynthia Powers,	2 00	
" Mrs. C. F. Dole,	1 00	
Dedham, 1st Cong. Ch. & Soc.,	72 27	
South Danvers, " "	27 13	
Newton, Eliot " "	119 20	
West Newton, 2d " "	115 00	
Charlestown, Winthrop "	207 00	
Warren, Cong. Ch. and Soc.,	61 00	
Marlboro', Cong. Ch. and Soc.,	30 00	
Brookfield, " "	27 13	
West Brookfield, D. S. Stebbins,	1 00	
Worcester, Old South Ch. & Soc.,	60 00	
" Central "	101 74	
" A Soldier's wife,	3 00	
" D. Whitcomb, Esq.,	300 00	
Florence, A. Lyman Williston,	100 00	
Westfield, 2d Cong. Ch. & Soc.,	11 48	
" Dea. C. A. Jessup,	5 00	
" Miss P. C. Streeter,	1 00	
Westboro', Evang. Ch. & Soc.,	40 50	
Essex, Cong. "	27 84	
South Hadley, " "	21 25	
Northampton, 1st " "	79 25	
North Andover, " "	17 71	
Andover, Rev. J. Emerson,	10 00	
" Mrs. Justin Edwards,	1 00	
Chesterfield, Cong. Ch. & Soc.,	19 10	
Reading, Bethesda "	84 02	
Roxbury, Eliot "	76 58	
Somerville, Cong. "	31 70	
Walpole, Trinity "	28 50	
W. Roxbury, S. Evang. "	62 75	
Winchester, Cong. "	54 68	
Salem, South " "	43 44	
" Tabernacle "	61 00	
" Dea. N. C. Robbins,	25 00	
Sharon, Cong. Ch. & Soc.,	38 00	
Whately, " "	10 00	
E. Abington, " "	14 00	
" A. Curtis, Esq.,	100 00	
New Bedford, Whitefield Cong. Church and Society,	50 00	
Newburyport, Prospect st. Ch. and Society,	64 00	
Newburyport, N. G. Bassett,	5 00	
Lowell, Appleton st. Ch. & Soc.,	17 65	
Monson, Cong. Ch. & Soc.,	17 07	
" Dea. A. W. Porter,	10 00	
" Friend,	4 00	
Leominster, Evang. Ch. & Soc.,	14 50	
Braintree & Weymouth, Cong. Church and Society,	15 18	
Byfield, Cong. Ch. & Soc.,	4 35	
Housatonic, " "	5 27	
S. Deerfield, Monum't Ch. & Soc.,	10 00	
Mittineague, Cong. "	5 00	
Nantucket, 1st " "	8 00	
Hampshire County, friends,	658 40	
E. Hampton, Hon. S. Williston,	400 00	
Southbridge, T. Hartshorn's est.,	10 00	
Estate of Mr. Pease, late of Somers,	173 35	
Athol, T. H.,	10 00	
Gloucester Harbor, J. Baron,	6 00	
Shrewsbury, Mrs. Richardson,	5 00	
Williamsburg, H. Stearns, Esq.,	5 00	
Pittsfield, Ambrose H. Cadwell,	2 00	
Fitchburg, M. A. R.,	2 00	
S. Weymouth, Mrs. E. L. Torrey,	5 00	
Ware, Mrs. A. E. P. Perkins,	2 00	
Stowe, Mrs. S. H. Murdock,	1 00	
Leverett, Mrs. L. M. Southmayd,	1 00	

Sherburne, Friend,	1 00	
		6,833 04
By contributions from *Rhode Island:*		
Providence, High st. Cong. Ch. and Society,	151 75	
Providence, A. E. Tenny,	5 00	
Great Barrington, Cong. Church,	51 00	
		207 75
By contributions from *Connecticut:*		
Windsor Locks, Cong. Ch. & Soc.,	62 29	
East Windsor, " "	15 75	
Farmington, 1st " "	54 23	
Norwalk, 1st " "	172 37	
" South " "	43 30	
New London, 1st " "	139 05	
" 2d " "	64 90	
Norwich, 2d " "	102 15	
" 1st " "	70 58	
" Broadway " "	186 27	
New Haven, 1st " "	257 73	
" North " "	135 10	
" Chapel st. " "	85 81	
" Wm. Johnston, Esq.,	30 00	
" Mr. & Mrs. E. Atwater,	15 00	
Hartford, Hon. Calvin Day,	50 00	
" Geo. W. Root, Esq.,	25 00	
" J. R. Goodwin, Esq.,	10 00	
" North Ch. and Soc.,	83 81	
Collinsville, Cong. Ch. & Soc.,	14 00	
Bloomfield, " "	15 32	
Griswold, " "	24 00	
Monroe, " "	5 00	
Greenwich, 2d " "	66 00	
Waterbury, 1st " "	90 28	
" 2d " "	37 89	
" Mrs. M. Partridge,	5 00	
Milford, Rev. J. Brace, D. D.,	5 00	
Ledyard, Mrs. Sally Smith,	5 00	
Vernon, Individuals,	16 00	
Stamford, Cong. Ch. and Soc.,	103 00	
" A Friend,	20 00	
W. Meriden, Cong. Ch. & Soc.,	175 00	
Bethel, " "	25 00	
Danbury, " "	52 00	
Middlebury, " "	5 52	
New Britain, 1st " "	25 00	
Birmingham, " "	24 85	
N. Guilford, Sab. Sch., Cong. Ch.,	2 50	
Guilford, Cong. Ch. and Soc.,	80 00	
Cornwall, " "	8 00	
Westport, Rev. C. D. Kinney,	1 00	
Willimantic, Sab. Sch., Cong. Ch.,	8 00	
		2,416 70
By contributions from *New York:*		
New York, Broadway Tabernacle Church,	$500 46	
N. Y., J. H. Johnston, Esq.,	200 00	
" Charles Gould, Esq.,	25 00	
" Wm. C. Gilman, Esq.,	25 00	
" Rev. Milton Badger, D. D.,	1 00	
" " Theron Baldwin,	1 00	
Brooklyn, Clinton South Cong. Church and Society,	207 34	
Brooklyn, Ch. of the Pilgrims,	201 77	
Williamsburg, N. Eng. Ch.,	53 42	
Albany, 1st Cong. Ch. and Soc.,	106 35	
" Rev. David Dyer,	5 00	
Canandaigua, 1st Cong. Ch. and Society,	65 32	
Warsaw, 1st Cong. Ch. & Soc.,	44 64	
Franklin, " "	26 50	
Middletown, 1st " "	20 86	
Morrisania, " " "	3 00	
Greenpoint, J. Patterson,	10 00	
Schenectady, Rev. C. Redfield,	5 00	
Gloversville, Mrs. M. A. Hosmer,	5 00	
Fredonia, Miss M. L. Stevens,	2 00	
Castile, Friend,	2 00	
Perry, "	2 00	
Ogdensburg, Dea. Wm. Briggs,	2 00	
Broadalbane, Dea. J. Sumner,	1 00	
Johnstown, S. W. Clark, Esq.,	1 00	
		1,516 66
By contributions from *New Jersey:*		
Orange, Orange Valley Cong. Church and Society,	57 70	
Orange, Rev. Geo. B. Bacon,	1 00	
Jersey City, 1st Cong. Ch. and Society,	179 56	
		238 26
By contributions from *Pennsylvania:*		
Philadelphia, J. Smith, Esq.,	500 00	
" "S. B."	50 00	
Pittsburg, Welch Cong. Ch.,	12 00	
Le Raysville, "	20 00	
		582 00
By contributions from *Ohio:*		
Waynesville, Approp'n refunded from a disbanded Cong. Ch.	100 00	
Oberlin, 1st Cong. Ch. & Soc.,	35 24	
" 2d " "	28 00	
Cleveland, Loyal Wilcox, Esq.,	100 00	
Wellington, Cong. Ch. & Soc.,	30 00	
" Free Ch. appropriation refunded,	300 00	
Springfield, 1st Cong. Ch.,	5 00	
Olive Green "	4 10	
Marietta, "	8 00	
Madison, Rev. C. W. Torrey,	5 00	
" Nathaniel Blakely,	5 00	
Toledo, Edson Allen,	2 00	
Norwalk, E. C. Cooke,	1 00	
		623 34
By contributions from *Michigan:*		
Collections from several Chhs., by Rev. H. D. Kitchel, D. D.,	159 00	
Kalamazoo, Cong. Ch. & Soc.,	54 43	
Galesburg, 1st " "	10 25	
Collection from several Cong. Churches in Michigan,	15 00	
Clinton, Union Ch. and Soc.,	4 00	
Vernon, Cong. "	5 00	
Hillsdale, J. A. V. V.	5 00	
Lincoln, Friend,	1 00	
		253 68
By contributions from *Wisconsin:*		
Sun Prairie, Cong. Ch.	4 10	
Westfield, "	1 70	
Caledonia, "	2 35	
		8 15

By contributions from *Iowa:*		
Bradford, Cong. Ch.	6 00	
Clay, "	3 00	
Leonora, "	1 00	
Dubuque, Rev. J. C. Holbrook,	1 00	
	——	11 00
By contributions from *Minnesota:*		
Winona, Cong. Ch.	15 00	
Wabasha, "	5 00	
	——	20 00
By contributions from *Illinois:*		
Chicago, New England Ch.	95 40	
" 1st Cong. Ch. & Soc.,	78 85	
" Plymouth "	14 00	
" Rev. J. E. Roy,	1 00	
Princeton, 1st Cong. Ch. & Soc.,	171 92	
Galesburg, 1st " "	54 70	
Rockford, " "	15 74	
Woodburn, " "	28 00	
Lisbon, " "	20 00	
Chesterfield, " "	10 00	
Granville, " "	20 20	
Elmwood, " "	10 00	
Albion, Trinity " "	10 00	
Danvers, " "	9 00	
Peru, " "	9 00	
Ottowa, Plymouth " "	7 00	
Hamilton & Montebello, Cong. Ch. and Soc.,	10 00	
Collections by Rev. W. E. Holyoke,	30 00	
Vermont, Cong. Ch. and Soc.,	3 30	
El Paso, " "	4 00	
Chandlerville, " "	6 00	
Tremont, " "	3 40	
Morris, Cong. Church,	5 00	
Victoria, "	1 50	
Lyndon, "	6 80	
Pittsfield, "	5 00	
Morton, "	3 50	
Onarga, "	5 35	
Hoyleton, "	4 40	
Polo, "	2 40	
Henry, "	3 00	
Durand, "	3 00	
Lockport, "	2 35	
Wayne, Rev. S. H. Kellogg,	1 00	
	——	654 81
By contributions from *Kansas:*		
Atchison, Cong. Church,	5 00	
Ossawottamie, "	4 00	
	——	9 00
By contributions from *Nebraska:*		
Omaha City, Rev. Reuben Gaylord and wife,	2 00	
Brownville, Appropriation refunded,	300 00	
	——	302 00
Cardiff, *England:* Chas. D. Cleveland,		10 00
Paris, *France:* Mrs. Peter Clarke,		250 00
Mendocino, *California:* Friend,		5 00
"Poor Man's Offering,"	2 00	
"For Freedmen's Church,"	10 00	
Mass. Soldier of the Potomac Army,	50	
	——	12 50
From Interest on Balance in Treasury,		451 83
" Sale of Year Book,		9 44
Total Resources for the year ending May 1, 1864,		21,396 22

NEW YORK, May 11, 1864. We have examined the above account, and find it correct.

WM. G. LAMBERT, } *Auditors.*
A. S. BARNES,

ELEVENTH ANNUAL REPORT OF THE TRUSTEES.

THE Trustees of the American Congregational Union, in presenting their Eleventh Annual Report, have, for the first time, to record the death of one of their own number. Wm. C. Gilman, Esq., departed this life June 6, 1864. He was an early and devoted friend to the objects of this organization, and, as a Trustee from the beginning, gave his uniform attendance at the regular meetings of the Board, together with his clear and discriminating views and sound judgment upon all questions under consideration, than which none had greater influence in determining subsequent action. He is greatly missed and lamented here, as he must be in every circle which he graced but to honor.

The work of the Trustees for the year just closed has been prosecuted in hope and with encouraging success. The receipts have been larger than in any previous year, amounting to fourteen thousand seven hundred fifty-seven dollars and two cents, against ten thousand eight hundred twenty-six dollars and twenty-eight cents the previous year, and seven thousand five hundred thirty-five dollars and twenty-four cents the year preceding that, or the first year of the war. There was in the treasury at the commencement of the last year, May 1, 1863, an unappropriated balance of six thousand six hundred thirty-nine dollars and thirty cents, making the available resources of the year twenty-one thousand three hundred ninety-six dollars and thirty-two cents.

Of this amount six thousand six hundred and three dollars have been paid "in last

bills" on twenty-one houses of worship, in sums and at places found in the Treasurer's report.

The Treasury is pledged to twenty-two churches, now in the process of building, in the sum of seven thousand dollars.

There has also been paid in salary to the Corresponding Secretary, for his travelling expenses, — now higher than ever before — for stationery, postage, room rent, for subscribers to the Congregational Quarterly, on pledging and taking collections for our Church-building work, and for other incidental expenses, the sum of two thousand eight hundred eleven dollars and fifty-five cents. Leaving an unappropriated balance in the Treasury May 1, 1864, of four thousand nine hundred eighty-one dollars and seventy-seven cents. But this small amount is really wanted in so many directions that it is not easy to discriminate when all are so needy.

The 24th of December, 1862, we paid one hundred fifty dollars on the house of worship for the Freedman's Congregational Church at Lawrence, Kan. August 11, 1863, we paid one hundred and twenty-five dollars last bills on the house of worship for the Congregational Church at Wakarusa, Kan. The infamous Quantrell, and his no less infamous horde, in their murderous raid upon Lawrence last autumn, burnt both these sanctuaries, besides taking the lives of some of the members of these churches, and destroying very much of their property. It was impossible for them to rebuild, and yet they never needed their religious homes so much. On the presentation of their distressed and impoverished condition by the Rev. R. Cordley of Lawrence, who had been the foster father of both these religious enterprises, to our Secretary, he immediately published a brief statement of the case in some of our papers, and asked for *especial* contributions to rebuild those two places of worship. And though the cost, owing to the great rise in the price of materials and labor, has been more than double what was at first estimated, we are happy to say that a trifle more than the twelve hundred dollars, which was paid from our Treasury, was contributed by individuals for this specific purpose; in a number of instances, the large amounts sent, were accompanied by the offer of more if needed, and with the charge that "the houses be re-built without laying a straw's weight of the burden upon a single member of the suffering churches." This is a new experience to this Board, and it is most devoutly to be desired that it may never be repeated.

As must be apparent to all, there is an irrepressible call for larger appropriations than heretofore, owing solely to the great rise in the prices of all building materials and of labor. Five hundred dollars now will not go farther to complete a house of worship than three hundred dollars did two or three years ago. Besides this, the strength of many of these always feeble churches is now reduced from one-fourth to one-half by the drafts for the war. Every little Church has its representative or representatives on the battle-field, and not a man is withheld who is able to bear arms. And this makes the necessity for a sanctuary all the greater, for only with this indispensable help to a congregation can the little Church continue to exist. Larger and more numerous contributions are imperiously needed to carry on this Church building work, even on our present limited scale.

But our field is rapidly *widening* as well as lengthening. The New England zone is becoming broader from its base outward. In previous reports the Trustees have forewarned their friends that the progress and success of the war would impose new and weighty obligations upon the real friends of Christian and civil liberty to follow in the wake of the army, and to keep even step with the emigrating thousands into the more genial South, and establish among them the sanctuary and the school-house, as a foundation of those institutions which necessarily embrace, and must forever cherish the principles of Christian and civil liberty. It is not proposed to be FOREGOING, but accompanying or close following; not to anticipate providence, but to enter in at every open door; to meet the summons when it breaks upon our ears, and not, as hitherto, lag a hundred miles behind. This only is proposed, and this it is criminal recreancy not to do, especially at this critical juncture. Know all men, especially all Congregational Churches, and more especially all Congregational Ministers, that our receipts must be increased one hundred per cent.

That the above suggestion of calls from

those sections where Congregational Churches have been as scarce as equal rights and good schools, it should be stated that already steps have been and are being taken to form three Congregational Churches in a city where one year ago there was not one. Movements are in progress to establish soon a similar Church in a large city still further South. It may have been noticed that a Congregational Church of twenty-five members has recently been formed in Memphis, in Tennessee. New Orleans will have its Congregational Churches by, if not before, our next anniversary, if we shall be ready to aid in erecting first sanctuaries. For to these cities we must carry our Church-building work, or let the precious harvest waste.

Our Secretary has just received a letter under date of April 23d, 1864, from a well-known clergymen recently from Connecticut, who says: "I have just been down to C—— in K. county, Delaware, a station on the R. R. where there is the commencement of a village, with daily access to Philadelphia and New York by rail and boat. The *natural* advantages of the place are great, and promise increasing prosperity. Slavery, with much else that is Delawarean, is dead. Only a few hundred slaves left, and these constantly diminishing. There are, already, about fifteen families (not native) on the spot, Christian, intelligent, and enterprising, and more expected soon. It must become a flourishing village in a few years. . . . . I have been repeatedly requested by the brethren there to take charge of Church operations. Contrary to my expectations, I find a decided preference for a Congregational Church, PROVIDED they can procure what pecuniary aid they may need, from Congregational sources, to build a place of worship. Now, Bro. L., will not a few Congregational Churches at the North help to build a sanctuary for the first Congregational Church in Delaware?"

Another letter, dated Washington, D. C., May 2d, 1864, and signed by five influential men, opens thus: "At a meeting of Congregationalists held April 24th, 1864, the undersigned were appointed a Committee of Correspondence on the expediency and practicability of establishing in this city a Church of our order.

"We are aware that other efforts have proved failures. But things are greatly changed now. This city, during the last three years, has been and is now fast filling up with people of northern origin, northern ideas and sympathies. Its population has doubled, and is now about 120,000. Of the new residents many are Congregationalists by education and past associations, if not by conviction and preference. And some seventy or eighty have expressed a desire for the organization of a Church on the principles of the Pilgrims. Others, it is presumed, need only to see such an enterprise started under favorable auspices to lend it their sympathy and coöperation: and brethren of other denominations, instead of frowning upon the effort, give us words of encouragement. It appears, therefore, to the subscribers, that the time has fully come for such an undertaking to begin. Ought not our doctrines and polity to be represented in the capital of the nation where so many of the descendants of the Pilgrims are, and are likely to be gathered? And ought not this seat of law and government to be made a sort of basis for the diffusion of congregational ideas and influences southward and southwest as that vast country opens and invites our occupancy."

With these facts before them can our churches be indifferent or slow to respond in substantial aid to our always too lean treasury, and that, too, in amounts worthy themselves, worthy the great work projected, worthy of Him whose stewards they are? It is certain that a most precious harvest will be wasted, if not soon garnered. These little flocks must be gathered into suitable folds or they scatter irrecoverably upon the mountains. We must urge with redoubled importunity the great importance of collections in all our churches that take collections for anything. It is due Christ's cause in the world. It is due our own great, vital principles. It is due our pious, self-denying parentage. Our own personal and denominational good demands it. Our suffering and bleeding country's weal demands it no less. Patriotism and Christianity unite in urging more efficiency in dotting every inhabited section of our broad, extended land with temples of Christian worship, into which the Home Missionary may gather his congregation, and from which, by divine aid, he may reasonably hope to build up his Church.

American Congregational Association.

BUSINESS MEETING.

The Eleventh Annual Meeting of this body (until now the *Congregational Library Association*) was held in the Old South Chapel, Boston, on Tuesday, May 24, at 12 M., the President in the chair. Rev. E. Maltby of Taunton, offered prayer. The record of the last annual meeting was read and approved. The annual report of the Board of Directors was read and accepted (see below.) The Treasurer's report was read and accepted, (see below) it having been audited by the Finance Committee. The act passed by the Legislature, amending the charter of the Association and changing its name to that of the American Congregational Association, was read and adopted by unanimous vote. It was also

Voted, That it is necessary, in order to carry out the object of this association, to raise a fund of one hundred thousand dollars ($100,000) more than one half of which is immediately needed, to place this association upon a firm footing, and enable it to realize, in part at least, the hope of its friends and members.

Voted, That the Directors be requested to employ a financial agent to raise this fund, receiving subscriptions to be binding when fifty thousand dollars ($50,000,) shall have been subscribed.

The Directors were then instructed to revise the By-laws, and make such arrangements for the next annual meeting as they shall deem most likely to be useful to the denomination.

The following gentlemen were then elected officers of the association for the coming year.

President.

Rev. WM. T. DWIGHT, D. D., Portland, Me.

Vice Presidents.

Rev. JOHN A. ALBRO, D. D., Cambridge, Ms.
" J. W. CHICKERING, D. D., Portland, Me.
Hon. WILLIAM W. THOMAS, Portland, Me.
Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
Hon. WM. C. CLARKE, Manchester, N. H.
Rev. SILAS AIKEN, D. D., Rutland, Vt.
Hon. ERASTUS FAIRBANKS, St. Johnsbury, Vt.
" CALVIN DAY, Hartford, Ct.
Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
Hon. A. C. BARSTOW, Providence, R. I.
Rev. RAY PALMER, D. D., Albany, N. Y.
WILLIAM ALLEN, Esq., New York City.
Rev. J. D. BUTLER, Marietta, O.
" P. R. HURD, Romeo, Mich.
" S. C. BARTLETT, Chicago, Ill.
Hon. CHARLES G. HAMMOND, Chicago, Ill.
Rev. N. A. HYDE, Indianapolis, Ind.
" J. J. MITER, Beaver Dam, Wis.
" ASA TURNER, Denmark, Iowa.
" HENRY WILKES, D. D., Montreal, Canada.

Directors.

JULIUS A. PALMER, Esq., Boston.
Rev. HENRY M. DEXTER, "
GARDNER G. HUBBARD, Esq., "
ABNER KINGMAN, Esq., "
Rev. RUFUS ANDERSON, D. D., "
ALPHEUS HARDY, Esq., "
Rev. A. C. THOMPSON, D. D.. Roxbury.
" H. B. HOOKER, D. D., Boston.

Corresponding Secretary and Librarian.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. H. M. DEXTER, Boston.

Treasurer.

JAMES P. MELLEDGE, Esq., Cambridge.

Adjourned.

H. M. DEXTER, *Rec. Sec.*

ELEVENTH ANNUAL REPORT.

THE Directors of this Association present the following Annual Report. For satisfactory reasons no financial agent has been employed during the past year, and hence very little has been added to the funds of this Association. Our present Corresponding Secretary and Librarian, from his other engagements, can give no time to the work of securing funds. Our present financial condition will be seen from the Treasurer's Report.

The Library has received some valuable acquisitions. The Librarian, from his appeals through the *Congregational Quarterly*, and from his frequent visits to Pastor's Libraries, has gathered three hundred and twenty-two bound volumes, and fifteen thousand three hundred and twenty-one quarterlies, sermons, annual reports, and other pamphlets. From duplicates thus accumulated he has been able to make some quite large and valuable exchanges, and from the sale of a considerable

number has secured a small sum for binding purposes. He gathered from many and distant sources a duplicate set, complete, of the *Massachusetts Missionary Magazine*, of the *Panoplist*, of the *Missionary Herald* and of all the Reports of the A. B. C. F. M., seventy-five volumes, for which a friend paid him one hundred dollars, which is almost a clear gift to this Library; and these volumes are now on their way to the Library of Iowa College, an invaluable gift to that institution, and will be precious missionary seed in that fertile region. A few direct but small presents to the Library for binding purposes have been received. Some waste paper has been disposed of, furnishing a few dollars with which to make some changes in our shelf accommodations and to hire for a few weeks some extra help in sorting and arranging pamphlets, an important work not yet near complete.

Last year's Report gives 3,497 volumes in the Library, with 284 duplicates; a total of 3,781 volumes. There are now on our shelves 4,098 bound volumes, and 320 duplicates, making a total of 4,427 volumes, an increase of 667 volumes, many of which are of great value, but these are only a small part of what should be received, and would be were this Association on such a pecuniary basis as its importance and position demand. No one not practically acquainted with the work of "making brick without straw" can estimate the difficulty of securing this little addition to the Library. Of pamphlets, we have probably over 40,000, notwithstanding the numbers that have been bound and exchanged for bound volumes — a net increase of more than 8,000 during the past year. For these this Board is indebted to a very large number of donors, representing nearly every free State in the Union. And of these there are now 513 volumes ready and suffering to be bound, awaiting only the means to bind them.

The subject of a change of name, and of the enlargement of the charter of this Association has, for the last two years, been discussed by this Board. At an especial meeting held November 25, 1863, an able report was read, and a committee was appointed to petition the Legislature for an Act in accordance with the recommendations of that report, and the following bill has just been received, viz.:—

"SEC. 1. The Congregational Library Association is hereby authorized to change its name, and to take the name of the AMERICAN CONGREGATIONAL ASSOCIATION.

"SEC. 2. In addition to the powers heretofore granted said corporation, it is hereby authorized to do such acts as may promote the interest of Congregational churches by publishing works; by furnishing libraries and pecuniary aid to parishes, churches, and Sabbath schools; by promoting friendly intercourse and coöperation among Congregational ministers and churches, and with other denominations; and by collecting and disbursing funds for the above objects.

"SEC. 3. This act shall take effect upon its passage."

The new name more nearly represents the ideal of this Association than the old. While a Library is a necessary and leading object with its friends, it is by no means an exclusive object. As an association of affiliated Christian men, representing so large a brotherhood of churches, having no other ecclesiastical ties than the voluntary and fraternal, there needs to be, VERY much needs to be, not only a center, a home, where there may be frequent, at least annual, family gatherings, and where our denominational interests may be talked over, but the executive officers of such an association need other lines of communication with the churches, than those a mere library would afford. Indeed, to secure it, of such materials as are most desirable here, this association should have such a connection with the pastors and churches as will identify them with the library and give them an interest in its welfare not otherwise possible. Hence the proposed enlargement of the basis of this Association.

It is not suggested even that this Association enter upon any field of benevolent work now well and fully occupied by other societies, or to add another to the annual calls upon our churches for contributions, but rather to open the way for some real, or at least nominal consolidation, or unification of existing societies, whose work could be more efficiently and economically promoted when thus united than now in their isolation. To secure this there must be a pecuniary basis that will give it the ability to stand and work alone, and thus, and thus only, is it in a condition to invite other organizations to its embrace.

A beginning was made to raise twenty-

five thousand dollars, seven years since, by the Rev. Joseph S. Clark, D. D., and was prosecuted with his known skill and perseverance, until the exceeding stringency of the money market, before the year closed, seemed to demand its suspension, when something less than ten thousand dollars had been secured. With this the estate on Chauncy street, now held by this organization, was purchased, at a cost of twenty five thousand dollars. Necessary alterations were to be made, involving quite an outlay, to prepare this private residence for the tenants expected to occupy it. The rooms were soon rented on favorable terms, and the purchase promised to be a good one. But the changes of financial centers, and the derangements superinduced by the war early in 1861, together with the failing health of Dr. Clark, prevented farther collections and remunerative rents, so that the interest on mortgages, taxes, and necessary expenses, has exceeded the income, and still exceed it in a small annual sum; a state of things not longer to be tolerated. The Directors are unanimous in the opinion that this estate had better be sold, when a good opportunity presents itself The increase in the value of real estate in this section of the city has made the purchase a good one, and there is fair hope of a sale that will place the Treasury in as good a condition as it was when the purchase was made. Moreover, the Directors are satisfied that a location nearer where other Libraries are, or more especially where the offices of our own benevolent societies are, would much better accommodate the friends of this Association. They are also unanimous in the opinion that the time has fully come when a vigorous and persevering effort should be made to raise a fund large enough to place this Association upon a fair working basis, large enough to enable it to meet the reasonable expectations of those who conceived and formed it. To meet these expectations, it should have a fire-proof building, properly located, and arranged and furnished. This is indispensable. There are a number of very valuable private libraries, known to the Librarian, which would be donated in will, or at once, to this Library, if we had a safe building in which to keep them; and without such a building we cannot get them, nor are we quite sure of long keeping what we now have.

Then it must have a certain income large enough, at least, to sustain a Librarian, an assistant, a lady, and a boy, and this working force would soon be too small. Then for fuel, insurance, taxes, stationery, postage, and the thousand and one other little expenses, provision must be made. Then for even very small purchases, and for binding and repairing pamphlets, serials, sermons, and old but valuable books, one thousand dollars a year is a pitiably small amount. Any one who will figure will see that a fund of thirty thousand dollars, or of fifty thousand dollars, will not give the necessary income, whether we build, buy, or hire our accommodations. It is the opinion of those who have thoroughly canvassed this subject that a sum not less than one hundred thousand dollars is absolutely needed, and needed now; and moreover, that it can be secured if the importance of the objects of this organization can be properly laid before the giving men and women of our churches. It cannot be that there are not one hundred men, loving the principles and polity of the Pilgrims, whom God has prospered, who would not give one thousand dollars a piece, or a thousand who would not give one hundred dollars a piece, to secure a "Congregational Home," —a building, fire-proof, in Boston, though not for Boston alone, —central to those who come here for religious and business purposes; a building in which shall be garnered and arranged accessibly, the remaining histories of the fathers of New England, the books, sermons, pamphlets, and other memorials that survive them; together with all the books, paintings, prints or other memorials that will illustrate New England or national history, past, present, and future; a building which shall be an *inviting home*, a place where the Christian may feel at home, and which he may gain advantage by frequenting: a live place, because the resort of living, acting men. Such a place, with much more that is attractive and useful in it, can be secured, and when secured would result in inestimable good to the cause of Christ as represented by the Congregational churches of America. It would be the resort of our ministry from all quarters. Pilgrims to our Jerusalem would come for a purpose then, and would not go necessarily away without finding what, alas! they now seek in vain.

And this business demands haste. Old books and pamphlets are fast passing away; *very fast* now, as there is such a demand for old paper. Now money is plenty and capital is seeking investment. Now, as never before, the principles of our Church polity are being inquired after, and a wide and inviting door is opening for the extension of these principles, and the establishing of our churches in portions of our country where they have not been established. Now, as perhaps never before, do our ministers need stronger social ties — more free communion one with another to compare views, to discuss topics of common interest, to look together over their common field of labor, and lay, together, larger plans for the extension of the kingdom of Christ. And at the same time, they should be where they can gather knowledge from the writings and experience of those who laid the foundations of the institutions under which they live. The reasons are so many and so urgent as well as apparent, why this criminally neglected work should be done, and done now, that they need scarcely to be named in this report. The Directors wait only the hearty sanction and coöperation of this Association to enter at once upon decisive efforts to make this organization a help and a credit to the descendants of the Pilgrims. The emigrants from New England, now residents in the Central and Western States, are very desirous of the establishment and enlargement of our Library. Since writing the above, our Corresponding Secretary has received a letter from a Congregational minister in Ohio, in which the writer says, "I have filled up my barrel without getting in all I was intending to send. I presume I shall fill another in the course of a year. 'Too late!' how often was this exclamation forced from me in some antiquarian and historical researches which I formerly made in New England. I am compelled to repeat it now. I called on the venerable Dr. —— hoping to secure a valuable contribution to your Library. Three years ago he had, in his house, *fifty years* careful accumulation of just such treasures as you want, and which you might have had for the asking, but they are gone. Much is irrecoverably lost, but persevere as you have begun, and you will reap results which will both gratify and surprise you; for you will often be amazed, like the prophet in the valley of Hinnon, to see, 'the bones come together, bone to its bone.'"

Another, under date of May 16th, writes: "I see that I might have helped you very essentially, in perfecting your list of periodicals and reports, if my attention had been called to it at an earlier day. I hope the contents of the box will be acceptable, and to some extent useful. By making known your wants in the Quarterly, you have adopted the true method of gathering up the periodicals, reports, sermons, etc. Much success in your good work." Such testimony comes from many places. The pressing want of such a library as is proposed, is more and more felt, and the difficulty of securing it is every day increasing. In many instances, it is now "too late" to obtain the carefully garnered treasures of fifty years accumulation, which could have been had for the asking. Still there are many left, and it is high time an every way suitable place for their reception were provided, and some body was in their quick pursuit.

All which is respectfully submitted.

I. P. LANGWORTHY,

Librarian and Cor. Sec.

ABSTRACT OF TREASURER'S REPORT.

1863. May 22.	DR.		
To balance previous account,			1,270 93
" Interest on Mortgage notes, viz.,			
Paid Geo. S. Dexter,		986 24	
" Daniel W. Job,		180 00	1,166 24
" " City Tax bill,			207 00
" " Rev. I. P. Langworthy, for his services as Cor. Sec. and Librarian to March 1st,			150 00
" " hire of boy,			143 67
" " Sundry items of repairs,			17 34
" " Coal bill,			18 50
" Interest on temporary loan due Treas.			76 26
			$3,049 94

SUPRA, CR.	
By amount rents received,	1,575 00
" " donations,	105 25
" balance account to dr. of Treas.,	1,369 69
	$3,049 94

To balance above account,	$1,369 69
E. and O. E.	

J. P. MELLEDGE, *Treasurer.*

BOSTON, MAY 23, 1864.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

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Like most of the men who had chief influence in molding the character and

THE

Congregational Quarterly.

WHOLE No. XXIV. OCTOBER, 1864. VOL. VI. No. IV.

SAMUEL HUNTINGTON.

BY REV. A. HUNTINGTON CLAPP, PROVIDENCE, R. I.

THE portrait in this number of the *Quarterly* gives us the features of a truly great and good man, a Congregational Christian. He was a judge and governor of Connecticut, a signer of the Declaration of Independence, president of the Continental Congress, a prominent and influential actor in the Revolution, a large sharer in the subsequent labors and counsels for founding our civil institutions.

Of such a man intelligent readers will be glad to know what can be told. The preparation of a brief sketch was willingly undertaken, without a doubt that ample materials would be easily found. The search for these, however, has shown the wide difference between our fathers' times and ours, as regards the care taken by public men, or their friends, for their reputation.

Then, men were too busy with grand events to think of themselves. The private secretaries of generals and statesmen — if such there were — had other work than preparing for a hungry daily press glowing accounts of the achievements of their chiefs. No telegraph had learned to click into fame mighty men of valor, while they were taking their ease at some pleasant metropolitan or sea-side inn; their work meanwhile left to unknown and ill-paid subordinates. The biographer of few of the great and little men, now active in civil or military affairs, will have to bewail a lack of material. But of him whose name heads these pages, so meagre is the record, that few things have come down to us on sure documentary authority, which may not be compressed into the brief space allotted to this sketch.

The writer is but an humble compiler. Keen eyes have searched before him every scrap of record. For the facts here collected, he is indebted mainly to Rev. Dr. Joseph Strong's sermon at Gov. Huntington's funeral; Miss Caulkins's History of Norwich; D. C. Gilman's Historical Discourse at the Norwich Bi-centennial Celebration; manuscripts of Hon. James H. Trumbull, Secretary of State, Connecticut; Sanderson's Lives of the Signers; and, most of all, to Rev. E. B. Huntington's Genealogical Memoir of the Huntington Family — a work on which its conscientious author bestowed such thorough research, that he has left little for one who shall come after him in delineating the life and character of any of the more distinguished bearers of that name.

Like most of the men who had chief influence in molding the character and

shaping the destiny of our nascent republic, Samuel Huntington was indebted to no factitious circumstances of favoring fortune. What he was, he, with God's blessing, made himself.

His father, Nathaniel, born in Norwich, a lineal descendant of Deacon Simon Huntington, one of the thirty-five original proprietors of the town, removed in childhood with his parents to the parish of Scotland, in Windham, Ct., where he combined the avocations of farmer and clothier. He married Mehitabel Thurston, of Bristol, R. I., and they had ten children — seven sons and three daughters — all born in Windham. The youngest son died in childhood. Each of the daughters married, and reared a family. Of the six sons who came to maturity, one lived and died a farmer in his native town; the other five entered public life, and were all men of mark in their day. In religious faith, the children seem to have followed with singular unanimity the ways of their parents, who were active, consistent members of the Congregational Church, and distinguished as they were for industry, integrity, and intellectual strength, were still more revered for earnest, devoted piety.

Four of the five sons were pastors of Congregational Churches, and each of them spent his entire ministerial life in the field of his ordination, namely:

Nathaniel, graduated at Yale, 1747, and after six and a half years' labor as pastor in Windham, died at the age of thirty-two, amidst the brightest tokens of promise.

Jonathan, without a college education, studied medicine, and attained a good standing as a physician. But devoting himself to the ministry, he was ordained pastor of the Church in Worthington, Mass., in 1771, and served it till his death, in 1781.

Joseph, graduated at Yale in 1762, and during the rest of his life was pastor of the Church in Coventry, Ct. Of his life and writings, Dr. Sprague gives an interesting account in his "Annals of the American Pulpit."

Enoch, graduated at Yale, 1759, ordained pastor of the First Church in Middletown, Ct., 1762, in which office he died in 1809. He was one of the teachers of Dr. Dwight, and but for the failure of his voice and health might, perhaps, instead of his distinguished pupil, have been President of Yale. Like his brothers, he was a warm friend of the revolutionary cause, and by speech and pen greatly aided the patriotic labors of Samuel, in Congress and elsewhere. Passages from his sermons, called forth by the exigencies of the period, have the ring of the loyal pulpit of this day.

Samuel was the second son, born July 3, 1731. The days of his boyhood were divided between his father's farm and clothier's shop and the village school, until the age of sixteen, the year of his brother Nathaniel's graduation. With ten children then living, the father no doubt found necessary a frugal husbanding of his resources, and Samuel was apprenticed to a neighbor, to learn the trade of a cooper. With faithful diligence, the boy pursued his appointed tasks, remained with his master until his majority, and made himself an adept at his trade. But the calling which busied his hands, occupied only a small portion of his thoughts. His serious, meditative air and studious habits marked him out from the youth around him, with whose sports and frivolities he had little sympathy. Fond of reading and of solitary thought, he levied contributions on all accessible libraries of the region, and pondering these treasures in the hours which others gave to sleep or recreation, his sharp inquiring mind made them its own.

The necessity of manual labor, the want of paternal sympathy in these pursuits, the meagreness of resources, and other hindrances, which would have discouraged ordinary minds, only stimulated his to more determined persever-

ance. With no teacher but his borrowed books, for which he set apart a portion of every day, he made himself a respectable scholar in Latin, in general literature, and in many branches of science. Such a love for intellectual pursuits had he awakened, that within a year from his commencement of business as a cooper, he deliberately chose the law as his profession for life. In the study of his profession, as in his general education, he had the help of no teacher, the privileges of no law-office. From borrowed books, mainly from the library of Col. Jedediah Elderkin, a respectable lawyer of Norwich, he acquired the principles of legal science, the very difficulty of their acquisition impressing them all the more deeply upon his mind. For the better pursuit of his new calling, he removed, in 1760, to Norwich, the centre of many of the ruling influences in the social, intellectual, and civil life of the time and region.

Here, at the age of thirty years, despite all the adverse circumstances of his early training, he had not only secured a lucrative share of legal business, but had attained to eminence in his profession and in the public esteem. "Aided by a candid and deliberate manner, which appeared in some degree constitutional, few lawyers enjoyed a more extensive practice, or attracted more general applause. From his good sense, intelligence and integrity, his preferment was remarkably rapid. In a few years, his character as a man of business and punctuality was firmly established; his reputation as a lawyer was exalted, and his extensive practice included all the important cases of his native county, as well as of those which bordered upon it." He made Norwich his home during the rest of his life, receiving one after another the highest honors in the gift of his fellow-citizens, whom he served with admirable ability and faithfulness, whether in matters pertaining to the town, the state, or the incipient nation.

In 1764, at the age of thirty-three, he was sent by Norwich to the General Assembly, in which, for four years, he represented the town. On that assembly it devolved to decide whether the colony would accept or resist the Stamp Act that Grenville was urging upon Parliament. In the discussions to which this odious measure of oppression gave rise in the assembly and at home, Mr. Huntington took a very prominent part. To the outrageous injustice, he opposed all the powers of his head and heart. The discussion brought him into contact with the best minds of that fruitful era, aroused the full powers of his commanding intellect, settled his convictions on the great questions of the day, inseparably enlisted his sympathies with the cause of the people, and committed him unreservedly to those principles of governmental policy with which he was soon to identify his name forever by affixing it to the immortal "Declaration." In the words of the family historian:

"He was henceforth to be with the people against all oppressive and unconstitutional acts of their rulers, even to the bitter but unavoidable end of revolution. When the town-clerk of Norwich, his kinsman, Benjamin Huntington, called a town-meeting, April 7, 1765, to learn if the citizens wished him to use the stamps to be furnished by the crown, Samuel was present to urge, what the meeting unanimously voted, 'that the clerk shall proceed in his office as usual, and the town shall save him harmless from all damage that he may sustain thereby.' Yet, though opposed with all his heart to the stamp-act, Mr. Huntington was still a most loyal subject of the crown. He advised all moderation until better counsels should prevail in Parliament, as he firmly believed would soon be the case. He was appointed in 1765 — the very year when the stamp-act was to go into operation — the King's attorney for his State, and of course was expected to see that no disrespect should be shown the crown. This office he held until other official duties obliged him to resign it."

At a town-meeting in Norwich, in

1774, he was appointed chairman of a committee to draft resolutions "relative to the natural rights and privileges of the people." The first of these resolutions pledges the town "to assert and defend to the utmost of their abilities the liberties and immunities of British America."

In 1774, he was appointed Associate Judge of the Supreme Court of the State; and in 1775, took the seat to which he had been previously appointed, in the Council — the upper house of the Assembly. By the Assembly he was chosen, October, 1775, a member of the Continental Congress, and entered on the duties of that office, January 16, 1776. Roger Sherman, Oliver Wolcott, Titus Hosmer, and William Williams, were his colleagues. He was at once placed upon many of the most important committees, affording ample exercise for his patience of labor, his judicial discrimination and impartiality, and his unselfish patriotism.

"With Jefferson and Livingston, we find him on the committee of Indian affairs; with Paine, Wilson, Lee, and Morris, on that upon the manufacture of arms; with Wythe, Rutledge, and Paine, on that upon the capture and condemnation of prisoners; with the committee of one from each colony, upon supplies of ammunition; and on several committees raised to consider special cases of appeal. In March of this same year, we find him appointed, also, a member of the marine court, constituted for the control of our navy."

On the fourth of July, in this first year of his membership, it was his enviable privilege to give the strongest possible proof of his attachment to the principles of freedom and his faith in popular self-government, by proclaiming "liberty throughout all the land, and to all the inhabitants thereof." The signing of the Declaration of Independence was, indeed, but the consummation of his whole previous course. The Declaration was the embodiment of his own political creed. Few men had done more than he, to foster the public sentiment which warranted that act of national enfranchisement; and to intensify the patriotism which led men whose lives, fortunes, and sacred honor were worth preserving, cheerfully to stake them all on the maintenance of universal justice and liberty. Among the names which that document enshrines for a nation's eternal gratitude, none from any State was given with a more hearty good will than his. A brief letter is extant, in which he joyfully announces the consummation of this deliverance from British despotism.

To Congress, and to scarcely less wearing labors for the country's welfare, out of Congress, he assiduously gave his time and talents through the critical years from 1776 to 1780. Nor did any member of that august body more nobly maintain in public or private life the principles of the Declaration. On all occasions, at every sacrifice, through all the changes of opinion and action of public men veering with the wind of good or ill fortune to the national cause, he stood firm, and confirmed those who gave signs of wavering.

"How true to this hazardous declaration of his principles, Mr. Huntington proved; how intelligently and fearlessly he met all the responsibilities involved in it; how step by step he showed himself more and more indispensable to its efficient maintenance; how he won for himself from the leaders of that day the place and honor of leadership over even themselves, is abundantly attested by their vote of September 28th, 1779, in which he was chosen — [to succeed the Hon John Jay, appointed minister to Spain] — as their PRESIDENT, with a unanimity as honorable to them as to him. Nor did he fail in this trying office, which called for the highest qualities both of the jurist and statesman. From the date of his election until his resignation, July 6, 1781, he was most incessantly and acceptably engaged in the engrossing cares of his office. Perhaps no one of those honored men who were called

to that eminent post during the formative period of our government, occupied it with more credit than he. Certainly never did Congress show sincerer reluctance than when, from utter exhaustion of his strength, he was forced to ask either for a temporary or a final retirement from the office. For two months, they delayed seeking for a successor, hoping that meanwhile he might so far recover, as to justify his continuance. But such had been the tax upon his strength, that he was compelled to insist upon his resignation, about a month before the close of his second year. The resignation was accepted, and a hearty vote of thanks testified to the confidence which Congress reposed in him as the chief executive of the nation, and their gratitude for his impartial and able administration."

But in laying down his exhausting labor as chief executive magistrate of his country, Mr. Huntington did not rest. His constituents had reserved for him his seat upon the Supreme bench of Connecticut, and in the council; and the responsibilities and cares of these offices he resumed within a month after his resignation of the presidency. In these offices, he gave to Connecticut and the country the best that his intelligence, experience, and patriotism, could offer in the trying circumstances of the times. But his fellow-citizens were unwilling to have his services in any but the highest and most arduous position; and in May, 1782, he was again elected to Congress. The state of his health compelled him to decline. The next year he was once more elected, and in July, 1783, he reëntered on his duties as a member of the body over which he had twice been chosen to preside. This was soon after the menaces of armed mutineers about the hall in Philadelphia had induced Congress to consult its safety and dignity by an adjournment to Princeton.

Prosecuting his official duties with his accustomed zeal, he soon found his health giving way, and on the 4th of November, 1782, on the adjournment of Congress to Annapolis, he felt it his imperative duty to bid his compatriots in the national council a final farewell. He left in Congress his kinsman, Benjamin Huntington, who had been his colleague three years, and who, subsequently serving during the years 1787—'91, was a member of the first United States Congress.

Mr. Huntington could not be prevailed on to accept a subsequent appointment, to which he felt that his failing strength would not permit him to do justice. He did not, however, insist on the rest and quiet of private life, so congenial to his feelings and apparently so essential to his health. In 1784, he was appointed Chief Justice of the Supreme Court of Connecticut; in 1785 he was chosen Lieutenant-Governor; and in the following year, Governor of the State, succeeding Governor Matthew Griswold. To that office he was annually rechosen "with a singular unanimity," until his death, which occurred at his home in Norwich, January 5, 1796, in the sixty-fifth year of his age. The immediate cause of death was dropsy of the chest, which supervened upon the complication of diseases that had long been wearing out his constitution.

There could not well be a stronger testimony to Gov. Huntington's merits as a public man, than the influence he exerted through so many years in the national councils, and the persistence and unanimity with which a constituency so intelligent, virtuous, and patriotic, as the people of Connecticut, continued him in offices of trust and honor from the commencement of his public life until death took him from them, in the tenth year of his gubernatorial service. These facts amply warrant the warm words of eulogy which seem to flow spontaneously from the pen of each of his biographers. His colleague in Congress, and fellow-signer of the declaration, William Williams, writing home from Philadelphia, in September, 1776, says:

"If our assembly rechoose their delegates, I hope they will be guided by wisdom and

prudence. I must say that Mr. Sherman, from his early acquaintance, his good sense, judgment, steadiness, and inflexible integrity, has acquired much respect and is an exceedingly valuable member. And so is Mr. Huntington, truly judicious, upright, and worthy of the trust. In spite of that awful contempt of religion and goodness too visible, integrity and virtue do and will command respect. It is of very great importance that whoever attend here should be men of uprightness and integrity, inflexibly resolved to pursue and serve the great cause, insensible to motives of ambition, interest, and any other applause than that of a good conscience."

"With such a character," says Mr. Gilman, "it is not surprising that Mr. Huntington was chosen and re-chosen to be President of Congress, * * * chief-justice of the State, lieutenant-governor, governor, and annually returned to that honorable post, with singular unanimity for ten successive years. The funeral sermon, by Rev. Dr. Strong, bears witness to the sincerity of his faith, and the uprightness of his life. The history of the country declares the wisdom of his counsel, the excellence of his judgment, and the unfailing purity of his patriotism."

And of him and two of his kinsmen, members of the State council of safety, "counsellors whom Norwich furnished to the nation and the State in the trying emergencies of the war of Independence," he adds:

"They are men of whom we may justly be proud; men to whom the country will forever be indebted. Precious are the tombs which hold the dust of such patriots — may they never be suffered to decay! More precious are the letters and papers in which their hands recorded the history of a nation's birth. * * * Dearest of all is the reputation they have left for sagacity, prudence, and inflexible integrity, guided in action by a love of liberty, unfailing and unselfish. As the years roll on, may grateful posterity emulate their virtues, while honoring their names!"

The biographer of "the signers" says:

"Mr. Huntington was a man of profound thought and penetration, of great prudence and practical wisdom, of patient investigation and singular perseverance, of distinguished moderation and equanimity. He was cool and deliberate, moderate and circumspect in all his actions, and possessed of a clear and sound mind. Being truly an upright man, one of the leading traits of his character was the love of justice. This principle was so deeply and indelibly impressed upon his heart, that in whatever circle of society he moved, and in whatever situation in life he was placed, he was steadfastly its advocate and promoter. * * * He was distinguished less as an orator than as a judge; and his marked characteristics were brevity and caution. * * * Having at all times a perfect command over his passions, he presided on the bench with great ability and impartiality. No judge in Connecticut was more dignified in his deportment, more courteous and polite to the gentlemen of the bar, nor more respected by the particular parties interested in the proceedings of the court, as well as the public in general. His name and his virtues are frequently mentioned by those who remember him in his judicial capacity, with respect and veneration. * * * The prosperity of Connecticut during his administration [as governor,] and the flourishing condition of its civil and military interests, are unequivocal testimonies of the wisdom and fidelity with which he presided."

The genealogist of the family, after a faithful examination of all the records extant, bears this testimony:

"As the chief justice of the State, he showed the same ability which had marked him in other official stations. Indeed, there seemed preëminently the place for which he was fitted. His studies made him familiar with the science of jurisprudence. He had the patience needed for the complete mastery of whatever evidence or analysis was essential to the case. He was remarkable for his urbanity, his impartiality, and his inexorable demand for what was true and right. * * * As governor of his native State, he was exceeded in the confidence he inspired and in the esteem he won, by none of the great men who at different times have made that office illustrious. Perhaps the elder Trumbull, the right hand man of Washington in the most perilous days of our revolutionary

period, exceeded him in popularity. But to stand second to such a man in popular admiration, and his peer in the popular confidence, is enough for the lasting fame of any man. Such, doubtless, was the true position of Mr. Huntington among the Connecticut governors."

An incidental evidence of the esteem in which Governor Huntington was held among men qualified to judge, we have in the fact that in days when such distinctions were carefully distributed, both Yale and Dartmouth Colleges conferred on him the degree of LL. D. The impression which he produced on a mind capable of appreciating true worth, was shown by an incident in the visit of Lafayette to Boston, in 1824. Among the citizens introduced to him, was the late Colonel Benjamin Huntington. On hearing his name, the illustrious patriot inquired: "Are you a relative of my old friend, Samuel Huntington, President of the Continental Congress?" Being answered in the affirmative, Lafayette grasped the colonel's hand, and with much emotion exclaimed, "Young man, you have noble blood in your veins; see that you never dishonor it!"

It is deeply to be regretted that most of the papers of Mr. Huntington, which would best illustrate his public life, have perished. Specially valuable would be his numerous letters to General Jabez Huntington, a man kindred in spirit as well as in blood, with whom he kept up a constant and intimate correspondence.

This patriotic general gave to the army of liberty, along with himself and his large fortune, his two sons-in-law, (Col. Chester and Rev. Dr. Strong, who served as chaplain), four of his five sons; the fifth being but a child of ten years when the family were assembled with prayer and solemn covenant to consecrate themselves and their all to the cause of Independence. This entire family joined the army of the revolution at the first news of the battle of Lexington, and served till the decisive victory at Yorktown. Says Mr. Gilman: "If the annals of the revolution record the names of any family which contributed more to that great struggle, I have yet to learn it."

The confidential communications of Mr. Huntington to such a man, would have priceless value for the historian. In their destruction, perished also many letters of Washington, Lafayette, Hancock, Trumbull, Sherman, and other controlling spirits of the time.

The record of Mr. Huntington's private life is as creditable to his heart, as that of his public career is honorable to his intellect. His domestic relations were eminently happy. In April, 1761, the year after his removal to Norwich, he married Martha, daughter of Rev. Ebenezer Devotion, his pastor in Windham. She was his early choice. The preference the poor boy gave her, the rising young man did not transfer. He rejoiced rather that his brightening prospects gave the fairer opportunity to show how strong, unselfish, tender and true was the love that so early chose her from all the world. And having won his young affection by her beauty of person and seriousness of disposition, she had the good sense and prudence to retain it by her ripening virtues and her sympathy with his intellectual pursuits, in which she seems to have kept pace with him; so unconsciously preparing herself for responsibilities that were to come upon her as the companion of one in the highest official stations. The family historian says:

"Few marriages have brought together two more congenial souls. She inherited the same spirit which from his Puritan ancestors had descended upon himself. Her grandfather had taken for his wife a daughter of that Edward Taylor who had been expatriated from Coventry, England, because after the restoration of Charles he was found too good a man to endure so insufferable corruption; and her [illegible] and blood from the [illegible]

of even Hugnenot veins; so that Martha Devotion was fitted by birth and training, to join her fortunes with that of the now aspiring civilian."

This fitness to share the fortunes of her husband, Mrs. Huntington exhibited through a life assiduously devoted to his welfare and the furtherance of the national cause, in all whose vicissitudes she deeply sympathized, cheerfully assuming her share of every needful hazard and sacrifice, and so all the more joyful in the hours of prosperity.

Miss Caulkins describes her as an affable but very plain lady, who, in a white short gown, stuff petticoat, and clean muslin apron, with a nicely starched cap on her head, would take her knitting and go out by two o'clock in the afternoon, to take tea unceremoniously with some respectable neighbor, the butcher's or blacksmith's wife, perhaps. "But this," she says archly, "was before Mr. Huntington was President of Congress, or Governor of Connecticut."

The anecdotes which she gives us of this pair, while he was in Congress, and afterwards in the Governor's chair, would pretty strongly indicate that the wife, as well as husband, preserved to the last those habits of simplicity with which they commenced life. She tells us that at one time, in Philadelphia, the Marquis de Chastellux went with the Chevalier de la Luzerne, [Duc de Lauzun?] the French ambassador, to visit Mr. Huntington, whom the Marquis in his published journal several times mentions with marked respect. "We found him," writes the Frenchman, "in his cabinet, lighted by a single candle. This simplicity reminded me of Fabius and Philopœmen." Describing another occasion, on which, with several other distinguished French gentlemen he dined with him, the marquis says: "Mrs. Huntington, a good-looking, hearty woman, but not young, did the honors of the table; that is to say, helped every body without saying a word." This personal waiting on her guests, was no doubt the uniform simple habit of the hostess. The silence, as Miss Caulkins well suggests, "must surely be attributable to want of familiarity with the language of the gay cavaliers, and not to any deficiency of good manners or of conversational power."

Speaking of a later period, the same pleasant narrator tells us:

"A considerable lustre was thrown on the town plot [in Norwich] by its being the residence of the Hon. Samuel Huntington, Governor of the State. After the war, he built a new house, and lived in quiet dignity. A lively and happy circle of young people used frequently to assemble in this house, as visitors to the governor's adopted children, or attracted by the beautiful Betsey Devotion, Mrs. Huntington's neice, and the belle of Windham, who spent much of her time here. After the social chat and merry game of the parlor had taken their turn, they would frequently repair to the kitchen, and dance away till the oak floor shone under their feet, and the pewter quivered upon the dressers."

Rather high times these, for a Puritan patriot's household! But, oh ye revilers of the fathers, and ye youths fascinated with a rose-water religion which is to save you by assent to its creed while your lives are as frivolous as the gayest, stay long enough to read what further the impartial historian subjoins expressly for your edification:

"These pastimes, however, had little in them of the nature of a ball: there were no expensive dresses, no collations, no late hours. They seldom lasted beyond nine o'clock. According to the good old custom of Norwich, the ringing of the bell at that hour broke up all meetings, dispersed all parties, put an end to all discussions, and sent all visitors quietly to their homes and their beds."

Not so very much here, after all, to countenance some of the boasted "modern improvements" on the social customs of the fathers!

Mrs. Huntington died a year and a half before her husband, on the fourth day of June, 1794, in the fifty-sixth year of her age. Dr. Strong speaks of her

as of an amiable disposition and condescending manners; one whose death was widely lamented, especially by the poor — charity to whom was among the chief excellencies of her character.

The "adopted children" referred to by Miss Caulkins, were Samuel and Frances, son and daughter of the Governor's brother Joseph, of Coventry. Joseph having followed Samuel's example and married a daughter of their good pastor Devotion, there was a double bond between them. The Governor and his wife, having no children, took to their home these two of the twelve with which the reverend Doctor's quiver was full. Pleasant and profitable to the young people, as was the exchange of the country parsonage for the Governor's mansion, the foster parents seem to have enjoyed not less, this opportunity of conferring a lasting blessing on their kindred. They gave the children a fine education, and made them heirs to their estate, which was not a small one. In return they received to the last, the most dutiful affection. Samuel graduated at Yale, 1785, studied and practiced law in the office of his uncle, at whose death he removed to Ohio, of which State he became Chief Justice, and afterwards Governor.

Frances, a few months after her adopted father's death, married the Rev. Dr. Edward Dorr Griffin of Boston. Their second daughter was the first child baptized in Park Street Church, and became the wife of Rev. Robert Crawford.

The biographer of the Signers warmly praises the Governor's simplicity and plainness of manners, his aversion to all pageantry and parade, and the strict economy which he maintained it to be a public duty to exhibit, that his example might help to counteract the rising spirit of extravagance.

"His principal aim in domestic arrangement, was comfort and convenience, without splendor. Though not hostile to good living, he was simple, sparing, and temperate in his own diet. This rigid economy attracted the charge of parsimony, upon which it closely bordered; but it was probably advanced by individuals who believed that extravagance was the mark of a generous, and economy of an avaricious disposition. The private beneficence of Mr. Huntington could have been amply attested, particularly by those relatives whose situation required his assistance."

In personal appearance, Gov. Huntington is represented as having been both winning and commanding. He was of medium stature, dark complexion, his eyes vivid and penetrating; his manners in promiscuous society dignified even to formality. In official stations, never forgetting the dignity proper to his position, nor failing to repel impertinence or vulgar curiosity, he was yet most affectionate in social intercourse, uniformly affable to all who had occasion to seek access to him.

"His rapid exaltation had not proved prejudicial to his mind or manners, but he returned to his constituents in the same plain and unassuming character which had first attracted their confidence and admiration. The honors which had been conferred upon him might reasonably have excited some feelings of honest pride and self-gratulation, as they sprung from the stimulation of his own mind and his unassisted exertions. But if he felt such self-satisfaction, it was studiously concealed within his own breast. He never evinced, in his conduct or conversation, any exaltation either in regard to his political or professional prosperity, but uniformly maintained the mild and modest character for which he was distinguished at the commencement of his career.

"His conversation, studiously avoiding frivolous topics, was eminently instructive, and he delivered his sentiments in few but weighty words. He inherited from nature a large share of that delicacy and sense of propriety which distinguish the man of honor and refinement. His deportment in domestic life was excellent; his temper serene, and his disposition benevolent. The whole tenor of his conversation was ingratiating and exemplary; and although some-

times absorbed in deep meditation, he was generally friendly, cheerful, and social. No man ever possessed greater mildness and equanimity. A living witness can attest that during a long residence of twenty-four years in his family, he never in a single instance exhibited the slightest symptoms of anger, nor spoke one word calculated to wound the feelings of another, or to injure an absent person."

Of his religious character, the record though brief is explicit. Miss Caulkins writes from the memory of the governor's contemporaries:

"Mr. Huntington was always a constant attendant on public worship, and for many years a professor of religion. In conference meetings he usually took a part, and on the Sabbath, if no minister chanced to be present, he occasionally led the services, and his prayers and exhortations were solemn and acceptable. During his last sickness, he was supported and animated by an unwavering faith in Christ, and a joyful hope of eternal life."

Rev. E. B. Huntington, to whose conscientious industry we have already acknowledged our large indebtedness, thus describes the early domestic life of the rising lawyer and his wife, in Norwich:

"There was a still higher charm which adorned and hallowed that home; and one which is much nearer the secret of that great eminence to which it was so soon destined. Religion had set her holy seal upon its united head. Born of pious parents, and descended from ancestors marked for their faith, they both had early yielded to redeeming grace. Both had enrolled themselves among God's people — the husband before going to Norwich, and the wife soon after; and both were characterized by a piety as unpretending as it was sincere, and as uniform as it was deep and fervent. For nothing was Mr. Huntington more marked through his entire public life, than for his conscientious discharge of religious duties. In his family, in the prayer-meeting, in the public service of the sanctuary, he was always at his post, and always ready for whatever duty the hour called him to perform. Old men who have died in our times, have recalled the fervor of his prayers, and the unction of his exhortations in the social meeting; and the testimony of all who knew him is uniform, as to the steadiness of his Christian principle, and the purity of his Christian character."

Of Gov. Huntington's Christian life, none could have been better qualified to speak than the excellent Dr. Strong, who was for eighteen years his pastor, and whose wife was the daughter of his kinsman, Gen. Jabez Huntington. While we admire that conscientious caution which was one of the Doctor's most prominent characteristics, we cannot but wish that in this instance it had not so rigidly constrained his pen.

"The preacher's concern," the Doctor pleads in excuse for his reticence, "is with the living, not the dead." Very true; and for the sake of the living, we cannot but wish that with the facts in his possession he had given them somewhat less charily to the world. However it may have been in his day, we have not in ours so many devout practical Christians in public life, that we can willingly lose the influence of one who makes his high position a means of reflecting brighter honor on the Christian name and cause.

In his funeral sermon, from Acts xiii. 36, Dr. Strong gives a succinct account of the governor's life, comparing him with David, in that God "took him from the sheepfold to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." (Ps. lxxviii. 70, 72.)

In that account, and in the closing addresses to the adopted children and other relatives, came out many of the intellectual and moral traits delineated in this sketch. Of his distinctively religious character, the sermon bears the following testimony:

"For many years a professor of religion, he appeared to delight both in the doctrines and the ordinances of the Gospel. A con-

stant attendant upon public worship, he was occasionally the people's mouth to God, when destitute of preaching. After the commencement of his last sickness, previous to that singular debility both of body and mind under which he labored a few days before his death, his religious confidence continued unshaken. Amid repeated and very feeling declarations of his own personal unworthiness, he avowed unwavering trust in God, through his Son, in full belief that He would keep what he had committed unto him against that day."

"But I perceive myself upon ground which I would always wish to approach with the greatest caution. The delineation of a good character, if deserved, is most commonly needless; if the reverse, is no better than disguised satire. The eulogy of words can never embalm the memory which is not previously embalmed in the progress of an exemplary and holy life."

The lesson of the life here sketched, we commend "to whom it may concern;" — to young men whose straitened circumstances make them despair of a greatly desired education; — to those called to official station, yet doubtful how best to retain the confidence of the constituency they would serve; — to Christian men in public life who question whether it is not wisest to keep their politics and their piety as wide apart as may be, and whether they can not wield all the more influence among men as they find them, by not being known as professing godliness.

True, the times are changed. But not all public officers were angels, even in the time of Samuel Huntington.

One who reads in the papers of Washington, John Adams, Hancock, and other worthies of the Revolutionary era, their burning wrath against the stock-jobbing combinations, the rapacity, thieving, drunkenness, disloyalty, and rascality in every form, of men whom they largely trusted, may be pardoned if he forgets that he is not reading in his morning journal the revelations of to-day.

Good men in power are never too many. All honor to those we have. And that we may have more, all success to those Divine eternal principles of truth, freedom, and righteousness, on whose power in the heart we must, under God, depend for them.

CHURCH AND PARISH.

BY REV. H. M. DEXTER, BOSTON.

THERE are three methods under which the ordinary work of an ecclesiastical organization in any given locality may be performed, its offices be sustained, and its labors upon the world around be managed. The Church, in its pure, simple, New Testament sense, may do the whole; or the Church acting, for all purposes of civil relation, as an ecclesiastical society, or parish, may do the whole; or the Church and a distinct organization called an ecclesiastical society, or parish, may act together, on terms mutually agreed upon. Which of these methods may be best in any specific case must be determinable, in part, by the law of the State in which the work is to be done.

(1.) *The Church, simply and alone.* This is the New Testament plan; so far as it hints any plan at all. And there is no legal hindrance[1] of which we are

[1] Churches — as such — are generally recognized as bodies corporate; either by legislative enactment, or by common law, and as such, it is usually held that they may hold property — independently of any parish — for the purposes for which they are formed. This was the doctrine in Massachusetts until, in the Unitarian controversy, it became important for the Unitarian interests to have a different decision, and then, (as we believe,

aware in any State, which would necessarily forbid any Church that pleases to do so, from assuming the entire charge of its temporalities, building and owning its own house of worship, pledging and raising all moneys needed for the stated support of public worship, and doing all, that, in any case, is done by both Church and society.[2] In the West, particularly, it is believed that this plan has been extensively tried, and is held to be safe, expedient, and successful.[3] In New England there are few instances of its adoption, as the mixed Parish system here inherited from the past prevails, and the State laws are so adapted to that method, as to work more kindly with it than with any other. Where a Church, in any State, desires to undertake the whole work, without the coöperation of any parish, it should, by all means, consult some able lawyer familiar with the State law, and govern itself, in the minutiæ of its arrangements, by his advice. No general directions can be given which it would be entirely safe to follow, without special regard to local statutes, which may change in any year.

(2.) *The Church — for all secular purposes acting as a Parish.* This would imvolve the existence of a legally formed "society," or parish, whose constitution should identify its membership with that of the Church. The result would be, that the same individuals would constitute both the Church and society, and, when acting in one form, and under one set of By-laws, would be the Church, and, when acting in another form, and under another set of By-laws, would be the parish. The only object of such an *opus operatum* would be to bring the proper secular work of a parish technically under some State law, while still retaining it exclusively in the hands of the membership of the Church.

(3.) *Church and Parish.* This is the Massachusetts method, and grew out of the peculiar history of its religious affairs. Originally, none but church-members were citizens,[4] so that the town-

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in the face of the precedents of the past, and of the justice of the case,) Chief Justice Parker decided that "the only circumstance which gives a Church any legal character, is its connection with some regularly constituted Society." [See *Dedham case, Mass. Reports*, vol. xvi. p. 505. etc.] This decision has never been acquiesced in by Massachusetts Congregationalists, and never will be: and it is hardly too much to say that that there can be little doubt of its being overruled whenever any new case shall bring the matter before the bench.

On the general subject, consult "*Legal Rights of Churches and Parishes,*" in the appendix to Upham's *Ratio. Disciplinæ*, p. 317; Mass. Reports, Burr *v.* Sandwich, and Baker *v.* Fales; and Dr. Pond's MSS., "*Rights of Congregational Churches in their connection with Parishes,*" in the custody of the Congregational Library Association. Especially read the argument of Hon. Lewis Strong, in the Brookfield case, *Pickering*, vol. x., p. 172, etc.

[2] We presume such a course must involve an assumption on the part of *the Church* of the entire pecuniary responsibility (without reliance upon any systematic aid from non-church-members) and — in some of the States — a relinquishment, on the part of both Church and pastor, of some legal safeguards; to the end of a more entire dependence upon the Christian honor of all parties.

[3] "There are, at this moment, hundreds of Congregational churches in different parts of our land, which have no connection with incorporate parishes, or religious societies, and never had any. Some of these churches are in the cities and in the older States, others are in the newly settled parts of our country. They own their meeting-houses; they settle and support their ministers: they exist and they flourish without the help or the hindrance of connected parishes." Dr. Pond's "*Rights of Cong. Churches,*" *etc., cited above.* See also an article by Rev. H. M. Storrs, [in the *Cong. Quar.*, for 1860, (vol. ii.) pp. 329-336], on "Church and Society." See also the [Kansas] *Congregational Record*, for Oct., 1859, pp. 65-68.

[4] "To the end the body of the comons may be pserued of honest & good men, it was likewise ordered and agreed that for time to come noe man shalbe admitted to the freedome of this body polliticke, but such as are members of some of the churches within the lymitts of the same." — (May 18, 1631,) *Records of the Colony of Mass. Bay*, vol. i., p. 87.

The Connecticut Colony passed a similar law, May 19, 1643. See Felt. *Ecclesiastical History of New England*, vol. i., p. 517.

meetings were just church-meetings in another form, and the "General Court" but a delegated mass meeting of the churches. Then the churches not only chose their own ministers, but contracted with and supported them, and built and owned their meeting-houses and parsonages; assessing and collecting money for the same, not merely of church-members, but of others. A few years later, the towns were expressly authorized to assess and collect church dues like other taxes.[5] When, after 1665, other than church-members were admitted to citizenship,[6] the towns still continued to act as Parishes for the support of the minister, while the Church had the sole voice in his selection; until the "Parish controversy" arose, which, after being carried through 1692–5, resulted in arranging a concurrent action between the town as a parish, and the Church, in such elections.[7] Subsequently — in 1833 — after long effort on the part of those who felt aggrieved by the law as it stood, an act was passed severing all

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This fundamental principle explains the law passed at *Newe-Towne* [Cambridge], March 3, 1635-36, as follows:

"Forasmuch as it hath bene found by sad experience, that much trouble and disturbance hath happened both to the church & civill state by the officers & members of some churches, wch have bene gathered within the limits of this jurisdicçon in an vndue manner & not with such publique approbaçon as were meete, it is therefore ordered that all psons are to take notice that this Court doeth not, nor will hereafter, approue of any such companyes of men as shall henceforthe loyne in any pretended way of church fellowshipp, without they shall first acquainte the magistrates, & the elders of the greatr pte of the churches in this jurisdicçon, with their intençons, & have their approbaçon herein. And ffurther, it is ordered, that noe pson, being a member of any churche which shall hereafter be gathered without the approbaçon of the magistrates & the greater pte of the said churches, shall be admitted to the ffredome of this commonwealthe."— *Records of Col. of Mass. Bay*, vol. i., p. 168.

"Whereas the way of God hath always beene to gather his churches out of the world, now the world, or civill state, must be raised out of the churches."—John Winthrop. *Reply to Vane's Answer, etc.*

"None are so fit to be trusted with the liberties of the commonwealth as church-members; for the liberties of the freemen of this commonwealth are such as require men of faithful integrity to God and the State, to preserve the same."—John Cotton. *Answer to Lord Say and Seal, etc.* Hutchinson, vol. i., p. 436.

"Viewed from whatever point of observation, the civil power during those early years was only a convenient, or perhaps we should call it necessary, arrangement whereby a company of intelligent and pious people grouped into a number of affiliated churches, were working out a great religious problem."—Clark's *Cong. Churches in Mass.*, p. 68.

"The English *Magna Charta* restricted the right of suffrage in the choice of their own representatives in the Commons to *freeholders*. Puritanism restricted the right of suffrage to *Christians*. It tried to evolve a State out of a Church. There have been many more fanciful, many less inspiring aims than this, proposed in the great schemes of men."—*North American Review*, vol. lxxxiv., p. 453.

"The conception, if a delusive and impracticable, was a noble one. Nothing better can be imagined for the welfare of a country than that it shall be ruled on Christian principles; in other words that its rulers shall be Christian men — men of disinterestedness and integrity of the choicest quality that the world knows, — men whose fear of God exalts them above every other fear, and whose controlling love of God and of man, consecrates them to the most generous aims. The conclusive objection to the scheme is one which experience had not yet revealed, for the experiment was now first made."—Palfrey. *Hist. New England*, vol. i., p. 345.

"The Church *instructed* the town, and the town *provided for* the Church."—Newman's *Rehoboth of the Past*, p. 16.

[5] The usual conditions on which early grants of townships were made, were that a sufficient quantity of land be reserved for the use of a gospel ministry, and of a school.—See Washburn's *History of Leicester, Mass.*, p. 9.

Johnson, in his *Wonder-working Providence*, (A. D. 1654), says that "it being as unnatural for a right New England man to live without an able ministry, as for a smith to work his iron without a fire," therefore, the people delayed "seating themselves" in a town estate, until they "came to hopes of a competent number of people as might be able to maintain a minister." (p. 177.)

A "meting-house place" was usually nearly the central lot upon the ground-plan of the town, and among the first town votes involving expenditure were usually those for the erection of a meeting-house, and the support of a pastor.

[6] See *Records of the Colony of Mass. Bay*, vol. iv., part ii., pp. 117, 118.

[7] See *Christian Examiner*, 1830, p. 3.

) the election of the officers
se By-laws require, in the
ich they fix, and in all things
ture course by them.

les for joint action of the
l Parish. These will be next
' adoption after the parish is
ized. They should be brief,
and simple, yet sufficient to prevent any possible misunderstanding or collision between the two bodies.[12]

) shall hereafter become owners of
neeting-house.

II.

ng officers and standing committees
m annually, by ballot: —
s. — First, a clerk, who shall be
p the records of the society, notify
eetings, and preside at all meetings,
or be chosen.
reasurer, who shall issue the bills
tes on pews, take charge of all mon-
; to the society, disburse the same
he direction of the prudential com-
report to the society at the annual

auditor, who shall examine the
counts.
G COMMITTEES. — First, a pruden-
e, consisting of five persons, to take
: meeting-house owned or occupied
y; to make such repairs as, from
, may be necessary; to provide for
lighting the house and chapel; to
sexton, fix his salary, perquisites,
nd generally to attend to the con-
society, with authority to expend
money as are not specially appropri-
ociety.
ommittee, consisting of the treas-
other persons, to sell and let pews

nmittee, consisting of two persons,
d the music, on the part of the soci-
ntly with a committee of three per-
osen for this purpose, on the part of
aid committee to expend only such
ey as may be appropriated for the
e prudential committee.

III.

meeting for the choice of officers
committees shall be held in the
—.

IV.

ber of the society shall be entitled
out no person, and no pew, shall be
ore than one vote, on any occasion.

V.

n pews shall be collected quarterly
s of ——, ——, ——, and ——, of

VI.

f pews shall be given on such terms
shall direct, and shall be signed by
the treasurer, countersigned by the clerk, and sealed with the corporate seal of the society, which the treasurer is authorized to affix.

VII.

The pastor and deacons of the —— Church, for the time being, shall grant the use of the meeting-house as they may judge expedient, for all religious meetings properly so called: but for all other meetings and purposes, the right to grant the use of it shall rest with the prudential committee.

VIII.

The clerk shall, on application made to him, in writing, by any five legal voters in the society, warn a special meeting thereof, by causing notice of the time and place of such meeting to be given from the pulpit on the Sabbath, or by sending written or printed notices of the same to each pew-proprietor; notice, in one of these ways, to be given at least seven days before the meeting. The notice of a special meeting shall, in all cases, specify the particular business for which the meeting is called.

IX.

No alteration shall be made in these By-laws, unless the same shall be agreed to by *two-thirds* of the members of the society present, at a special meeting regularly notified for that purpose.

[12] The following is a form in use in a recently formed Massachusetts parish:

RULES FOR JOINT ACTION OF THE —— CHURCH AND SOCIETY.

I.

Whenever the —— Church and society shall be destitute of a settled pastor, and a new one is to be obtained, a joint committee of the Church and society, consisting of seven persons, of whom four shall be chosen by the Church and three by the society, shall provide a supply for the pulpit, and take all necessary measures to that end. The Church shall have the right, in all cases, to select a pastor (or colleague pastor, when it may be deemed expedient by the Church and society to settle a colleague pastor), to be proposed to the society for its concurrence. If it shall concur in said selection with the Church, a call shall be given by the Church and society jointly, to the person selected; but if the society do not concur in the selection, the Church shall select again, and so again, from time to time, until the Church and society shall agree in a choice, and when so agreed, a call shall be given to the person so selected, by the Church and society as stated above; that is, jointly.

II.

The amount of salary to be given to the pastor shall be fixed by the society.

III.

Temporary supply of the pulpit, during the

The question sometimes arises as to the *status* of a pastor concerning whom a difference of opinion exists between the Church and the parish, to that degree that the parish vote to terminate his relation, while the Church have taken no action in regard to it; such a contingency being usually unprovided for in any rules of joint action. Several cases have arisen under the uncongregational and inexpedient "three" or "six months' notice system," where the parish have given the "notice," without immediate concurrent action on the part of the Church.

It is obvious, to a moment's thought, that the power of the parish thus to terminate the contract, must depend entirely on the terms of settlement. If the pastor was settled in the old and ordinary manner, such a vote of theirs is not worth the paper on which it is written. If he was settled on the "three" or "six months' notice" plan, their vote — if the terms of the notice are properly complied with — *does* ultimate his legal relation to them, and terminate his claim for salary; and must almost inevitably draw after it, sooner or later, such action on the part of the pastor and the Church, as shall complete the severance.[13]

absence or sickness of the pastor, shall be provided by the pastor and deacons of the Church, and the bills of necessary expenses incurred for that purpose shall be submitted to the prudential committee of the society, and, when approved by them, shall be paid by the treasurer. By the word "Church," herein before used, is meant all male members of the Church in good and regular standing, of the age of twenty-one years and upwards.

IV.

A committee to regulate the matter of singing and of Church music shall be appointed jointly by the Church and society (annually), three persons by the former, and two by the latter.

V.

No alteration shall be made in these rules, on the part of either Church or society, unless the same shall be agreed to by two-thirds of the members of each, present at special meetings, regularly notified for that purpose.

[13] In the year 1829, Rev. S. Nott, Jr., was settled over the Congregational Church, in Wareham, Mass., the parish voting that "the conditions under which the parish agree to settle Mr. Nott, are that Mr. Nott shall have the liberty of dissolving the contract by giving the parish six month's notice, and the parish reserve the liberty of dissolving the contract by giving Mr. Nott six months' notice." On the 7th March, 1842, the parish, regularly convened, voted to give Mr. Nott, "notice that his connection with said parish be dissolved at the end of six months from this date."

Concerning this, Messrs. Zechariah Eddy and Timothy G. Coffin — then the two ablest lawyers of Southern Massachusetts (the former a hearty, devout, and eminent Congregationalist) — said, in giving a legal opinion upon the matter, — "Thus *all legal civil relation* between them, was at an end. There was an ecclesiastical relation still remaining, which has indeed a very slight hold upon the parish, being nothing but what the law of courtesy and Congregational usage provide for the benefit of a pastor who leaves his people, in order that his ministerial and Christian character may not be thereby injuriously affected. . . . . The *parish* have no reason to wish for an Ecclesiastical Council, in a case like this, when the contract for settlement is dissolved in pursuance of their express agreement with him, and if *he* does waive, or suspend, his request for a Council, no law, human or divine, will allow a man to obtain an advantage from his own negligence or neglect. . . . . If he made an agreement which dispensed with the action of the Church, the Church may complain, but *he* is estopped, and his mouth is shut. . . . . It has been said that an act of the Church, assenting to the vote of the parish, was necessary. Not so, in respect to this civil, or legal, connection." — See "Legal Opinion." April 30, 1845, pp. 189–192. *Sixteen Years' Preaching and Procedure at Wareham, etc.* Boston, 1845.

See also the 2d Article in the result of the Manchester, (Mass.) Council, Dec. 9, 1857, dismissing Rev. Rufus Taylor — where it was held that his civil contract was terminated by his unconditional resignation to the parish of April 22d previous, and their acceptance of the same on the 6th of May; while he remained the undismissed pastor of the Church up to the result of council reached on the 16th Dec., 1857. — See *Congregationalist*, Jan. 1, 1858.

THE VISIBLE CHURCH.

BY PROF. J. M. HOPPIN, YALE THEOLOGICAL SEMINARY.

It is one of the peculiarities of this age to seek for the substance beneath the form, and to look for the test of whatever presents itself for our respect or obedience, in its life rather than its mode. This differs from the spirit of the age which preceded. It is a less formal, credulous, and perhaps less orthodox age than the preceding. It is open to the reception of new ideas. It is freer and more flexile in its spirit. For one, I love the spiritual truth, and feel afraid of the form, lest it degenerate into death and corruption. Our blessed religion is above all a spiritual religion, and chiefly concerns the condition of the heart before God. But in this age's philosophical contempt of the form, and its earnest desire to come at the interior principle and life, it is in danger of breaking that simple mould, that beautiful and essensential body, in which God himself has set truth. The spirit must have a body for its manifestation.

The influence of the age may, perhaps, be seen in the interpretation not unfrequently given to an important passage of Scripture like the following: "he that believeth and is baptized shall be saved;" which is apt to be read "he that believeth shall be saved," whether he be baptized or no. There can be no doubt that he that believeth shall be saved; yet it is written "he that believeth and is baptized shall be saved." By refining upon these words, and coming at what we call their life and spirit, we might say, that the truth expressed is the necessity of faith for salvation; and that baptism, which is but a sign and symbol of the thing itself, is unessential. The Saviour's words stand nevertheless as they were spoken. They were the last words uttered by him before his ascension, in connection with the sending forth of his apostles to "disciple" the earth into his faith. "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It may perhaps be said, that because the injunction in respect to baptism is not repeated in the last clause of the Saviour's great command, it is therefore made of no effect. But does one divine word disannul another, especially when they stand in such immediate juxtaposition? Our Lord surely did not intend to deny in the last sentence, what he said in the first. The meaning, we think, is that baptism was instituted as the mode of formally entering upon that new life of faith which was to be proclaimed, — as that outward act, by which the inward faith of Christ was confessed and received. By baptism, he who believed, signified his belief in the saving name of Jesus, and was formally invested with Christ, and taken into the full privileges of his Church and kingdom. That this was the interpretation of the apostles themselves, there would seem to be little doubt. Soon after this, on the day of Pentecost, when three thousand souls were awakened by Peter's preaching of Christ, he said to them in answer to their inquiry, "what must we do?" — "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Was baptism thought unessential by Peter, and was not in fact the fullest gift of the Holy Spirit made to follow upon the baptizing of the penitent believers, as being the divinely appointed way of incorporating them into the Church of Christ? Thus Paul was baptized, and thus he employed the rite. At Ephesus, "finding certain disciples, he said unto

them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized unto the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." The plain inference is, that though these Ephesians were believers, they were admitted by a true baptism in the name of Jesus, to the larger and freer gifts of his Church and kingdom.

The epistles everywhere recognize this idea of baptism unto the fulness of Christ, as forming a divinely ordained way of entrance into the deeper privileges and riches of his Church. Paul wrote to the Romans: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life." In the epistle to the Ephesians there is that beautiful passage in which the Church is said to be sanctified by baptism: — "as Christ also loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious Church, not having any spot or wrinkle, or any such thing; but that it should be holy and without blemish." Yet, as Luther said, "water is not everything." In such passages as those which have been quoted, let it be clearly understood, that there is no magic power in the rite of baptism, and no inherent efficacy in the outward ordinance; that the baptism of the Spirit, the purifying of his inward and sanctifying influence forms incomparably the great truth; but that baptism, thus solemnly instituted by our Lord, and truly received by man, is not a divinely appointed mode of the thing it signifies, is by no means to be inferred.[1]

What has been said upon baptism, might almost equally as well apply to the sacrament of the Lord's Supper, also instituted by Christ among the last things for the perpetual observance of his Church; only that baptism is the initiatory rite of entrance to the Church, and the Lord's Supper is the rite of ever renewed communion within the Church, of all its members with their Head, and with each other. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body. For we are all partakers of that one bread." To believers, the partaking of Christ's body by faith, in the Last Supper, is an indispensable and precious obligation. These remarks lead to the simple truth, that *what is called the visible Church, with its divinely instituted ordinances and obligations, is indispensably connected with men's salvation.* Sometimes this is admitted in respect to the invisible Church; let us also affirm in respect to the visible Church, that it is divinely appointed for the work of human and personal salvation, and is in a true sense indispensable thereto.

It may do for the transcendental philosopher to talk of pure ideas, but even he is forced to admit that the idea must exist in some form, to be a true idea. We may conceive of a noble thought ly-

[1] The view of baptism which has been taken is substantially that of Neander in his "Planting and Training." It is also that of Clement, the French theologian, to whose excellent work, "Sur le Baptême," I am indebted in this essay. I do not know that it differs from the common evangelical view of baptism, excepting in so far as it gives a somewhat deeper meaning and significance. It is not a mere sign, or a bare symbol but a sacred act, which, if rightly received, is a divinely ordained way of grace to the soul.

a the mind and being useful there, far as it serves to expel a low or hought which might take its place; is that thought capable of accoming the good it is fitted to do, until press itself in some word or act, form of beauty or power? Had rchitect's conception of the dome at nce never been wrought into stone, become in truth what he said it d become, the Pantheon hung in rould it have moved men in every ince by its grandeur? Would the ive power of God have been a source ppiness to his creatures, or to himunless he had put it forth in the s of creation? Would the invisiod have ever been made known or able to us, if he had not come to us a Son, the manifestation of God, e actual death on the cross is the r of God unto our salvation? So ay speak of an *invisible Church*, and is a deep truth we mean to convey is language; but do we not really by the "invisible Church," the true ch, or the spiritual Church? Emd in this sense, the term is a useful Thus there are many who are aptly of the visible Church, who are ruly of the spiritual Church. The tures do not speak of an invisible ch. Even that passage in Colos- which is applied to other things, by him were all things created are in heaven and that are in earth, e and invisible," refers to those nly beings or inhabitants, who are et perceptible to our sensual na- . The Scriptures speak of "the ch," "the Church of God," "the ch of Christ." They speak of it as —one and indivisible. They de- its outward form — its sacraments, ip, ministers, members, and order; ts inward nature — its faith, purity, ss, and perpetual communion with But is not the Church on earth n heaven, in a true sense of the a "visible Church," — visible to those organs of perception suited to earthly and heavenly natures? Neander says, "the outward and the inward, the idea and the appearance, are intimately connected, the confession as an expression of faith, the being in Christ as a reality, the being a professed Christian as a sign of inward communion with the Redeemer — 2 Cor. v: 17; and thus also the Church as the outward exhibition of the body of Christ, the fellowship truly established by the Spirit of God."[2] Therefore for one to talk of an invisible Church, who neglects the visible one, — for one to believe that he himself is a member of the invisible Church who is not a member of the visible Church, involves a practical difficulty; because he cannot by searching find this invisible Church, in the word of God or in the history and life of man, in earth or heaven; for all things in every place that belong to God manifest their praise and affection, confess their confidence and obedience; and they who have received Christ in the heart, must, by a law of this faith, express it in the mode and by the act he himself has appointed, viz: by being baptized into his name, and entering into the full life, service, and fellowship of his visible Church.

Some of the essential uses of the visible Church, in connection with men's salvation, we may perhaps even now be able to see.

1. It would be enough to say that because Christ established it, the visible Church is essential. Jesus instituted nothing that was not essential; and if he who introduced into the world a spiritual worship, also ordained the simple forms of the visible Church, these forms must be necessary for the highest character of a spiritual worship and life in the world.

2. But we may with reverence perceive that the visible Church is essential, in that it receives and concentrates the

[2] Planting and Training, b. vi., c. 1.

fullest gifts of the Holy Spirit bestowed by God upon a sinful but redeemed humanity. It forms the means of God's special spiritual communications with our race. The Holy Spirit is given through a willing reception of Christ as the divine way of forgiveness — as the appointed mediator. His heavenly influences may not be given freely to an unreceptive, unbelieving, and unconfessing world. His pure gifts would thereby be wasted. There must be some fit and sanctified receptacle for these gifts, from which they can flow forth over the world. This is that portion of humanity that is purified by faith, obedient to all the known commands and will of God, personally united to Christ in love, and thus prepared for the indwelling of his Spirit.

There are not many such favored portions of humanity, though the divine Spirit, in a more general sense, is immanent in all men. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." In the Church there is true spiritual union with God. There is a filial intercourse with the Father, and a constant inflow of his love and life. The Holy Spirit enters and abides in the bosom of a still imperfect and earthly but regenerated Church; brooding there as a dove, and bringing its chaotic elements into heavenly order and harmony. If the Church be thus the recipient of God, the abode of his free Spirit, where is there so high a communion on earth? "Truly our fellowship is with the Father and with his Son Jesus Christ." The Church really needs no man to join its communion in order to confer honor upon it; but rather affectionately invites him to come, and be himself washed of his defilements in the water of a true spiritual baptism, and raised to enjoy the fellowship of the Father and his divine Son.

If God thus dwells in the Church, then from and through the Church must go forth continual revival influences upon the world. What is a true revival? It is such a renewed interest, such an aroused and living faith in spiritual things on the part of believers, that those who are without also feel the lifting influence, and experience a strong and yearning anxiety for the realization of the same great eternal truths and hopes. Thus the Church is justly called, by an eminent revival preacher, "the world's gospel." God speaks powerfully to the world through the Church's new spirit of penitence, self-humiliation, love, righteousness, consecration, fervent prayer, and higher life in God.

8. The visible Church is indispensable to the salvation of men, as forming a permanent manifestation of the faith, and embodiment of the truth as it is in Jesus. It is the body of Christ on earth, or, as Neander expresses it, "the outward exhibition of the body of Christ" — "the outward visible representation of the inward communion of believers with their Redeemer."[8] Through the visible Church the peculiar truth of Christ is made known and maintained. Who would have preserved the word of truth in its purity, had there been no historic Church to hand it down from age to age? God's word in an evil world would have been like the lost books of Livy; or as containing a reproving and condemnatory word to the sin there is in the world, would have been buried out of sight and thought of men forever. But far more than this, how would the living word, the faith in Christ which comes through the spiritual reception of his truth, have been perpetuated in the human heart, without the instrumentality of a constantly testifying Church whose life never dies? God sometimes abandons a local or national Church that has abandoned itself, and has become materialized, and then faith

[8] Planting and Training, b. vi, c. 1.

leaves a people. The candlesticks of the seven churches of Asia were extinguished, and where has gone the apostolic faith that burned upon them? In like manner where Augustine preached, his faith strong and ardent though it was, has disappeared with the churches of Africa. Where the Church is in its purity, there the truth is always found in its purity and converting power. God can create life anywhere, — can make to him children of inanimate things, — but he has chosen to make the Church "the pillar and ground of the truth." In the Church Christ rules by the Spirit of Truth; and there as nowhere else, he is unfolded as the true "wisdom, and righteousness, and sanctification, and redemption." God gives the Church the test whereby to try the spirits whether they be of God. The wisdoms of the world are judged by her; and through her God imparts his higher wisdom to men. He works by means, and he has committed to the Church the great work of preaching. Upon the Church is laid the obligation of "holding forth the word of life" to all men. The world is to be taught the redeeming truth by the Church. The Church takes up the very work Christ left, for the Church permanently represents the life of Christ on earth. Therefore every member of this body of Christ has some Christ-like office, or gift, (charisma), that may be used in the Church's special work. No one may be a dead member. The beautiful manifoldness of God's plan in the unity of the Church, is nowhere more strikingly seen than here. Although all are not apostles, yet all in the Church, from the highest to the lowest, may preach Christ to those around them, and may advance his truth in the world. Every one's place and work in the Church is determined by the law of his own mind, or constitution, which in its free development would show God's purpose in his individual life. All humanity is to be sanctified for the Church's uses. "All things are yours," said the apostle to the Church. All the varied nature of man, all native talent and acquired skill, should be freely consecrated in the Church, and by the Church, to the promotion of the divine truth. While placing no undue or supreme reliance upon these human things, should the Church refuse the aid of eloquence, art, science, learning, in a word, any legitimate power and influence among men, for the furtherance of her higher objects? If the Church be indeed the kingdom of God in man, it should comprehend all human powers, and should enlist them in the service of their true Master and Redeemer. It should regard no power, no gift as worthless. It should leave no part of the nature untouched, undeveloped, and unsanctified. Must she tell a man like Alfred Tennyson, that to enter her communion he must break his harp and cast it from him? Can she make no use of his exquisite genius who wrote the oratorio of St. Paul? Must she refuse the special services of him who studies, or fights, or builds, or trades, or digs, in the fear of God and the love of man? The simple Truth accompanied by the Spirit, is the grand means of the Church's victorious progress; and it is true that Christ actually needs no human learning, skill, or power, to further his work. But he does not despise these things, and he does use them. And if they are really employed for his service, is it not better that it should be done openly and honestly, with a full and manly consecration of them to the Divine Master, than to make all possible use of them, and at the same time to heap all possible abuse upon them?

Our Congregational Church would, we think, be better able to meet the questions now pressing upon her, as to the use or uselessness of sound learning; the introduction or rejection of the æsthetic element in worship; liturgical or non-liturgical forms; the true character of preaching to meet the wants of the age;

[illegible]

[illegible] Congregational Church [illegible] any [illegible] organization [illegible] giving this organization any undue power it may strive for a more concentrated action and outward uniformity of operation, that carries with it somewhat more of dignity and practical efficiency. Protestantism itself may lack an element that Catholicism had in a false and corrupt working of it, — an element of concentration that gives power and impressiveness to the voice of the Church, and makes it felt in its utterances and acts as something approaching the infallible authority, word, and spirit of Christ. Congregationalism gives just that freedom that is needed to adopt all that is good in the past and to enrich itself from the widest experience and historical development of the Church.

[illegible] a family organization, [illegible] for the [illegible] and growth of the new life. The [illegible] the believing mind has hot [illegible] or should be [illegible] even in this life, in the Church. Here is a brotherhood whose union is likened to that which exists among parts of one body, that are not similar bodies brought together, but one interdependent body, through a common principle of life working from one centre or heart. They are "members one of another." The strength of one enters in and braces the weakness of another; the suffering of one thrills the sympathetic nerve of the whole body. When shall we realize the divine idea of the Church, as Christ planned it, and set it in the earth to be its glory and joy? It will be when not only the formal and hierarchical, but also the abstract and spiritualistic idea of the Church shall be done away; when it shall be a true and healthy organ of the love of Christ, and of the warm and uniting love of all its members for one another; when the undue power of the principle of individualism, — which though noble in itself, yet carried too far, becomes a selfish principle in the Church, shall be

diminished. In the primitive Church there was a real brotherhood, an active, and practical, and visible unity. The simple name of Christian brother was a letter of recommendation from one foreign land to another. Yet Christians still argue for the necessity of sects; they build up "snug little Zions of their own;" they love to live apart from each other; they censoriously assert their own views, as if there were no other intelligent and possible views of truth; they strive after purity and not also equally after charity. But in the highest manifestation of the Church, there will not be thus so many centres of life, or as many centres as there are individuals, as it is in the world, but only one. This family of Christ is not merely a Church society, but it has an organic family life, continuing from generation to generation, admitting into it every variety of mind and disposition, of taste and opinion, where this opinion does not assume any absolute or exclusive superiority, to the destruction of the family love. The cultivation of this *Church feeling*, would, we humbly think, be an element of power and success now greatly wanting in our Congregational body. This family is to exist and increase by children coming into it, as every family does. For the regular advancement and spread of the Church, we are to depend upon the baptized children of the Church, who are, according to our older and more profound Congregational idea, members of the Church. We are to bring them up in the Church, relying on the converting and sanctifying influences of the Spirit, and the strength of the baptismal covenant. Baptism, as applied to the children of believers, is a consecratory rite of deep significance to the child, marking him as one of the household of Christ, and pledging him, so far as human faith and obligation can go, to be Christ's forever. In this way the actual gains made by the Church from the world through individual conversions and revivals of religion in one generation, are not lost in another, nor the tide of God's grace suffered to recede through the Church's neglect of its own offspring.[4] Is our brother outside of the Church walls more to us than any other man? Do we take an interest in his family, do we endeavor to aid him in his daily life, do we go to him in time of trouble, do we show the Church-tie is operative to draw us closer to him, do we really love him more? Other denominations are apparently wiser and more successful than we are in this respect, though as a true Congregationalist, I would admit no necessity for this want as consequential to our system. Yet if we can learn anything from others, why should we refuse to do so, and continue to hold the visible Church relation so loosely, that in many instances it affects the spiritual as well as temporal prosperity of our denomination.

How beautiful would be a realization, or something like a realization of this idea of a unity of the Church which is visible, because it is the actual expression of the spirit of obedience to all the known will and ordinances of Christ, and of genuine love to the brethren. If only, in the words of Neander, "the consciousness of this higher unity and communion were retained, as Paul desired, this would be the most glorious appearance of the one Christian Church, in which the kingdom of God represents itself on earth;

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[4] Though all of Dr. Bushnell's forms of expression in his "Christian Nurture," may not be adopted, yet we believe that he has done a faithful and most important work in drawing the attention of the Congregational Church to the ground-work and starting-point of its true life and advancement, the spiritual nourishment and piety of its children. It has placed its sole dependence upon outside conquest, and not also upon a silent growth within itself. It has looked almost entirely to the conversion of adults, and forgotten too much the wealth of interest and depth of responsibility in the precious souls of little children committed by the Saviour himself to its charge, as the lambs of his fold.

and no outward constitution, no system of episcopacy, no council, still less any organization by the State, which would substitute something foreign to its nature, could render the idea of a Christian Church more real or concrete."[5]

To be baptized, and to become a member of this visible Church, requires, as we have seen, only the simplest penitent faith, the truly receptive mind that trusts Christ; for in the real reception of Christ, and in nothing else, the new life is communicated to the soul. Thus the eunuch who came up from the depths of Africa to enter at once into the Christian Church by baptism, may have lacked immensely in doctrinal knowledge, and still more in the education of the Christian virtues and life. "The terms of admission to the Church," Robert Hall said, "are the terms of salvation." To enter the Christian Church, does not call for the graces of the Christian character. These are the "putting on of Christ," the investing of the soul, after one has entered the Church, and come to the full privileges and life within. The building up of the soul in faith is for the *after* life within God's house and Church. How many may be languishing and dying without, from not understanding this first truth. In a land like New England, where there is such general intelligence in spiritual things, and where the full light of the Gospel has shined, it is more than probable that there are multitudes who are waiting to be clothed with perfection, before they have passed through the door of initiation. These should be already in the Church, and our churches shall be full. Their confession of Christ would probably at once develope in them the Christian life and hope.

If the truth be granted of what has been said in regard to the necessity of a visible Church, and its mighty influence upon the progress and very life of Christ's spiritual kingdom in the world, yet it should nevertheless also be added, — and our view of the visible Church would not be complete unless it were added, — that the time will doubtless come, when the outward and visible organization of the Church will give place to the inward life itself that it represents, and these forms, so simple and wonderfully corresponding to the needs of the soul will cease to be needed. The Spirit that they express is the real and abiding truth. If, then, the sacred rites of baptism and the Last Supper, the ministry, the preaching of the cross, the worship and offices of the visible Church, and the very word of Divine Inspiration, given and established as they were by the Lord himself, shall be no longer required, and shall cease to be, — how much more shall those outward forms of Church order and polity fade away, into which more or less of human creative and constructive skill have entered, whether they be called Catholic or Lutheran, Presbyterian or Methodist, Episcopalian or Congregational? These various aspects of the visible Church or others like them, may indeed continue to exist while the world exists, for there must always be a visible Church in the world, even though its outward unity seems thus marred and broken. And we cannot but believe, and we think that there is an important idea of progress and reformation in the truth, that as time goes on, there will be gradually more of outward as well as inward unity, and the harmonious proportions of the visible Church of Christ will appear, cleansed of these human defilements, errors, and deformities, that have heretofore destroyed its beauty and its power as the one body of Christ on earth.

[5] Planting and Training, b. vi., c. 1.

MINISTERS AND THEIR HOUSEHOLDS.*

BY REV. GEO. LEON WALKER, PORTLAND, ME.

I. Timothy, v: 10.—"If she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work."

THIS is one of the passages of scripture which afford evidence of a systematized arrangement of Church polity and benevolence existing at a very early period in the Church's history. It may be doubted whether we are in the habit of recognizing the full significance of these traces of a settled order, in the constitution and activities of the primitive body. In our New England recoil from ecclesiasticism we have, perhaps, lost sight of some of the signs which betoken, in that period, a very definite *method* in the procedures of the Christian fellowship; as well in reference to worship, to sanctuary and social duties, to charities and the whole fiscal apparatus of the Church, as in respect to Church government and the rule of faith. The phraseology of scripture on most of these points is undoubtedly very brief, but yet with equal confidence may it be affirmed to be intelligible and distinct; and plainly to indicate the original water-marks of a system, which can plead for itself both primitive usage and apostolic sanction. Among the settled arrangements of the early Church organization, none is more distinct than that which secured a temporal support to its ministry. The laborers in the gospel were to be cared for, as to their earthly interests, by those whose heavenly interests they endeavored to promote. When Paul, in a single instance and for peculiar reasons, waived his claim to such a return for his labors from the Church of Corinth, he intimates that he was waiving a right. This was a right he did not always waive. From some other churches he received recompense: "wages" as he is careful to call it, not alms. And Paul's practice in these instances is shown by many passages to have been the general one. Many injunctions in the apostolic letters are based on a uniformity of usage already firmly established in this particular. While, on the one hand, that the hire of the laborer should not be made a bait to tempt unworthy men into the ministry, it is enjoined that neither bishop nor deacon be "greedy of filthy lucre," it is, on the other hand, prescribed as the recompense of superior fidelity, that the "elders that rule *well* be counted worthy of double honor;" that is, double pecuniary reward. That the word translated "honor" is in this case to have this interpretation, is plainly determined not only by parallel passages in which it bears this significance, but by the reason assigned in this instance for the pecuniary distinction enjoined, viz: "thou shalt not muzzle the mouth of the ox that treadeth out the corn."

Nor was this provision for the temporal sustenance of the spiritual servants of the Church limited to its *man* servants only. There was in the primitive body (beside the simply destitute widows supported by the charities of the fellowship) an order of female laborers, officially recognized as supported by the Church, and devoted to pastoral service among the poor and sick, especially of their own sex, in the congregation. Such was

* A sermon preached before the Maine Congregational Charitable Society, at the annual meeting of the Maine State Conference, at Searsport, June 21, 1864, by Rev. Geo. L. Walker, Pastor of State Street Church, Portland, Me., and published by request of the society.

Phebe, of the Cenchrean Church; the bearer of Paul's letter to Rome. Such, in all probability, were Tryphena and Tryphosa, and Persis, who are praised for their "labor in the Lord." It is of such and of the proper criterion for admission to their number that the apostle is speaking when he says: "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." There was thus opened, in the early Church, to *women* (who were forbidden any active voice in the public assemblies) a field of effort congenial, useful, and peculiarly their own. To them was it appointed to carry the blessings of the gospel into humble homes, into rooms of suffering, into scenes where, according to the rules of social propriety then, and to some extent always, existing, man could not enter, or perhaps act with tact or advantage if he did enter.

For the sustenance and useful activity of both these orders of Church ministration, male and female, provision was made in the primitive assembly. Distinct and reiterated apostolic injunction laid it upon the unfolding organization as a law of its development and a condition of its success, that its spiritual servants be supported in their temporal necessities.

Nor was this arrangement a new one in the divine economy of religion. Under the Mosaic institutions essentially the same principle subsisted. The children of Levi had no portion assigned them in the division of the conquered land, because as God said to the rest of the tribes: "Behold I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift from the Lord;" wherefore "forsake not the Levite as long as thou livest upon the earth." And when the later dispensation of the gospel was introduced, and its earliest heralds were sent forth, this was the law of their going: "Provide neither gold, nor silver, nor brass, in your purses; for the workman is worthy of his hire." Nay, the Divine Founder of that new dispensation himself, was an illustration of this condition of its ministry. The head which had no pillow of its own, was pillowed oft-times by those to whom the Saviour's gracious words were precious: and "devout women" then, as ever, the gospel's truest exponents, and most faithful friends, "ministered to him of their substance."

And this, as it was not a new, so neither was it to be a temporary condition of the gospel's promulgation. The law of its extension however widely it was to spread, of its continuance however long it was to last, is set forth in this apostolic canon — free on the one side from Mosaic narrow explicitness, but equally defined upon the other, from all excuse for evasion — "Let him that is taught in the word communicate to him that teacheth, in all good things."

Now why was this law of the gospel's promulgation established? Why, among many other provisions for its extension, possible to be conceived of, was that arrangement adopted, which leaves the messengers of God's evangel of mercy to mankind, dependent for their earthly support upon those to whom that message is proclaimed?

The history of religion in the world, as well as the nature of the problem itself, indicates *two* chief reasons for the divine institution of this arrangement.

These two main reasons are, however, quite different in their character. They rest on different bases, and have, inherently considered, an unequal moral sanction. The one may be regarded as the economic reason, the other as the ethic. The one reason indicates why the arrangement we have seen to be established for the maintenance of the Gospel ministry, is an *expedient* arrangement; the other why it is a *right* one.

I. A very few words will set forth all I desire to say upon this first and economic reason, for devolving the support of the ministry upon the membership of the Christian body. Inportant as this reason is in itself, I mention it at this time, rather that I may not seem to have overlooked it, than with any purpose of fully setting forth its cogency. This reason is found in the *nature of the Ministerial Service itself, considered as the service of a permanent, self-perpetuating, progressive Institution such as is the Christian Church.* The kingdom of Christ was to be of slow growth in the world. However adapted to immediate and universal reception the gospel is in itself, it was in historic fact to win its way by gradual and laborious advance. The victory which was appointed to the Church was not to be an easy one. On the contrary it was to be a hard-fought battle reaching across centuries. New forms of opposition were to be encountered, new tactics of antagonism were to be met, in every successive age. Nay, the Church itself was to be led through the pathway of a varying inward, as well as outward experience. She was to be trained to a deepening and widening acquaintance with her own principles, both of doctrine and practice, so as herself to take on a most various character as the generations rolled.

Now to secure a leadership for a body having a destiny like this — a leadership adequate to the exigencies to be met, demanded a class of appointed and permanent laborers. This was not a work to be performed by raw and irregular endeavor. The men who were to guide the thought and direct the energies of a body like the eternal Church, could not be men to whom this labor was either the pastime or the occasional effort of existence. The task was not to be accomplished with the left hand, while the right hand grasped the plow or the rudder of life's common avocations. The best endeavors of the best men, would be only too weak in this wrestle with principalities and powers: and these too, put forth not remittently, but constantly under the direction of professional study and disciplined skill.

Where was such a class of men to come from? Without a perpetual miracle they could come only from the bosom of the Church herself; be appointed by her; be nourished by her; be dedicated by her to this special and life-long work. She must look on them as a peculiar order of her household, to be set apart from youth-time to the tomb, for the distinctive business of promoting her welfare; and as a necessary condition of that self-devotement to be supported by her in it. And as we look over the history of Christianity in the world, we see the practical vindication of this economic provision for the gospel's promulgation. Nay, we see its absolute necessity. I do not ask the obvious question, To whom but to those who have thus been dedicated to, and supported in, the labors of the religion of Christ, is the Church indebted for her great victories on the intellectual and social field of the past. But I ask, What would have been the condition of Christendom to-day, could we conceive the promulgation and defence of Christianity, to have been left to the spontaneous and sporadic efforts only of men immersed in life's common business and cares? In the dim eclipse, which such an extinguishment of the great lights of religious literature and social and moral intelligence would imply, the nations would be sitting Christless, besotted, pagan; and Christianity (could we suppose Christianity to have survived at all) would subsist only in a few souls, like a legend, and far away marvel of the past.

And this economic necessity for the liberal support by the Church of the laborers engaged in the Church's work, is not a by-gone necessity. Never was that necessity more imperative than in this day of multiplying books and increasing general intelligence. Ours is

a time when the gulf between the professional and non-professional mind, in many departments of enquiry, is rapidly bridging over. Subjects awhile ago discussed only in the study of the theologian, the library of the philologist, the museum of the anatomist, and the professor of geology, are now discussed in our weekly newspapers; brought before our youth in elaborate and sometimes infidel treatises, in our monthly magazines. And the Christian pastor who, in this day, undertakes to keep ahead of his people; to maintain, in any true degree, a position as a teacher and competent guide in the labyrinth of present popular thought, must do it at the cost of a devotedness to his work never demanded before. Less and less possible is it for him to be a man mixed with affairs, and concerned with matters of dairy and beef-cattle. Two generations ago a minister was not, perhaps, the worse minister, for excelling his parishoners in his crop of potatoes or the general culture of his farm. But now it is not merely that glebe-lands are no more; he has no time for glebe-lands, even were they freer than acres in Sahara and richer than the garden of Eden. The demands of his distinctive profession are becoming more and more arduous. He has scantier and scantier time to eke out, by collateral efforts, the deficiency of his direct support. He has to work harder, and look more steadily to the single source divinely appointed for his sustenance. And of course with the increase of this necessity on his part, the obligation comes back upon the church — both as the dictate of duty and self-interest — more liberally to sustain him in his work.

II. But I pass from this economic aspect of the arrangement made in the gospel for the sustenance of the gospel laborer, to a reason for this appointment which has, as I said, a more distinctly moral basis. The provision by which it is ordained that "he that is taught in the word, is to communicate to him that teacheth in all good things," is not founded on expediency only, but upon right.

And for this reason: A *faithful gospel ministry lays men under great obligations.* The earnest and life-long devotement of an order of Christian laborers to the specific business of unfolding and applying religious truth in a community, is a service to men, for which the temporal support of the laborer is, at the lowest estimate of its worth, only a just return. The ministers of the Church of Christ are not recipients of alms. They do not live upon the unrecompensed charities of society. Reckoning their characteristic services at their smallest value, and no humblest member of that brotherhood need blush to declare, that they have been cheaply purchased, by all that has ever been awarded in return. "The workman is worthy of his hire" said the Master, of the first messengers of his gospel whom he sent forth. And it requires no profound research into the history of every Christian century since he uttered that word, to discover that as a whole, and measured by the benefits which even in the darkest periods their lives have conferred on men, they have always been worthy of it. For if through the night of mediæval barbarism any gleams of a Christian day were preserved for men; if any relief from feudal tyranny, any succor for the down-trodden were known; if any lives were controlled by moral sanctions, and any death-beds cheered by immortal hopes; it was because even then there were truth-bearers whom the gospel animated and empowered. We do not defend the dereliction from the purity of their earlier devotedness which characterized the clergy of the long and weary centuries from Gregory to Luther. And yet even in those centuries, taking things as they were (and laying aside considerations whether they might not and ought not to have been better than they were,) even then,

I think the Christian ministry as a whole, might fairly have put the question to the nations, which Paul put ages before: "If we have sown to you in spiritual things, is it a great thing that we reap your carnal things?"

But it is not, thank God, by such centuries as those, that the value of the gospel ministry is to be mainly tried. In contrast with those which we properly denominate "dark" centuries, stand others, — a growing and henceforward we trust an unbroken company,— which are luminous with religious hope and social welfare. But why are they so? To what human instrumentalities has this auspicious contrast been owing? To whom among human toilers is this change to be ascribed? To many noble laborers, doubtless, of every country and station in life. But if to any one order of men more than another, this work is attributable — if one class has had in it a more direct, continuous, and effective potency than any other — that body of men into whose labors the world has entered and in which the world to day rejoices, is the Christian ministry. What department of human welfare is not indebted to them? What region of free thought is not wide for their explorations? What institution which blesses men has not been nourished by their care? What amelioration of the lot of man has not known their earliest solicitude and most persistant toil? What one good thing, social, civil, literary, economic, benevolent, does Christendom bless itself withal to-day, which is not in some substantial degree, at least, the fruit of their devotion, and culture and skill?

But it is, perhaps, in the early periods of a commonwealth, and the first formative years, of a new society, that the outward and more tangible advantages to a community of a gospel ministry, are most distinctly seen. It is in that stage of the life of a State, when other culture than that of the Christian scholar is comparatively rare; and benevolent enterprise, save what is the immediate offspring of piety, is almost unknown, that the worth of the ministerial order most conspicuously appears. New England's history is an inscription of indebtedness to New England's ministry. The communities on every hill-side of her territory show the impress of their hand. The very character of her people, their habit of thought, their manners and their tastes, bear witness to the benign energies of men who stood by the cradle of her public life, and moulded by their culture the infant commonwealth. However now a wider range of agencies may seem to be coöperating to give character to society, there is scarce a township of older New England which does not yet retain traces of an influence, which before lawyers became frequent, before newspapers had become more than rare and occasional visitants, before common-schools had become common, came forth from the study of the Christian pastor, who was often-times, for the little community in which he dwelt, practically lawyer, school-teacher, and fountain-head of intelligence, all in one.

In not a little degree is this true, also, of our own Commonwealth of Maine. Our State is indeed of later birth than some of the others. Perhaps the priority of those influences which originate distinctively with the clerical order of our early citizens, is not so marked as in the States of elder origin. But I should need only to call over the names of some of the venerable ministry of a generation gone by, to make manifest the fact, that with us, also, not a little of the fashioning of our civic and social frame has been the work of cleric hands. Nay, if I should seek to set forth the influences which give our commonwealth the character she bears among her sister States to-day,— in every trait of morality, intelligence, patriotism, and fidelity to the gospel and to humanity — I should rehearse, not names unfamiliar to more

youthful ears, gleaned from moss-grown tombstones and ancient church-records, but names we have hardly done uttering — Sewall, and Sawyer, and Ellingwood, and Maltby, and Tappan — not forgetting one[1] whose name is yet — and may it long be — among the living, whose apostolic countenance is a constant benediction on our gathering to-day. These men have been with us. Have they not been worthy of their hire? O noble Commonwealth, pride of thy sons; faithful and generous in this time of our country's need; strong, sacrificing, fearless, as the blood of thy children spilt on every battle-field of the war for God and humanity can testify, have not these men earned the pittance they received as the earthly recompense of their toil? Was ever dollar spent for Thee that reaped a richer return?

But standing before the society to which I speak to-night, I should be inexcusable if I did not remind you that these laborers labored not *alone*. The Christian pastor of our New England church is not a celibate. He goes not to his toil separated by solemn vows from all interests of family and fatherhood. He goes attended by a fellow-laborer, a partner of his privations whatever they may be, a sharer of his toils, one identified with him and with his work. Side by side with him through every generation of our Puritan story moves one, who — though over her head no prayer of consecration attended by imposition of hands was offered — has surely been faithful as he in the ministry of the word.

O not alone from the study of the preacher and the husband, have those influences come forth which have made the ministry a power. They have come from the Christian household where the wife and mother exemplified the patient graces of the gospel life, and whence she went forth to bear — if with a voice less loud, yet not less audible or persuasive — the consolations or allurements of piety to suffering or tempted souls.

The wives of New England's hill-side ministers! They are a class whose achievements have been seldom celebrated or sung. Self-denying, overworked, placed in a station of critical difficulty; tasking every virtue of prudence, every grace of humility; struggling, with scanty means, to preserve an atmosphere of refinement for the gospel's sake in a household where poverty makes narrow the ribbon and threadbare the coat; patient, zealous, benevolent; the angels of the bedside of suffering, the unfaltering helpmeets of the preacher of the word; — if ever there was a class whose virtues deserved the tribute of eloquence and reverent admiration, they are the wives of our country ministers. Sacred above apostolic benediction has been their ordaining to their work. The vision of one such comes up before me now, has been before me from childhood — never let me forget it till a mother's countenance fades from my dying memory — whose life-long work is set forth in the apostle's words as if written but of her. "She brought up children, she lodged strangers, she washed the saint's feet," yea, the feet of sinners, too, "she relieved the afflicted, she diligently followed every good work." And yet I do not speak of her as doing an unusual labor. She is but one of thousands who have worn themselves out in the past, are wearing themselves out now, in the cheerful, uncomplaining, labors of a rural pastor's wife. I say not these things to gain for them any false and commisserating sympathy. They do not ask for it. They would be the last to exaggerate their services or their trials. What they do they do for the gospel's sake; but if there is any such thing as obligation in the world, the world is under obligation to *them*.

[1] Rev. David Thurston, D. D., of Litchfield, Me., now a regular preacher, in his eighty-sixth year.

But now as we look out upon this body of gospel laborers, husbands and wives, preachers and ministers of the word, we naturally ask how has an obligation so incontestible been met? In what degree has the workman been accounted worthy of his hire?

It can surely be thought no severity of statement to say, that as a characteristic fact of New England religious history, it has been in an utterly *inadequate degree* that this obligation has been realized. "The hire of the laborer kept back" — I do not say by fraud, but by worse than thoughtlessness, by a narrowness not devoid of blame — "crieth" through all these generations. I say this the more freely as not being one having any personal wrongs to plead. I say it, however, as one who has from childhood seen, in his father's house, and in the households of scores of ministers on every side of him, the vivid and oftentimes suffering disproportion between labor and reward. It is the commonplace of all observation, that the village ministers of our land are poor men. Not a few of them are men who have hard work to make the ends of the year meet. Who, to do it, have to scrimp and curtail in both apparel and bread; who must cut off every superfluity above the bare requirements of decency; who have, not seldom, to carry the necessity for retrenchment into the education of their children, and the supply of their own intellectual need. They must refrain from the stimulating Quarterly, and renounce the new book upon some subject of deep practical importance to themselves and their people. They must take precious time which ought to be devoted to study or to parish labor, to eke out, by the tillage of a plot of ground, or the performance of some service aside from their distinctive work, the insufficiency of their support. So that many of them, thus cramped and narrowed in, are forced to experience that most disheartening of all convictions to a scholar and a man of high aims — the consciousness that they are dwarfing, year by year, in mental resource and in capability of benefitting men. Nor can this be otherwise so long as the ten years of expensive preparation for the preaching of the gospel shall not be accounted deserving of more recompense than often is given to the driver of an express wagon or the stoker of a locomotive.

But even over a landscape sombre as this, there comes oftentimes a shadow. The ten years of preliminary work have, perhaps, set the minister fairly in the vineyard. In a weedy and rocky part of it he is toiling hard. Years go by finding him still steadfast at his post, his faithful helpmeet at his side. But in these years the household has multiplied. Hungry mouths have opened, to be filled. Small feet have come, to be sheltered in shoes. It is hard work for the minister and his wife to pay honest debts and keep clad. But they have no thoughts of giving up. No; they are in for it for life. And they pray over their boys, asking God to make ministers of *them*.

But presently one of their voices stops praying. The minister, the husband, the father, the one earthly stay of the household, abandons his place. Snatched away by sudden disease, or slowly worn down by protracted and costly illness, he dies. And the little household, heartbroken, anxious, are left, if with a minister's blessing, yet with a minister's poverty. What though the life of that man laid the community under great obligation? That is a matter which does not reckon high in the estimate of assets before a Probate court. We believe, indeed, that Providence remembers the widow and fatherless; but after all a great, and on earth, an utterly undischarged indebtedness lies at the public door, in the name of that minister and his household. Such cases are not unfrequent. Every year adds to the

catalogue of them already written in the records of our youthful State.

And it was to meet, in some small way, this *undischarged debt* to the laborer worthy of his hire, by succoring his widowed wife and orphaned children, that the "Maine Congregational Charitable Society," was organized. It was with a glow of gratification that I was informed by an honored officer of this society, that the first act of incorporation passed by the Legislature of Maine, was the act giving a legal character to this humane and Christian enterprise. Auspicious beginning of the functions of an infant commonwealth!

But although the work was thus fairly begun, and although its character can never have failed to commend it to the conscience of the Church, we have yet to deplore on this thirty-fifth anniversary of the society, a very limited interest in its operations in the public mind, and a very scanty treasury as the basis of its benevolent disbursements. After more than the third of a century's existence, its permanent fund amounts to only one thousand dollars. And so meagre are its receipts that the appropriation, to from ten to sixteen families, of the trivial sum of from fifteen to twenty-five dollars each, has annually exhausted its available resources.

Now why is this the case? I am disposed to attribute the chief occasion of it to a natural and an almost pardonable reluctance on the part of the ministry of this State to advocate a cause, which even in the most indirect manner looks toward the pecuniary benefit of families belonging to their own number. I read in the small receipts of this society, and in the limited knowledge of its very existence in the public mind, a tribute to the sensitiveness of the clergy of Maine to anything that has even a color of self-seeking. This is, I said, "almost pardonable," but I think not quite. It is a modesty which has extended too far. So far indeed has it gone, that even in the annual sermon before the Society (at the close of which the collection is taken which affords almost the only source of increase to its treasury) it has not been the custom to dwell at any length on the propriety, or the claims of such an organization. A sermon of a general character, with a brief and almost apologetic appeal for a contribution tacked on at its close, has been all which has generally been hazarded, in behalf of this Christian cause.

If I have departed from common usage on this occasion, it is because of a profound conviction that this modesty is uncalled for. The object is a just and sacred one, and deserves frank recognition and cordial furtherance. This cause ought not to beg in vain for a hearing before our Churches — Churches built up by the sacrifices of the men whose households pine in poverty of life's common comforts to-day. It is a plea with which no Pastor ought to blush to come before his congregation: Here are widows and orphans of men who died in the gospel service; died poor; died unpaid; died anxious for the dependent ones left behind them. Will you help them?

Whether now any change might with advantage be made in the management of this society it is not, perhaps, my place even to suggest. But I cannot refrain from offering one word looking toward a possibly increased vitality in the conduct of its affairs. Pastors are reluctant to bring this cause before their congregations. They perhaps ought not to be, but they are. Might not now the transfer of the management of this organization into the hands of a small and energetic board of laymen, be a feasible mode of securing its presentation through some other channel than the pulpit to the Christian public? An Appeal was made some months ago by two venerated officers of the Society (one of them its late honored President[1]) for

[1] Rev. Dr. Tappan of Augusta.

the raising of a fund for the permanent endowment of its treasury. It failed; and failed, I suppose, precisely for the reason that the responsibility for furthering that appeal was practically thrown upon exactly that class which has always been so reluctant in this case to assume responsibility and urge benefactions — the ministers themselves. Might not a change which would bring some of our State's large-hearted laymen into the work, result in a more auspicious manner?

Our Congregational Churches in this Commonwealth number nearly twenty thousand members. They belong to the better grade of society, in respect both to intelligence and wealth, in every community. Certainly, in a body of Christ's followers like this, there ought to be liberality enough, and money enough, if it could only be got at, to remove the reproach under which we rightly rest to-day, that there are among us families of faithful gospel ministers gone to their reward, who suffer for life's frugal necessaries of education and support. Our country promises to the humblest of her sons who is maimed or who falls in the war, a pension which shall be a solid though frugal reliance to him if he lives, or to his wife and children if he returns no more. It is well. Shame on the niggard heart that grudges one cent of that little annual boon which cheers the disabled hero or feeds his fatherless boys. But ought not the orphaned household of the deceased minister of Jesus Christ, who died penniless in the mighty work of the gospel of God, to receive at least *as much* as the family of the private who falls in the army lines narrowing around Richmond to-day? Ought not as certain and as large a hope, for those he leaves to the world's hard conflicts when he is gone, to comfort such a man's hour of parting and of agony? O, it is a pitiful thing to think how small a matter can make it easier for a brave and Christian man even to die!

But this society has never been able to give the recipients of its aid the pension of a humble soldier of our national arms. Yet their numbers are but few. They are not many who ask it. Nay, *they* do not ask it at all! This society asks for them what they claim not for themselves. Patient, humble, self-denying while their loved ones lived, they have not lost these traits now that widow and orphan gather about the grave-yard mound. It is in behalf of these uncomplaining but sorrowing ones that this society appeals. Once more it extends its hand in their stead. The desolate and the fatherless will feel, through all another anxious year, the answer your hearts give to-night.

QUID EST DEUS?

QUIS es ergo, Deus meus? Quid rogo, nisi Dominus Deus? Quis enim Dominus præter Dominum? Aut quis Deus præter Deum nostrum? Summe, optime, potentissime, omnipotentissime, misericordissime et justissime, secretissime et præsentissime, pulcherrime et fortissime, stabilis et incomprehensibilis, immutabilis mutans omnia, nunquam novus, nunquam vetus, innovans omnia et in vetustatem perducens superbos et nesciunt; semper agens, semper quietus, colligens et non egens, portans et implens et protegens, creans, et nutriens et perficiens, quærens cum nihil desit tibi. Amas, nec æstuas; zelas, et securus es; pœnitet te, et non doles; irasceris et tranquillus es; opera mutas, nec mutas consilium; recipis, quod invenis, et nunquam amisisti; nunquam inops, et gaudes lucris; nunquam avarus, et usuras exigis.—*Augustine Confess., I. 4.*

THE WITNESS OF THE CHURCH.

BY REV. A. L. STONE, D. D., BOSTON.

The full success of the apostolic ministry hinged upon the character of the witness which its disciples should bear concerning it before the world. If it found not its echo and confirmation in their holy living and evangelic working, though it were through Paul's own inspired lips and flaming zeal, its active and laborious mission were yet it vain.

The mightiest human power for the evangelization of men lies mainly dormant yet. The most puissant weapon of the Holy Ghost rests unsheathed in its scabbard. There it rests and rusts; and without it both truth and the Spirit are unarmed and unvictorious. This grand auxiliary of the truth, this pointed and conquering blade of the Spirit, this slumberous force yet to be roused and harnessed to the waiting car of salvation, is *a holy, harmless, unrebukable Church, shining with inward spiritual illumination, and holding forth the word of life.*

What the world needs to see, what each particular community must see, is the reality, efficacy, and divinity of the gospel attested by the witnessing lives and works of its confessors. There are here and there individual Christians who give out this testimony clearly and faithfully; but their witness, like the voice of the gospel itself, needs for its establishing, wide general verification from the whole Christian fellowship. The one great call of the Church in the world, and of each Church in its own sphere, is to lift up this shining, convincing attestation for all men to see and acknowledge. Till this be done conversions are few; the opposition triumphant. When this is done converts will gather to Christ as "clouds and doves to their windows." When this begins to be realized in any community—Christians reviving, renewing their vows, returning to their first love, and putting on the garments of consecration, — it is the signal of arrest for the careless, thoughtless, crowds, and they come flocking to Jesus. I wish to urge this truth upon my Christian brethren of every community, that the work of saving men in your community is for *you* — the work of bearing this personal witness to the gospel in holy living and holy doing, showing forth in your own character and life the truth and power of the doctrine fo the cross.

When we speak of the gospel as a power in this world, the great power of God for the renewal and sanctification of the race, we speak of it as God intended it should come before the minds of men — *with all its appointed confirming witness faithfully borne.* The gospel cannot be separated from its evidences and yet do its appointed work. It is not complete without the divinely arranged attestation. It is of God; but men must see and be convinced that it is of God, by the witness which he has ordained, or it is to them an idle tale.

The gospel that is to save men, is not, then, simply the life and doctrine of Jesus as recorded by the four Evangelists, and repeated in substance in the apostolic epistles. This narrative of facts and this record of instructions are indeed made abundantly credible by the substantial agreement of these most competent witnesses. We go back to their testimony with unfaltering confidence for every presentation of those facts, for every statement of those doctrines, and are sure that we have the exact, unerring truth. It is written, too, with a wonderful clearness and simplicity, transparent to the feeblest intelligence, and with a beauty, tenderness, and pathos, not easily resisted by any heart.

It carries within it, also, being proved

and accepted as a true record, the unanswerable witness of miracles, and the assuring voices of prophecy. It cannot be set aside without first supposing that God would suspend the laws of nature, and that by a frequent interposition, to establish a lie, and permit wicked men, in support of their own imposture, to foresee and foretell the future hidden with him. But when this gospel comes to men on its practical errands, the real question with them is, not so much *Is it true?* but *Is it a power?* What has it done? Where are its trophies? Can it change the heart? Can it control the life? Does it empty humanity of its old base, sordid self, and refill it with nobleness, gentleness, and love? It professes to be a divine plan of restoring men to God's favor, and reinstamping the divine image; — does it do that? We want to see the proof in the effect. The Evangelists wrote long ago. The miracles and prophecies are of a far past age. There were converts of the early Christian times, some of whose biographies we have on these inspired pages. We should like to interrogate the life of converts with our own eyes, have them marshalled for our own observation and inspection, and learn what the gospel really is in these visible, tangible fruits, before we submit to its mastery.

It is not unnatural that this demand should be made, nor is it unreasonable. This practical demonstration upon points of inquiry supersedes and transcends all other kinds of evidence. It may even contradict and refute all other kinds, and of its own force carry our convictions to the conclusions which it sustains. Here we can see for ourselves; our hands can handle the evidence; the matter is tested, not on a stage removed from us by half the circumference of the globe, nor at a period in the remote hoary centuries, but here and now, where we stand, and while we look; and what can be more satisfying to us than that we believe the sight of our own eyes!

It is so much easier, too, to study these current lines, — to read the open pages of human character daily acted out, — to read as we run, — to master principles and purposes in the robust incarnation of action, than to go and closet ourselves with books, and be badgered by Greek and Hebrew idioms, that it is not at all strange that we should prefer the living transcript of Christianity to its original and more recondite literature.

It has pleased God to provide for this demand, and to ordain that this close, convenient, and impressive style of evidence, shall not be wanting.

It is thus declared to us by divine authority that *the Church of the living God is the pillar and ground of the truth.* God himself, the author of the truth, is its everliving guardian. But this guardianship he exercises not directly by his own power, but has laid as a solemn trust upon the Church. The stability and security of the truth are made to rest upon the Church as upon a solid and immovable foundation, "the ground of the truth." The truth concerning God and salvation is appointed to be upheld by the Church as a building otherwise frail and tottering, — is supported by the pillar upon which it rests. If the pillar be firm and strong, you may safely carry up the walls — you may hang the dome above, and the whole structure shall stand against all elemental assaults. Let the winds of heaven blow — the floods descend — and the fury of great tempests beat upon it; underneath is the unshaken pillar, and above the walls tremble not. God has lodged his truth in his written revelation. He has put his own name on the title page of that volume. He is working in providence to establish the principles of that word, but still before the world he challenges the Church with all her pillared strength to maintain that truth. She is to uphold it under all crushing pressure from without. She is to defend it against every assault; she is to preserve it pure. She

is to see that it suffers no harm in all the conflict with error and evil. This charge is laid on her. She is herself to be the strength and defense of the truth. The impregnable front of the truth in every onset is to be the living Church. Her work of defending and maintaining is not chiefly the construction of inviolable formulas — the editing of triumphant "apologies" — the pronunciation of councils, and the issuing of learned and ponderous Christian literature.

She herself is the vital point of attack and defense. The truth is to take no harm *through* her. She is to keep it mainly by living it in all its integrity. It is to become incorporate and incarnate in her life. It is to be her own soul, and dwell in her and animate her whole being — alive and safe because she lives — guarded as men guard their own life — every stroke at that life a stroke at the sensitive flesh and tingling nerves. The spirituality and piety of the Church are the equivalent of the soundness and completeness of the truth. A corrupt and decaying Church is the betrayal of the truth. A Church loose and lax, slumberous and negligent, has left its gates wide open for the entrance of the enemies of the truth and is responsible for all the havoc of their attack. By as much as God's truth is precious, and its purity is the hope of a dark and wandering world, by so much is the obligation of the Church to maintain and set forth that truth through all the shining transparencies of her visible living and doing, sacred and awful.

In the porch of the temple at Jerusalem King Solomon placed two pillars, the use of which may possibly have suggested the expression upon which we are dwelling. It is said that the prophets of Israel affixed their prophecies conspicuously in writing to those pillars, so that all the people who came into the temple to worship might see and read each fresh divine communication. Even such pil- [illegible] Christian disciples to be, not only as upholding the truth by their steadfast and watchful support of it, but as bearing on their very persons — in their spirit and temper, in their conversation and conduct, the legible handwriting of the Holy Ghost — writing the same things there that are traced on the sacred page, and holding up the writing more conspicuously for all men to see and read.

With this interpretation accords another Scripture on the same subject — that which addresses the disciples of Christ as his "EPISTLES," "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Prophets have written for men, and evangelists have written, and apostles have sent their letters unto the angels of the churches. Those writings are gathered and bound together for us in one volume — all the parts harmonizing, and the agreeing whole being our authentic revelation of the Divine will. But Christ has written his epistles also, not on parchment scrolls nor fragile slabs of stone — not in lettering and shading of ink, but on the living heart, with God's living Spirit. Here he has published what he would say concerning the work of the Spirit, the way of pleasing God — and saving the soul. The ideal of the new regenerate life, its principles, its spirit, its methods of meeting practical issues — its whole development is there fully and freely unfolded. It is not easy to explain the mysteries of the new birth in language. Nicodemus tried to comprehend it through that style of teaching in his night studies, but it puzzled and stumbled him. Christ shows it in these living epistles. He does not describe, he transcribes. He does not paint a portraiture: he constitutes a life. What is it to be born again? Read the answer from the fleshy tables of these renewed hearts. What changes of character wait upon the saving work of God in the soul? Read these lively writings — observe these accredited instances, and see the

answer, no longer in analogies and parables, but in the new life itself walking forth among men. So these copies are multiplied. They are distributed through families and communities. They go where copies of the other Scriptures never go. They mingle with all human fellowships and occupations, sitting at the daily board, walking the wharves of commerce, making compacts, and contracts with governments and stockholders, pacing the floors of warerooms, holding council with schemes of gain and covenants of political life. Christ scatters his epistles widely. And everywhere the Spirit's handwriting is upon them. Everywhere men read in them the divinest truths. Each page of daily life, is to show still newer and more convincing revelations of the inward work of renewing grace. They are lettered within and without, *epistles of Christ.* As their master and author was incarnate divinity, they are incarnate gospels. Men need not go to the book to learn what is the regenerate life; here it is nearer, clearer, more vivid, more impressive — all its terms harmonized — all its riddles solved — the gospel and its commentary in full, with practical observations written out at large — a polyglot bible — a reference bible — Christ's latest edition of what men are to know, believe, and do, in order to be saved.

Very important volumes these! Very precious! Carrying a momentous truth! Holding up the true doctrine of salvation to each inquiring soul, answering for all trembling lips that interrogatory that breaks out of the midnight darkness of a troubled mind, "Sirs, what must I do?"

This is the new gospel of Christ, the same old gospel in its new witnessing; the unchangeable truths in a clearer, nearer, and plainer type. This is that gospel that is to be preached in every sanctuary on the Sabbath day, and to be preached over and over again in every spot where a Christian sets his foot, hallowing a new sanctuary for the faith, and making every day holy time. Christ has provided this practical, visible demonstration to answer men's questions as to religion, truth, and duty, and warrants them in testing and interpreting the written word by these visible lives.

Are the truths of the written word real and vital? Christ refers the inquirer not to Isaiah, and David, and Paul, but to the man at his side, a disciple of the faith, a walking transcript of its teachings. What is the testimony which the witness gives? Does he live and walk as in the midst of eternal things? Is he penetrated with a divine life? — does it softly flow out from him in all his contacts with his fellow-men? — does it season his speech?—does it tone his voice?—does it soften his manner? — does it make him pure, gentle, and lovely? — does it steady him like a rock in temptation, and build in him principles like the pillars of heaven, not to be moved? The witness gives constant answer, though he never opens his lips, and a thousand eyes read chapters in this gospel all the day long.

How much does the new life mean? How deep does it go? How broad its domain — how controlling its power? The answer is not with old records and lives that have passed away. It is with the familiar names of our hourly fellowship, — names that Christ has written down as his witnesses, and appointed to testify. And men look into their hearts to see *how deep* the life goes, whether it penetrates down through all the old strata of hardness and selfishness quite to the bottom;— whether honesty, truth, sincerity, and tenderness, dwell there at home, and from such a fountain how far the streams flow forth, and how well they keep their character. And if any of the witnesses refuses to be so searched;— if he bids men turn their prying eyes away, he refuses to fulfill the very office to which Christ appoints him. Men have a right, by that appointment, to search and to investigate, and probe, and cross-question, and sift him quite to the bot-

tom, to know fairly and fully from him what this new indispensable transformation really is. If he say when any observer shakes his head at any demonstration, "You can't pronounce upon me — you can't see my heart," he condemns himself, most likely. Men ought to see his heart and to have no difficulty in seeing it. He ought to be transparent. If all is turbid and opaque in his breast, it has n't a good look. His thoughts and motives ought to be clear and pure at the bottom of his soul as the golden sands of Lake Horicon far down through the crystal waters. You can't see to the bottom of a muddy pool. If you could, you would only see slime and wriggling eels. But men ought to be able to see to the bottom of a Christian's heart.

When we speak of a preached gospel as God's elect agency for pushing his spiritual conquests, we mean still this gospel with its living witness, else it is practically no gospel. It is a myth. It is a beautiful fable. It is a dreamy allegory, a poetic ideal, not a transforming, recreating power.

It is preached as producing in human character the elements of meekness, patience, purity, truth, unselfishness, unworldliness, gentleness, and love. *Does* it produce these elements? Where can they be seen? Show them to us. How far does it produce them? What is the type and pattern? When have we fulfilled this new idea? Christ calls upon his witnesses. The preacher must point to the witnesses. The echo must give back his voice, or it will have weight with no hearer.

Many a fair portrait of the Christian life is drawn in the pulpit. The colors and lines are all borrowed from the word of God. The finished pictures are held up for men to gaze upon and to study the features, which they are told they must possess or they cannot be citizens of heaven. The Christian life is a life that forsakes sin; that is one grand characteristic; that makes one picture, and it is hung up. It is a life that follows Christ. Another picture. It lives above the world. That is framed and put in this gallery of art. Its conversation is in heaven. It loves God and man. It is not puffed up. It doth not behave itself unseemly. It is not easily provoked. It suffereth long and is kind, rejoiceth not in iniquity, beareth, believeth, hopeth all things. Beautiful pictures — lovely faces! And another may be added every Sabbath day. *Whose portraits are those?* the world inquires. Who sat for each of those sketches? Are those the faces of *living* men and women? Yes, answers Christ; these are the likenesses of my disciples. Where, Lord? Yes, answers the preacher, the men whom you know as believers in Jesus are the originals of these painted countenances. What if he cannot convince the world of that? What if the world offer to take the pencil and draw what it sees and knows of those same originals, and ask permission to hang the real portraits by the side of ours. What if the resemblance be most dim and shadowy? What if the contrast in most features be most striking and positive!

Oh false, false witnesses of Jesus! Oh poor, betrayed gospel! Oh powerless preacher! Oh pallid pictures of the Christian graces, all bloodless — not one drop of the red current of life in any vein! Is this the gospel to be preached for human salvation? Is this the witness that convinces and persuades men of the reality of a Christian life? Is this the work of the Christian ministry and the Christian Church?

Oh Christian brethren, shall we accept to-day the exhortation of Paul? "*Be blameless!*" In God's sight and in man's, free from wrong, giving no occasion of just complaint to any who know us, furnishing no matter for a secret condemnation of us with those who watch our lives. "Harmless!" untainted with evil, and inflicting none, the least injury

upon one of all our fellows, living as children of God! Without rebuke, provoking no condemning criticism — not one word or sign of reproach; our lives clearly and unmistakably contrasted with all the crooked and perverse ways prevailing round about us; *shining lights*, ourselves divinely illumined with truth and love, and shedding where we move an effulgence that shall show man at once the deformity of sin and the beauty of holiness — the dark snares of the way that leads to death, the entrance of the narrow path of life. "Holding forth the word of life" by a pure example, by all steady consistencies of principle, by all secret charities of beneficence, by faithful warning, by winning entreaty, by visits of rescuing Christian love, by all assiduous personal endeavors that can commend the gospel of mercy to an alien soul. Ah, if this were the witness that followed every gospel sermon! If the Sabbath began with this truth preached, and each succeeding day enforced it by corresponding Christian lives — if all gainsaying were silenced by this indisputable, visible, manifold confirmation of the gospel message — it should no longer be asked, either in sorrow or in scorn, "Why is the preached truth of God so ineffectual?" It must be seen that the gospel builds up a character and a community separate from those of the world. Separation is the test and the sign of the gospel's genuineness and divineness. The world knows its own principles, practices, and habits. Does the gospel produce anything different, so radically different that it constitutes another type of society? Are those whom it influences separated from their old selfish, greedy, tricky life — and separated just as far from the accepted standards of mere worldly living — separated from the world, not in place or isolation but in spirit and purpose, and the self-seeking tenor of their lives? Let it be seen that converted men go over to a new life — that old things, namely, the staple controlling things of their daily experience are passed away, that all things are become new — and the world's conscience is touched, the world's eyes are opened, the world's homage is secured. A power is raised up to change and bring the world over too.

Take, then, every message of God's word that he sends to you, and hold it forth *in your daily living*. Seize every light kindled in the sanctuary, and bear it out and let it flame wherever you walk, upon the darkness of the world. Be yourselves the more eloquent exemplars of the truth! Let no presentation in doctrine of the new regenerate life, its nature, its development, its power, receive its contradiction when the hearers look to you to see if the spirit's working have been truly set forth. Oh be faithful witnesses for Jesus, be true epistles of his Gospel. Lift up your light that all eyes may glisten in its healing and guiding rays!

This is your great calling, be in your lives holy, harmless, unrebukable, light bearers, gospel preachers in the community, and beyond all other devices, hereby will you win souls to Christ. It is the conviction that Christianity is *real*, *solid*, *genuine*, that is wanted. Make that conviction by what men see in you as a confessor of Christianity, and you have done a mightier and more prevailing work for their salvation than is possible to you beside. This is the enterprise that lingers. This is the more effective Christian working, without which a busy, bustling system of measures is worse than useless. Oh, if it might be realized everywhere! It is a work for every one. It is a responsibility for each soul. There can be no difference of opinion about this. Sons of God, live for God! Seek holiness before activity; to be lights before you run. Your pure witness will preach, how divinely! A thousand Christian preachers here all holding forth in a shining daily conformity the word of life!

Then shall the Church know and wield her power. Then shall she "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

PSALM XXIII.*

THE Lord to mee a ſhepheard is,
want therefore ſhall not I.
2 Hee in the folds of tender-graſſe,
doth cause mee downe to lie:
To waters calme mee gently leads
3 Restore my ſoule doth hee:
he doth in paths of righteouſnes:
for his names ſake leade mee.
4 Yea though in valley of deaths ſhade
I walk, none ill I'le feare:
becauſe thou art with mee, thy rod,
and ſtaffe my comfort are.
5 For mee a table thou haſt ſpread,
in preſence of my foes:
thou doſt annoynt my head with oyle,
my cup it over-flowes.
6 Goodnes & mercy ſurely ſhall
all my dayes follow mee:
and in the Lords houſe I ſhall dwell
ſo long as dayes ſhall bee.

LINES FOUND IN SIR WALTER RALEIGH'S BIBLE.

EVEN such is time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days!
But from this earth, this grave, this dust,
The Lord shall raise me up, I trust.

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* Reprinted, by the kind permission of Mr. J. K. Wiggin, dealer in rare works, etc., 13 School St., from his copy of the "Bay Psalm Book," A. D. 1640.

INDUCTION INTO THE MINISTRY.*

BY REV. JOHN E. CORY, NORTH WRENTHAM, MASS.

WE need not premise concerning the importance of this subject, or the necessity that the ministry should be kept pure; it will be acknowledged that on this the hopes of the Church and of the world greatly depend. We propose to offer such thoughts as have presented themselves to our own mind.

What is the Ministry?

This word is used in a wider and in a narrower sense. Thus, when one has been "approbated" by his Christian brethren, and sent to try his capacity as a preacher, he is called a "minister," in the common use of the term, from the fact, perhaps, that he is engaged in a certain kind of a work, like that of the regularly constituted ministry. But, though one who is merely a "licentiate," is, in this wider sense, called a minister, still it seems to be considered that he has not fully assumed the office, from the fact that he is never called by the name of "Reverend," which would, doubtless, be done, if it was felt that his entrance into the sacred office was really complete.

The narrower sense is that in which the word refers to a certain special, distinct office, order, calling, or profession. We often find recognized a distinction between a "preacher" and a "minister." Hooker, 1648, Survey of Church Discipline, says, "A man may preach as a gifted Christian without pastoral power." Eaton and Taylor, 1645, Defence of Sundry Positions and Scriptures, say, "Gifted men, not ministers, may preach." The Apology of the English Church at Amsterdam says, "Discreet, faithful, and able men, though not yet in the ministry, may preach the gospel and the whole truth of God." Other authorities to the same point might be quoted, showing that this distinction is held. They show that, among the fathers of New England, the ministry was regarded as a distinct calling or profession, and that the mere fact that one was engaged in preaching did not therefore constitute him a minister.

What is a call to the Ministry?

Here we may distinguish an *internal* and an *external* call — a call of the *spirit*, and a call of one's *brethren*.

The internal call, or the call of the spirit, is an impression on a person's mind, which he feels to come from God himself, through the circumstances of his life, or the emotions of his soul, telling him that he ought to engage in the labors of the ministry as his life-work. He must be conscious of a love for the work itself, not looking merely at the distinction that the position may give, or the fancied ease and opportunity for quiet study that it may bestow, or the emoluments that he falsely supposes it may grant. He must feel that unless he shall engage in this work, he can not give the answer of a good conscience toward God; he must say, as did Paul, "Necessity is laid upon me: yea woe is me, if I preach not the Gospel."

Mr. Barnes paraphrases these words thus — "I was called into the ministry in a miraculous manner; I was personally addressed by the Lord Jesus; I had a direct commission from heaven; there was no room for hesitancy or debate on the subject, and I gave myself at once and entirely to the work." He then adds, "Probably none now have evidences of their call to the ministry as

* Read before the Taunton Association, at East Attleboro', Mass., July 27th, 1864.

Then shall the Church know and
her power. Then shall she "look
the morning, fair as the moon,

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fro

who intends and resolves to work of life. It may be that ristian may be endowed with and deep love for souls,— ble to address others in good language, and that much good ult from his efforts;— but it ence follow that he is to be to go among the churches, the position, and do the work ar pastor. If he labors in the rk, it should be as the assistant ar pastor; otherwise he must ded as infringing the general the churches of the Congre- order.

can it be thought, that such a uld go from place to place as a d Revivalist. His aim, though not be aware of it, and he may wish to save souls — his aim will count as many converts as possible. he will adopt a style and present s especially calculated for present Many may be roused, many may ruly converted, but in a few weeks aves them and goes his way; and if he place no stated pastor is found, to care for the new converts, they soon wander, will pine and dwindle, it may be, that the last state will be rse than the first.

Nor should one be encouraged to en- this work who intends to give to it e Sabbath alone, while the week time reserved for his own use. He may be ble to draw the attention of an audience: hey may desire to listen to him, merely s an intellectual gratification, or that they may have a pleasurable feeling while he is playing on their sensibilities; hence he will have repeated invitations to preach in vacant pulpits. But he is engaged in a business which he greatly dislikes to leave. Hence he makes some species of compromise. He either goes into the work without any authority in the form of credentials,— and the churches can be found that will receive such a one without any inquiry, or even when they know the fact; or he goes before an association and passes an examination, and they regarding his case as an exception, (and such exceptions are usually allowed to pass, because they greatly dislike to say, No,) give him their approbation, and he is allowed to engage in preaching as a mere by-work, crowding himself into the place of those who have given themselves to the work for life.

It cannot be doubted, that the result of allowing men of this fugacious stamp to follow the work of preaching, has aided greatly in bringing disgrace on the ministry, lowering the becoming dignity of the sacred office in the estimation of the world. These remarks, *mutatis mutandis*, will apply also to some who, having left the ministry for a secular calling, still like to fill an occasional pulpit.

How shall one enter the Ministry?

Shall it be by mere *experiment?* The usage of the churches, and the nature of the case, both lead us to answer this question in the negative. More is needed than that one should go and make the trial, the experiment, for himself, without authority from others; the purity of the ministry cannot thus be preserved, and the sad scenes witnessed in past years would be repeated among our churches. But it is to be feared that the churches are tending in this direction; that they are given to hearing any one that can work on their feelings, whatever may be his other qualifications or attainments; that they will run after such men, whereas "their strength is to sit still," and look to "the standing order."

Suppose, for example, that one who is engaged in business, goes forth on the Sabbath, calls a people together, addresses them on the most important subject that can engage the attention of immortal beings, and then leaves them during the week, that he may engage in the duties of his secular calling, going in

a few weeks, to repeat the same performance in another place. Can such an one do as well as he who is dwelling with a people, who has been solemnly set over them in the pastoral work, whose heart for life is in this work alone, and who feels that their interests and his are fully identified? Is it not such ubiquitous men that have brought contempt on the ministry, and injury to the churches?

Shall it be by mere *Examination*? When one has been examined by an association and has received approbation, is he therefore and thenceforward a minister, with all the rights and privileges pertaining to that profession? In theory he is not; he is now called a candidate for the ministry; the association have merely said, that in their view, he is qualified for the work, if any shall see fit to invite him to enter the sacred office among them. In practice he is not; for it is held, with few exceptions, that he has no right to administer the sacraments or unite persons in marriage.

It is the recognition of this fact, that he is not yet in the ministry, that has led to that uncongregational way of ordaining to the ministry at large. For some reason, the candidate does not wish to enter a settled pastorate, but still wishes to possess all the power of a pastor; or the Church do not wish to take him as their pastor in a fixed relation, but still would like, for the sake of convenience, that he should be empowered to administer the sacraments, and do all the work of a pastor. Hence a species of unsettled settlement is made, a spiritual concubinage is formed; he is ordained to the ministry without pastoral charge.

Shall it be by *Ordination*? Ordination may be regarded as consisting of two parts — election and imposition of hands. Of these, election is, or was, considered as far the more important; in fact, the fathers of New England debated greatly whether imposition of hands is necessary or even allowable. That election is indispensable, is argued from the fact that, in the New Testament, where our translation speaks of "ordaining" to the work of the ministry — such translation having been made under prelatic influence — the original signifies "election by the stretching forth of hands."

The fathers of New England held that ordination must be to a particular Church by election. Cambridge Platform, 1648, chap. ix., sec. 2, says, "this ordination we account nothing else but the solemn putting of a man into his place and office in the Church, whereunto he had a right before by election, being like the installing of a magistrate in the commonwealth. Ordination, therefore, is not to go before, but to follow, election. The essence and substance of the outward calling of an ordinary officer in the Church, does not consist in his ordination, but in his voluntary and free election by the Church, and in his accepting of that election; whereupon is founded that relation between pastor and flock, between such a minister and such a people. Ordination does not constitute an officer, or give him the essentials of his office." Hooker, in his Survey, says, "There ought to be no ordination of a pastor at large, that is, such as would make him a pastor without a people." Many other authorities might be quoted to show that this position was generally held.

Though the fathers debated concerning imposition of hands, still the ceremony was retained, and even repeated at what are usually termed installations, in order to remove "the impression of a peculiar unction and an indelible character made by ordination;" for they held, according to Cambridge Platform, Chap. ix., sec. 7, "He that is clearly loosed from his office relation to that church whereof he was made a minister, can not be looked at as an officer, nor perform any act of office in any other Church, unless he be again orderly called to office; which, when it shall be, we

know nothing to hinder but imposition of hands also in his ordination ought to be used toward him again."

If a Church may thus take one of their members and set him over them in the work of the ministry — and this is the theory, for, Congregationally, one is a member of a Church before he is set over it in the pastoral office — then, by parity of reasoning, they may select one of their number, lay hands on him, and send him forth to preach the gospel in destitute places or in foreign lands; which is the only species of Evangelist which Congregationalism or the Bible can recognize.

By what authority does one enter the Ministry?

Is it by the authority of a *Church?* The fathers held that, in a certain sense, election gives power, but does not transfer it from the electors to the one elected. They recognized the same principle that is seen in civil government, that a people may give to their officers that power which they have not in themselves as the individual members of society. The theory is, that the power of giving office, or rather of bestowing office-power, is in Christ, the Head of the Church, and that it is transmitted through the Church as a channel, when it formally makes choice of a minister, and puts him into office by ordination; that is, by election and imposition. Hence it was held, and generally allowed, that the power of ordination lies in the Church, that they have a right to ordain their own minister, without the assistance or the intervention of other ministers or other churches. At first they had, in every Church, an eldership sufficient to perform this work; as they recognized the office of a pastor, a teacher, and one or more ruling elders in every Church. Hence, when one of these was wanting, the others could ordain the one who might be elected by the Church to fill the vacant place. If elders were entirely wanting, they held that the ceremony might be properly performed by private members of the Church duly designated for the occasion.

Says Dr. Emmons, in his Platform of Ecclesiastical Government, "The members of a Church have a right to organize their own ecclesiastical government, by choosing and installing their own officers. The right of ordination is primarily and solely in the hands of the Church, and when ministers ordain, it is because they are invited and appointed by the Church to do it."

Says Upham, in his Ratio Disciplinæ, "The principle, that it is the right and duty of the Church which elects a minister, to ordain him, is thought to hold good, or, in other words, to be generally admitted at the present day. But in point of practice, there is this very considerable difference; the churches, at the present time, do not ordain directly of themselves, but indirectly through the agency of the pastors and delegates of the neighboring churches. The practice is settled; and a deviation from it, by recurring to the ancient method, which evidently originated in part in the peculiar circumstances of the times, would be considered highly objectionable."

We must remember the two formative, foundation principles of Congregationalism, which are not contradictory, but, rather, each the complement of the other: first, that each local Church is independent, so far as not to be controlled in decision or action by any other Church; while, secondly, we recognize fully the principle of the communion of churches whereby all matters of "common concernment" shall be laid before a council of sister churches. As Congregational churches, they really waive some rights that they have as independent churches; among these is the right of ordination, though remaining, it is held in abeyance.

Is it by the authority of a *Council?* This question, it seems, is already answered. The council, in itself, has no

authority in this direction; it receives from the inviting Church power and authority to do the work to which it is called. A council does not ordain as ministers merely, but as representatives of the churches; for we cannot acknowledge that a peculiar office-power, in necessary connection, passes from one to another by the imposition of hands, or that one becomes a minister by contact and that alone.

Is it by the authority of an *Association?* This also we must answer in the negative. An association of ministers has no ecclesiastical power; it is usually directly disclaimed by them; hence they cannot do any ecclesiastical work. They have merely united in their private capacity; no Church has given them any authority to act in this direction.

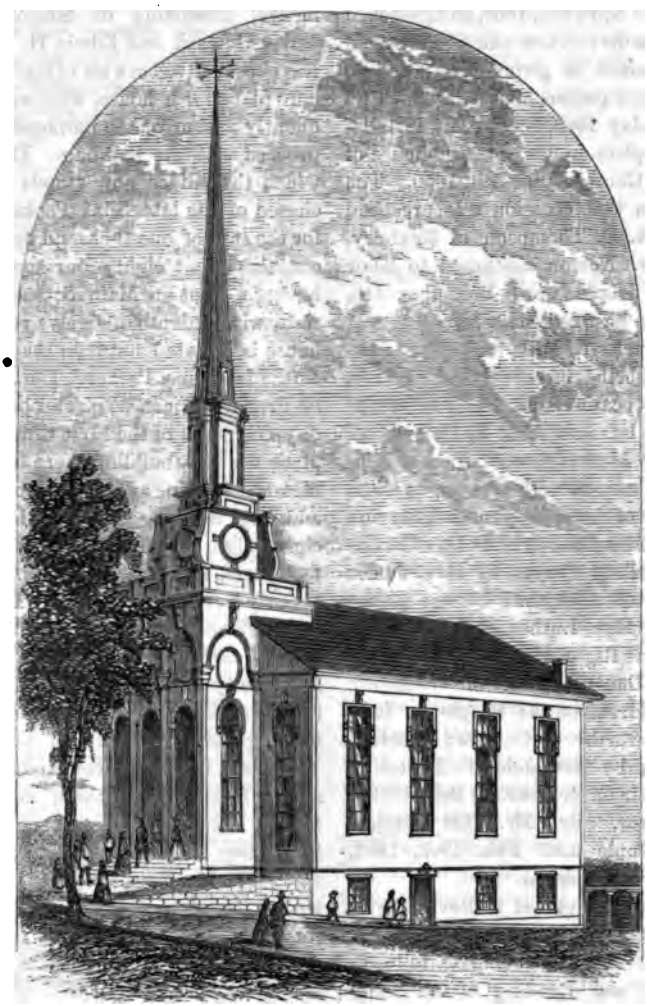
We will now retrace the ground over which we have passed, and state the position to which we are brought.

When one has an impression, from the emotions of his soul, and the circumstances of his life, that God has called him to the work of the ministry; when his Christian brethren, after a sufficient and prayerful examination, have felt that he has the needed and proper natural, literary, theological, and spiritual qualifications for that work; when he has been freely chosen by a particular Church to perform that work among them, or to go to the regions beyond, and labor among the destitute; when he has received the imposition of hands from those that have the proper authority to perform that act; then it may be considered that he has received a proper, regular, and sufficient induction into the Christian ministry.

THE PORTER EVANGELICAL CHURCH IN NORTH BRIDGEWATER, MASS.

BY BRADFORD KINGMAN, ESQ., BROOKLINE, MASS.

This Church was formed by members who withdrew from the "First Congregational Church in North Bridgewater," for the purpose of forming another Church; it being deemed advisable that something should be done to awaken a new interest in the cause of truth, and to induce union of feeling and action in the support of the ordinances of the gospel, according to Orthodox Congregational usages and principles. After various meetings for consultation, it was voted unanimously, February 7th, 1850, "That we will take measures to form another Orthodox Congregational Church in this place as soon as it may be deemed expedient." A committee was chosen to see how many would unite in the movement. This committee reported, February 12th, 1850, the names of seventy persons who were in favor of immediate action, and who were prepared to unite in the formation of another Church. At this meeting it was agreed to lay the subject before the Church at their next meeting, and take means to call a Council immediately, for the purpose of formation, if they deemed it expedient. This was done at a meeting of the Church held the day following, (February 13th,) and a committee was appointed by the Church to call a Council for that purpose. At a meeting of the Church held February 19th, it was voted, that they adopt the same Articles of Faith and Covenant as those used by the First Church. Also voted, that the name of the new Church, shall be "The Porter Evangelical Church." A Council was accordingly called, which met on the 6th of March, 1850, and which organized the Church in the evening of the same



PORTER EVANGELICAL CHURCH, NORTH BRIDGEWATER, MASS. MESSRS. MELVIN & YOUNG, ARCHITECTS.

day; the public services consisting of an Introductory Prayer by Rev. Luther Sheldon, D. D., of Easton; Reading of the Articles of Faith and Covenant, by the same; Consecrating Prayer by Rev. David Brigham of Bridgewater; Fellowship of the Churches by Rev. E. Porter Dyer of Hingham; Address to the Church by Rev. David Dyer of Dorchester; Concluding Prayer by Rev. Erastus Maltby of Taunton. The Church met Friday, March 8th, and "voted to establish public worship forthwith," and various committees were chosen to make such arrangements as seemed necessary for that purpose. The first meeting for public worship was held in the Hall of Tyler Cobb, on Sunday, March 10th, 1850. Rev. Joseph Merrill of Dracut, Mass., preached on that day, and two succeeding Sabbaths. The next minister was Rev. John F. Norton, who came

[illegible]

society. Various donations were made to the society towards furnishing the house, amounting to four hundred and thirty-five dollars, from different individuals. The Church and society paid two hundred dollars for a new collection of hymn books for Church and chapel use, making about $16,200 paid and pledged for future payment during the first year of its existence.

THE MUTUAL RELATIONS OF PASTORS AND FAMILIES.*

BY REV. A. M. HENDERSON, PENTONVILLE, ENGLAND.

THE subject which I have been requested to bring before you, is perhaps the most important which can engage our thoughts. To many other departments of pastoral work attention has been frequently called during the past few years. The subject of preaching has occupied the pens and tongues of the ablest amongst us; some of whom have been themselves among the most illustrious examples of their theme. The relations of the pastor to general society and to the movements of his own times have not been omitted. His relation to the Sunday School has been often expounded and strenuously enforced. But I am not aware that the particular subject of this paper has found any place among the various topics of pastoral labor that have been so amply and ably treated. The reasons why it is now proposed cannot be because the relations between pastors and families are less understood than they have been for a long time, or the duties of these relations less zealously fulfilled; but chiefly, as I apprehend, because the various quickening influences, which have lately been brought to bear on our religious communities, have led to a more earnest and searching inquiry into the actual condition of our family life, and the manner in which our public and private religious engagements have been, or have not been, correspondent with each other. The spirit of prayerful desire after revival has not met, in general, the response which many ardent souls panted after; and the Spirit of God, who ofttimes answers in ways unexpected by us, has sent a desire into Christian hearts after something more intimate, and likely to be more effectual and permanent. I, for one, sincerely rejoice in this; and my only regret in connection with it is, that I have been led to consent to occupy my present position. It would be much more becomingly occupied by some senior minister, whose long experience and weight of character would give to all his decisions force and effectiveness with this assembly, and with the public at large. If, however, twenty years of work for God, a varied experience, and sincere effort to attain to some measure of usefulness, may allow me a right to be heard with indulgence, I shall try to treat the subject practically, with all possible brevity.

The family is, of all institutions, the oldest and most influential. The fount of humanity, the primal germ of all society, it has held its high and awful position unchanged through all the dispensations of God's rule. When He pronounced his "very good" over His finished creation, it existed in its rudiments. The first economy of mercy recognized it as the Church, and its head as priest. The second changed the course of priesthood; but in all its most

* This is an Essay read, by appointment, before the Congregational Union of England and Wales.

significant services, distinctly recognized the family institution; and in that day on which the Holy Ghost constituted the Christian Church in Jerusalem, the unchanged importance of the family was recognized in the promise to the seekers and to their children, sealed by the baptismal rite. The subsequent history of Christianity shows that God regarded the institution with peculiar interest. The "house" is baptized with its head. Its spiritual unity is recognized in the emphatic language of the apostle, when to the believing husband or wife, he says, "Else were your children unclean; but now are they holy." Christianity enjoins upon parents "to train up their children in the nurture and admonition of the Lord;" and Paul sees, in his own son in the gospel, "the unfeigned faith that dwelt first in his grandmother Lois and in his mother Eunice;" as if the hallowed influences that surrounded his childhood had permeated his whole nature, and determined his Christian character. It would be difficult to overrate the influence of this institution for good or evil. The child receives impressions from its surroundings almost before it can be called a perceptive being, while yet in its sensational state, — not only drinking in constitutional temperament with its earliest food, but reflecting its nurse-mother's frown or smile with terrible exactness. During its early years, when the foundations of character are laid and habits formed, the influences of the family are the predominant plastic powers; and, in most cases, all the influences of after life do no more than modify the character then produced. The spirit of the family goes into the child, grows up in the man, and propagates itself in another family constitution, projecting itself into other generations. Individual peculiarities may modify the result; spiritual influences, good or evil, may change the course of individuals; but transmission of spirit is the clearly observed law, confirmed by the whole tenor of revelation.

Such being the case, we have a right to look on the character of this family institution, as to a large extent determining the character of society at any given period, and shall not be liable to any great mistake, if we regard it as giving its tone to the religious conditions of a Church or community. The community may, in its turn, influence the family; but as a stronger spirit lives in smaller combinations than in greater, the fire which burns in the family heart will be more intense. A few genuinely-Christian households, "walking in the fear of the Lord, and in the comfort of the Holy Ghost," would do more to raise others, than general coldness could do to oppress them. Family life must, therefore, to a large extent, determine the character of our Church life; and the depth of piety, the fervor of zeal, the sustained energy of the Church, will be an indicator of the same qualities in the home circle. Children trained in holy families grow up to feel that the Church is a sacred place, that union with it is a blessing, that its peace is dear to all hearts, and essential to its prosperity, and that prayer is its life; and such carry into its assemblies a spirit which preserves its strength, and advances its conquests. Early piety gives that completeness of character, that beautiful balance of powers and virtues, which is so difficult of attainment to those who have lived long in estrangement from Christ; and this is especially the product of family religion. Jonathan Edwards, when preaching his farewell sermon at Northampton, smarting under the injustice of those who professed to have been brought to a knowledge of the truth in the great revivals which took place there under his ministry, strongly put this view, in words by which I desire to sustain my own weakness:

"One thing that greatly concerns you, if you would be a happy people, is the maintaining of family order. We have had great disputes how the Church ought to be regu-

lated; and, indeed, the subject of these disputes was of great importance; but the due regulation of your families is of no less, and, in some respects, of much greater importance. Every Christian family ought to be, as it were, a little Church, consecrated to Christ, and wholly influenced and governed by His rules. And family edification and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual. If these are duly maintained, all the means of grace are likely to prosper and be successful."[1]

And Baxter says:

"You are likely to see no general reformation till you procure family reformation. Some little obscure religion there may be in here and there one; but while it sticks in single persons, and is not promoted by these societies, it doth not prosper, nor promise much for future increase."[2]

The relations of the pastor to the family are, therefore, peculiarly important, as lying at the foundation of all that is sound in the ecclesiastical superstructure. In general, these relations may be described as included in the offices of teacher, counsellor, and friend. The terms pastor and teacher are put in opposition by Paul, as describing the permanent class of spiritual officers in the Church; but they describe functions, one of which is much more comprehensive than the other; — perhaps we might say that while one is more extensive, the other is more intensive. In teaching, whether public or private, the pastor feeds the flock; but to shepherd them thoroughly is a far more laborious occupation, and comprising a much wider range. And I believe it is found by every true minister of Christ, that whatever labor he bestows upon this important function, it still falls far short of what is demanded toward a due watchfulness over all the interests of the Church and its individual members. To the pastoral department of the minister's work, the family relations, as apart from the public, seem especially to belong. Public preaching of the word is unquestionably the highest department of a minister's duty. Nothing can excuse his negligence in this. On every hand around him the greatest attractions exist to seduce the people from our sanctuaries, and our worship; and unless he is resolved to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth," he is not likely to have many who will seek his pastoral labors in other departments. There must also be careful and constant study, with a view to the efficient presentation of the truth in his public labors; and the man who hopes to succeed by the expenditure of less than six hours in the day in this work, will find his mistake when it is too late to repair it. But all this will not be a fulfilment of his ministry, though crowds may flock to hear, and the plaudits of enraptured hearers shall rise as sweet and acceptable incense continually around him. There must be some measure of individual care, if the results of these public efforts are to be gathered up — the timid encouraged — the self-confident humbled — the ignorant instructed — the wandering recalled — and the backsliding warned. The inquirer's class will not suffice. The bible-class will not meet the case. Diaconal oversight will not supply the pastor's lack of service. Many will come to the appointed meetings; but those who are most in need will not. Public efforts are very important; but private and individual are equally, if not more, essential. One important branch of this private work is to seek intercourse with families, *as such*, for instruction and counsel — in other words, pastoral visitation.

I am aware that few terms have a sound more ominous than these. There is abundant reason for the prejudice, arising out of the mode in which such

[1] Works, vol. i., p. ccxlviii.

[2] Works, vol. xiv., p. 99.

visitation has been usually conducted and understood. Most appropriately has the thing which passes under this name been called "perambulatory dissipation." But are we not to realize the right, because we have been accustomed to the wrong? A pastoral visitation is possible in many cases, which cannot fail to exert a quickening and elevating influence on both pastors and people; and such a style of work it must be ours to learn and execute.

It has to do with families, not with portions of them. The heads of families have to be exhorted to the discharge of their duties, counselled as to the method, and encouraged in their prosecution. Sometimes kind reproof and warning may be needed, and the pastor must not shrink from the responsibility. Servants should not be unnoticed; but the children must be the chief objects of attention, directly and indirectly. All wise men have felt the supreme importance of attending to the young. John Wesley said to his preachers, "Take care of the rising generation;" and practical regard to that saying is one of the main reasons of their success. The Church of Rome is assiduous in its attentions to children; and many of the little ones within its pale would shame even the children of our respectable families, by their superiority in a knowledge of the doctrines of their faith. I fear we have to confess that ours, as a rule, are by no means so well instructed as they should be, and the fault must mainly rest with us. Too often the children only know the pastor at a distance, but without any of that intimacy and affection which a home acquaintance would produce. If lessons in scripture, hymns, or catechisms were learned under the parent's direction, and some part repeated on the occasion of the pastor's visit, what an opportunity would be afforded for profitable intercourse with all the family, to the exclusion of that gossip which too frequently forms the staple of conversational intercourse during pastoral calls. The man of God would be recognized in his true character, his visit would exert a profitable influence upon all, his public ministry would receive a fresh impulse, and a greater directness and adaptation would be found in every part of it. Children would rise up to call him blessed, and his own heart would glow with new delight, as time after time he would witness the effect of such ministrations in the confession of Christ by youthful disciples, whose beauty of holiness and simplicity of faith would exert an influence for good on many who were in Christ before them; perhaps, in many instances, lead to the awakening of adults, or even of parents. I have known many cases in which converted children have been the means of leading parents to Christ; and many more in which their early piety has aroused to watchfulness, and revived to renewed ardor, the souls of parents who were becoming entangled in worldliness.

It is impossible in this connection to omit some reference to one of the modes of seeking to accomplish our ministry — I mean *catechizing*. A strong prejudice exists in the minds of many against it, and perhaps there is hardly one of us that has not at some time been led away by the specious arguments advanced by its opponents. Increasing experience leads me to the conviction that in this we greatly err. I find no such Christian intelligence and character amongst those who have not received such training, as amongst those who have. The very reason of the case suggests the same. Religion is not merely a *life*, it is also a *truth*: and while the affections of a child are first developed under the influence of the most alphabetical instruction in divine things, the memory should be early stored with those truths, which, in their order and harmony, are destined to be the pabulum of a growing life, and the guide and stimulus to its future progress. An ignorant and unthinking

Christian does but little adorn the doctrine of God his Saviour; and if we would be intelligent, the outlines of knowledge must be treasured up in memory. Those of us who have mastered any science know that such a course was essential. By learning a good catechism in youth, when the memory is most receptive and retentive, we have acquired, unknown to ourselves, the first lessons of theology; and what is of still greater moment, we have learned how to arrange our knowledge of Scripture, and form a theology for ourselves. It may be said that this is to prejudice the child in favor of a certain system, whereas he should be free. To this my reply is, that we do the same in everything. Every sermon, every command, every lesson in moral duty or industrial employment, is an equal infraction of the liberty contended for. Coleridge's reply to one who was averse to giving the mind of the child a prejudice for any particular system, was very effective. His friend remarked the negligence of the poet's garden, where weeds grew in greater profusion than flowers; and having animadverted upon this negligence, the poet admitted his delinquency, but archly replied, that he was unwilling to prejudice his garden in favor of flowers, and that it grew weeds of its own accord. Such, I fear, is but too commonly the case, where no outline of truth is early lodged in memory.

Were I to quote in favor of the practice of catechizing the authorities that easily rise to memory tediousness would be the result. One out of the nine volumes of the works of Watts is wholly occupied with it. Doddridge, at the beginning of his ministry, places it among the means for "Reviving the Dissenting Interest," and found time in after life for the practice, in addition to the labors of his academy, his Church, and his extensive correspondence. Baxter has recorded his emphatic commendation in his "Reformed Pastor," but more especially in his account of his life; the marvellous success of his labors in Kidderminster being mainly attributed to the work of catechizing two days in the week. Bishop Burnet, in his "Pastoral Care," has devoted special attention to it; and Evelyn attributes the gross ignorance of the gospel which prevailed in the established Church in his day to its omission; and to the same cause Archbishop Tillotson ascribed much of the profanity which ensued at the Restoration. Attention to the matter is revived in our day amongst the leaders of the Establishment; and in "The Parish Pastor" of Archbishop Whately and, "The Parish Priest" of Professor Blunt, special stress is laid on the pastoral work, and eminently this of catechizing. In many instances amongst ourselves the difficulty has without doubt arisen from the want of a good catechism. Those of Watts are felt to be rather unsatisfactory; and the "Shorter Catechism of the Westminster Assembly" is felt by many to need revision in some particulars. But is it not better to begin with what is imperfect, than never to accomplish the work?

What a change would take place in the relations of many pastors to their flocks if these pastoral duties began to be rightly discharged? Instead of the self-accusations, which are occasional, or the self-assertion, which is frequent, there would be in the pastor a holy confidence that his work was conscientiously, although imperfectly, done; and instead of the supposed murmuring, and the failing confidence of the people, there would be gratitude and affection. Children's eyes would glisten as they met their pastor; and children's voices, repeating the simple hymn, or portion of Scripture, or well-conned lesson which the parents taught, would give a new impulse to his heart, and lead him to feel how great the blessedness which the Master enfolded in that simple command —"Feed my lambs." Some of the hours of most unalloyed delight I have ever

known have been those when children have gathered round my knee to hear of a Saviour's love; or when I have witnessed the evidence of their true conversion, and the beauty of their growth in grace. What a field of action is thrown open in their pastoral labor to many of our village ministers, whose field of labor is limited in extent! A few cottage meetings, and little bands of catechumens would give hallowed work, increase the congregations, and treble their interest in their employments; and how many heart-burnings in other cases might be pervented, or stayed, if those simple means of winning hearts were used which the wisdom of the past has recommended, and God has so eminently sanctioned!

Hindrances to this good work are numerous, and meet us on every hand. In this day of large chapels and numerous congregations, and exciting public engagements, the very thought of such a course of service is appalling; and is instantly pronounced impossible. Everything must be sacrificed to public effort, and a large following. Committees of religious societies, each vying with the other in excellence, demand and absorb a large measure of the time of the active ministry. Public services, for evoking a liberality which seems only to flow forth under the influence of eloquent speech, occupy some. Social meetings of congregations, at which it seems to be the policy of their promoters to collect so many ministers that none can speak to profit, and the largest amount of valuable time may be wasted, are the bane of others. Public lecturing, and literary pursuits, absorb the attention of others. No doubt, there is perplexity in these things. Societies must be assisted, chapel-opening anniversaries held, and social meetings attended; but it is worthy of inquiry, whether there may not be large retrenchment in each department. Lecturing may be occasionally used with profit, though it is a gratifying sign of the times that it is becoming somewhat of a drug; and literary pursuits, to a certain extent, are of essential importance to a cultivated ministry. But should we not be ready, with the holy Baxter, to say—"I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul." And may we not, by a wise economy of time, do even much more of this kind than we have done, and yet have more time for the people? In Baxter's account of his own life, he tells us that his chief employment was the composition of his works; and yet he wrought marvels by the devotion of two days in the week to catechizing. In that day, when we shall each be called to give an account of our stewardship, the learning we have acquired, the amusement we have imparted, or the applause we have elicited, will not be the grounds of the Divine approval; but the amount of single-hearted effort we have put forth to win souls. When all that belongs to this world has faded away and been lost, then one soul rescued from sin, "turned from darkness to light," shall appear of infinitely more value than the authorship of libraries, or the applause of an admiring world. It is a solemn reflection, how different may be the Divine estimate of our labors from that of man; and there is an awful truth in these words of an ancient writer:—"So many and so great are the obligations of pastors, that he who will fulfil even a third part of them will be accounted a saint by men; when, however, if he is content with this alone, he will hardly escape the damnation of hell." And Cecil has said, "that a minister of Christ is very often in highest honor with men for the performance of one-half of his works, while God is regarding him with displeasure for the neglect of the other half."

But our hindrances are not all to be found in our own occupations. Strange to say, they are often found in greatest

number and strength among those who cry out most strenuously against pastoral inattention. It cannot be said of parents generally, that they desire for themselves and their children that intimate acquaintance with the pastor, in his proper character, which we regard as essential to the full discharge of his functions. In many instances there is a coldness which repels; in others, a hurry and bustle which proclaim that there is no time for these things; and how dispiriting many holy and zealous men have found them, eternity alone can reveal. Sometimes, when bent on his errand of love, the pastor has entered the house of some family where he hoped to be useful. After long waiting, he has been permitted to see the lady of the house alone; no child's smile was there to greet him. Most of his time being gone, he has but a few moments for a conversation in which spiritual things have been coldly received; and when he has taken his departure, probably finding it inconvenient even to pray, the ice of a worldly conventionalism has scarcely been thawed. Yet had not this worse than useless waste of time been perpetrated, he would have been represented as inattentive. Is it not clear that, in too many cases, the call of the pastor is regarded as a mere social distinction, and but rarely viewed in the higher light of a season of spiritual profit, when an interchange of thought and confidence takes place, friendly counsel is sought, and the ends of the Christian pastorate promoted?

Another form of hindrance exists in the frequent change of ecclesiastical relations, rendering it impossible to reach anything approaching to the proper measure of acquaintance during the brief period of connection. Are there not many, in even our small towns, who have been successively members of all the dissenting churches, and whose last act of discontent has been to go over to the Establishment, where alone they have found a resting-place in the cessation of their busy energies, and the restraint of their disturbing propensities? And in our large towns, is it not a fact, that many can be found who have had fellowship with almost every communion of the same order? Is not the Church-connection of many determined by the convenience of their residence, sometimes by the whim of some member of the family, and sometimes by the success of their periodical arrangements with their landlord? It is often a grief to pastors to witness the rush from town to country districts, without the slightest inquiry about the means of grace which may be available there. Church-fellowship does not seem to be held in great respect by many; and in our large towns there is a considerable class with whom about three years seems to be the longest term of connection with any one community. Some are even worse; while some drop out of all notice, through their perpetual changes, until exhumed at some late period by our successors from the stratum of heathenism. Whether this state of things can be improved — whether any mutual understanding among churches can prevent the present disgraceful and causeless frequency of transfers — or whether a deeper impression of the sacredness of the ecclesiastical bond can be produced by public teaching or private intercourse — are questions with which I do not meddle; but, meanwhile, every pastor feels such things to be great impediments to his work, rendering it almost impossible, in a large number of cases, to be useful, to the extent of his desire and endeavor. If heads of families generally prized the efforts of their minister to benefit themselves and those dear to them, as some do; if the spirit of Joshua, which exists, thank God, in many noble instances, were more generally possessed, the labors of the pastor would be more sought, and the results more cheering and productive.

Perhaps the matters just referred to

may lead to the detection of others. May it not be that indifference to the strictly religious help of the minister of the gospel in family training, arises out of the neglect of that training by parents themselves? Where there is conscientious effort in the fear of God to train up children in the way they should go, we have generally found that all available aids will be sought, and all advice eagerly listened to. But is it not to be feared that, in too many instances, parents send their children to the Sunday School to have them out of the way, and to relieve their own sense of responsibility; while no religious instruction, save what is imparted to them there, is ever given? And is there not reason to fear that some professing Christians, who are members of churches — very active, but not very spiritual — do irreparable injury in their homes by descanting, in the presence of their children, on the supposed faults of the minister in preaching, in address, and in the management of the Church, until prejudice has sealed the young hearts against instruction from his lips, and there seems to be no alternative for that family but to remove from his ministry, if they shall profit? How easy it would be to find many more hindrances! but the pursuit of them is only painful. Ministers may often be wanting on their part, holding the name of pastor, with but slight regard to the discharge of the functions of the office; but, so far as I can gather from a rather extensive experience, and from consultation with brethren of various habits, and of widely differing ages, the general conclusion is, that the chief hindrances to the discharge of pastoral duties are found amongst the flock; and our old writers have, with great uniformity, proclaimed the same judgment.

Might not the relation between families and pastors suggest to the heads of households that their duty and privilege would be harmonized in the kindly expression of an earnest desire for closer association? Would they not find it of great ultimate advantage to arrange with him who watches for their souls the times and seasons of more than usual suitability for useful intercourse; to encourage him by the introduction of the children, beforehand prepared for his visit, and on the occasion of their social hospitalities, which he is invited to partake, to make the young of the family part of the company, and to seek that the conversation may be such in its character as to impress them with deeper convictions of divine things than it is to be feared the present average of social converse is calculated to do? It may be found that many men will shrink from such a work, because of their feeling of unfitness for it; but many will feel that a power of usefulness is thus placed in their hands, far exceeding any they have previously wielded. Might not, in some cases, two or three families unite in such social engagement?

In conclusion, let me say that I do not mean to represent this work as by any means easy. It possesses none of the attractions of other branches of the ministerial work. Pastors may have to wait for some time before any fruit appears; and it is, meanwhile, in popular estimation, an humble sphere of labor. Be it so. We know from whom we have learned that a man must "humble himself, that he may be exalted;" and we know that in no course of ministration is the exaltation more certain, in the consciousness of work performed with single heart for Christ; in the true and warm attachment of those whose advantage is sought; and, above all, in the beauty of the spiritual results. I know it is possible so to discharge this service, that the unskilful, or slovenly, or gossiping operator will produce contempt; but I know that it is possible so to perform it that divisions will be healed, family religion produced or quickened, churches enlarged, intelligence cultivated, and generations raised up to praise the Lord.

Who can read of the vast change produced in Kidderminster by the household labors of Richard Baxter, how that moral desert bloomed as the garden of the Lord beneath his culture, and not be ambitious to follow his example? Nor is it possible for me to forget the town in which I stand,[1] where the very air is redolent of personal sanctity, public spirit, and pastoral devotedness; where *he* lived and labored, whose works and example have been for nearly half-a-century a powerful stimulus to seek ministerial eminence in usefulness. No pen, in modern times, has treated these themes like his; and his various writings will be found the young pastor's best directory. But nothing in all these writings so deeply affected my mind as the regrets expressed in the sermon preached on the occasion of the Jubilee, respecting his consciousness of incomplete fulfilment of the duties of the pastorate. The regrets of John Angell James in such a department, have more force for us who live in the present day than even the sermons of a Baxter.

[1] Birmingham.

Congregational Necrology.

Mrs. SARAH ELIZABETH WILSON, wife of Rev. Thomas Wilson, died at Stoughton, Mass., Aug. 17, 1863. She was born in Rochester, N. Y., September 19th, 1830.

Her father, Mr Timothy Carter Haskell, in his early manhood went there, to what was then "the far West," from North Brookfield, his native place. He died when his eldest daughter, Sarah, was about ten years old; and she, with her older and only brother, was then received into the family of her uncle, Mr. Daniel Whiting, of North Brookfield. At the age of two she was bereft of a mother's care, but was still favored with faithful Christian culture, both in her early parental home and in that of her foster father.

It seems fitting that a brief memorial of her character should be presented to the Christian public, as she was a woman of rare and superior worth. In personal appearance, she was tall, comely, and commanding; but it was the qualities of her mind and heart which arrested attention, and won respect and love. Having a very retentive memory, she was early led to commit large portions of the word of God to heart; and the Holy Spirit blessed that truth, in connection with the faithful preaching of her pastor, Rev. Dr. Snell, to the renewal of her heart. She always manifested a special fondness for, and familiarity with, the Bible, whose teaching she prized more and more as life advanced. She had clear and positive views of the plan of salvation through Christ, and always cherished a strong and hearty trust in him as her only and all-sufficient Saviour.

Though naturally of a self-distrustful and somewhat despondent nature, she still felt the fullest confidence in the ability and willingness of Jesus to save and keep all who committed themselves unto him by faith. She loved to speak of him, and for him. She early became a teacher in the Sabbath School, and continued through life to labor in that beloved sphere of Christian usefulness, so far as the pressing duties of an increasing family would permit; for it was, perhaps, as a mother that her strength of character, and fidelity to Christian principle, were chiefly seen. She devoted herself with unwearying assiduity to the care and culture of her five children. Their physical and intellectual, moral and spiritual training, filled her mind and burdened her heart. With unsparing, and possibly with over-anxious solicitude, she watched and toiled for their good.

Inheriting a predisposition to consumption, — that insidious disease which has blasted the fairest hopes of so many in New England, — she at last fell under its fatal power. But the worn and weary body was not laid aside suddenly. Rather through years of unknown and almost unsuspected suffering, save to the narrower circle of home friends, and then through months of alternate hopes and fears,

she faded away. Her active and toiling spirit had many premonitions of its approaching rest; and while she loved this "beautiful world," as she frequently called it in her last days on earth, she longed for the brighter and the better land, where so many of her kindred had already gone. The ties which bound her to her family, the ever faithful, tender, and true attachment she cherished for her husband, and the constant and self-denying love she felt for her children, were the last to be severed; but Divine grace enabled her tranquilly to yield even these dear objects of her heart into the hands of her Heavenly Father, and to gain the triumph of faith in the most trying circumstances.

In the first part of the summer she took a short journey to visit her relatives for the last time, hoping also that the change of scene might be a benefit to her health. But her disease made steady and rapid progress. Feeling that her end was near, though not thinking it to be so close at hand as it actually proved, she hastened home to die; being very desirous to pass the last days of her allotted life among the kind and considerate people of her husband's charge, whom she had learned to love with a tenacious affection, and who manifested toward her the most cordial regard.

She lived about three weeks after her return home, but they were weeks of Christian peacefulness, and of calm, clear, confiding trust in the Saviour. All through her protracted and often painful sickness, she exhibited great patience and resignation to the will of God, even though the cherished plans and fond hopes of her life were so sadly disappointed and so utterly frustrated. Her faith in Christ became all the stronger as the end drew near. It was also more and more exclusive of every other trust. There was no ecstacy of feeling, but great composure of mind, and the utmost confidence in the love of Jesus.

In that self-distrustful spirit which always characterized her, she said a short time before her death, "It seems incredible to me that I should be admitted into heaven." But looking away from self to the Saviour, she exclaimed, "Oh, the love of Jesus; it is incomparable; there is nothing like it in heaven above, or on earth beneath." And then feeling the sweet comfort of relying solely upon him, she declared, "my hope, my only hope, is in Jesus." And as her thoughts were borne upward to that heavenly world which she was so fast approaching, she said, "Oh, the blessed fellowship of heaven; but above all, to see the glory of God in the face of Jesus Christ! I hope I may have some humble place in that goodly company, and be permitted to see Jesus."

And thus she passed on, "not lost, but gone before." The Micronesian Islanders are said, by Dr. Gulick, to have no word for our "Farewell." Their valedictory at parting is, "We are going, but to meet again" So we, sustained by the Christian hope of a "blessed resurrection," and "the fellowship of the saints" above, may say, in a sublimer faith, in reference to those from whom we are parted for a time by death. It is an inexpressible solace to the sorrowing heart that even death itself cannot sever the ties of affection which bind us to kindred and Christian souls. Over these "the last enemy" has no power. They are part of that immortal nature which outlives time, and is coëval with eternity.

JOSHUA EDDY, Esq., died in East Middleboro', Mass., November 12th, 1863, after a brief illness, in the 85th year of his age, — his last being his first severe sickness. Of unwonted vigor of physical constitution, and of firm mind, he had not seemed to grow old, nor to possess the infirmities incident usually to advanced years, but to maintain to the last his former active business habits and vocations, thereby rendering his departure the more sudden and severe. He fell not in retirement, but at his post of influence and usefulness. "His eye not dim, nor his natural force abated."

In his erect and venerable form, in the calm and benignant expression of his countenance, in the uprightness. excellence, and piety of his character, he carried us back to the old patriarchs who walked with God; and living to see advanced age, saw their children and their children's children gathered about them, and finally went to their rest honored and lamented of all Israel.

The subject of this notice was of Pilgrim descent on his paternal and maternal side. He was the first born son of Joshua, who

was the fourth son of Zechariah, who was the second son of Samuel, who was the second son of John, who was the youngest son of Samuel, who landed at Plymouth from the ship "Handmaid," October 29, 1630, and was the fourth son of Rev. William Eddy, of Cranbrook, Kent, England. His mother was a Paddock from the Duxbury Pilgrim family of that name; and his grandmother was a Morton, from the line of George Morton of Plymouth. His next younger brother was Zechariah Eddy, Esq., the eminent lawyer, whose life has been sketched in this *Quarterly*, [vol. iv., 223.] True to his origin, he exhibited one of the best types of New England character — a man of purpose, patience, fidelity, and humble, unwavering trust. We are not informed as to his early religious impressions, but can imagine what they would be, coming from such a stock, nurtured in such a family. He united with the First Congregational Church in Middleboro', in 1837, and from that time became one of its most active, consistent, and valuable members; constant in the worship of God, diligent in the reading of the Scriptures, for which he had a great reverence, and unceasing in prayer. Many will bear witness to his faithful reproofs of sin; and it was known that he brought himself to the same high standard by which he tried others. Thoroughly conscientious in the discharge of duty, just in all his dealings, reliable in judgment, he was a benefactor to the poor, and a friend and counsellor to those who were in trouble. There is not a spot of his late premises that does not seem even now vocal with his prayers. He fell asleep peacefully, without a struggle or a groan; his countenance radiant with the light of that upper world. The oldest of a noble family of brothers (four of whom are not, three yet abiding), he resembled more strikingly perhaps than either the father (whose name he bore), and who, long a pillar in the Church, passed away likewise in the 85th year of his age. Rarely is the family known that has combined in its united head and members, so much that dignifies our nature and is an excellence and a praise.

"The fathers, where are they? and the prophets, do they live forever?" P.

Mrs. ABBY ANNE HYDE MAGOUN, wife of Rev. George F. Magoun, died at Lyons, Iowa, Feb. 10, 1864, aged thirty-nine years, three months, and twenty-two days She was born in the city of Bath, Me., Oct. 17, 1824; and was the daughter of Deacon Gershom Hyde of the "Third Church of Christ, in Bath," (who now survives two daughters given to Home Missions and to Western graves) and of Mrs. Sarah Hyde, who went before them to heaven, in 1852. The mother, of whom it is not improper here to speak, left a legacy of thoughtful piety, of unintermitting devotion and fidelity to duty, of happy fortitude under the burdens of long disease, of quick and elevated sympathy with everything Christ like and improving, and of utter truth of character, always of priceless worth and benefit to the kindred spirit who has rejoined her. Much that seemed most noble and beautiful in the daughter was God's original endowment. All her personal graces hung as a charm about her infancy. "She was lovely when a child," says a widely esteemed Eastern clergyman, "gentle, modest, winning. She was, when I saw her last, a year and a half ago, the child matured. The world looks less bright to me as such stars one by one go out." The self-denying and self-forgetting spirit which was the crown of all her loveliness, and which deepens the grief of all who knew her, was one of her earliest developments of character. It grew richer and more winning as a Christian trait to the close of life. It was the remarkable thing in her. Her dutifulness as a child, her cheerful, silent submissiveness to privations, her incessant service of others in womanhood, her quick and gentle access to the hearts of any who needed sympathy, grew out of this, and always breathed savor of it. It made sacrifices which were many, tearless ones; it made her appreciation of all worth in others tender and generous; her patience and strength in sorrow sometimes surprising; her interest in every good work and in those identified with it both humble and ardent; her disposition to forego favors done to herself, ready and whole-hearted; and her gratitude for kindnesses, especially upon her dying bed, constant and affecting. It led her to distrust her own ability, and praise sincerely that of others. It concealed intellectual accomplishments which only those nearest to her suspected that she had.

Mrs. Magoun's education was completed

at Gorham Seminary, in Maine, then under the care of Rev. Amos Brown. Just before, at the age of 16 or 17, she found Christ. It was a gentle work with her soul, and not sudden. Says her beloved pastor, Rev Ray Palmer, D. D., now of Albany, N. Y., "Her union of heart to Christ was not the result of sudden and strong impulse, and was not, as to the time and manner, sharply marked. She felt deeply, but calmly and steadily. Her sense of sin was peculiarly deep, and her distrust of herself remarkable. She applied herself to Edwards on the Affections, and endeavored to test her exercises. Hope dawned at length, gently, gradually, sweetly; for she came ere very long, to a placid, cheerful frame, in which there was manifest a true humility and a hearty self-consecration. My conversations with her were deeply interesting, and are among my precious memories. Her letters show, along with a most interesting religious experience, superior intellect and taste, — in short, the elements altogether of a superior character." She began at once to lead others to Christ; and some of her seminary friends still living ascribe their conversion to her loving and engaging efforts for them.

What she was as the wife of a Home Missionary and a pastor — what in the outer and inner circle of her spiritual life, needs not to be here said. Her life and influence, admired so widely, though so quiet and unobtrusive, speak. The grief her loss has occasioned speaks. Her death was just the sweet climax of her life, full of gentleness and peace. *She had no preparation to make.* She neither desired nor feared to die. Her life flowed on smoothly and serenely past the gates of the grave. She had no last things to do; nothing to arrange: no requests to make. She "fell on sleep." Her last day was one of placid, restful quiet, waiting. It made death beautiful. To many who beheld her it took away its sting. She was ready, for she was always ready.

One of our pastors writes: "She was dear to all who knew her. The sincerity and ardor of her character, her self-forgetfulness, the quickness of her intuitions, the warmth of her friendships and her devoted piety, made her greatly beloved by all." A returned foreign missionary says, "A more ready soul seldom is called from earth." A widely useful Western minister observes, "Not a few of the most intelligent and appreciative of her friends have learned to look with a kind of sacred admiration upon her character." A mature and excellent layman in another state remarks, that "when contemplating perfection and its living exemplifications, his thoughts turned first to his mother, and then to Mrs. Magoun." Our dear Master must have done much both in nature and in grace for one of whom such testimony is given — a few among multitudinous tributes — by such men; and they indicate in how deep and rich a sense this lamented child of God has left behind her A PRECIOUS MEMORY.

Rev. REUBEN S. HAZEN died in Canterbury, Ct., (Westminster Society,) March, 31st, 1864. He was born in Tunbridge, Vt., Aug. 26th, 1790, and was the oldest of thirteen children. At the age of twenty he became a Christian, and immediately felt impressed with the duty of becoming a preacher of the gospel.

To do this he must depend almost entirely upon his own efforts. With that energy for which he was distinguished through life, he entered upon his course of preparation, which he successfully accomplished. He graduated at Yale College in 1818, and studied theology with Dr. Samuel Osgood of Springfield, Mass. In 1820 he was licensed by the Hampden Association in South Wilbraham, and was ordained as pastor of the two churches in Agawam and Feeding-Hills, in 1821. For ten years he remained joint pastor of these churches, after which he remained sole pastor of the church in Agawam eleven years. At his own request he was dismissed, and was installed pastor of the church in Barkhamstead, Ct., in 1842. In 1849 he was dismissed, and installed as colleague of his father-in-law, Rev Asa King of Westminster. This pastoral relation continued until his death, and when he passed from his earthly labors, he left a people who had manifested the most candid affection and coöperation during his entire ministry among them. His ministry had been a successful one, and he had many converts as gems for his unfading crown. His style of preaching was good, both in expression and delivery. His sermons were generally fully and carefully written, and this was oftener done in the early than in the latter part of the week. Seldom was he a

"Saturday night" writer of sermons. He dwelt largely upon the fundamental truths of the Gospel, and was himself a lover of sound doctrine. His preaching was direct, pointed, and earnest. He excelled in the social prayer meeting, held neighborhood meetings with frequency, and in them found much of his success. As a pastor he was faithful, affectionate, sympathizing. He won the confidence and love of his people. It is said, that while in his sick room, the young came often to bring fruits and flowers, to show their affectionate interest and to hear the words of counsel and advice he so winningly could impart. A girl thus dated her serious impressions to the few words thus imparted after such an errand of love, and a work of grace soon commenced to cheer his heart as he still lingered upon the shores of time, just ready for his departure. In his own private memoranda, he mentions ten distinct revivals during his ministry, besides many tokens of mercy at other times. He believed in revivals. His sound theology, deep personal experience, affable manner and pleasant voice in leading the songs of Zion, admirably qualified him to labor in such scenes of divine visitation and mercy. And greatly was he thus favored. As a reformer, he early took decided ground as an advocate of the reforms of the age. The Temperance and Anti-slavery cause found in him a life-long and uncompromising advocate and friend. He felt that the herald of the cross should be a leader in every good cause, and be known as such.

Although his income was never large, he gave largely to the benevolent objects of the age Early dependent on his own exertions in obtaining an education, and then with a large family himself, to all of whom he desired to give a superior education, he formed habits of economy extremely desirable if not indispensable, in a minister dependent on his salary. Frugal but not penurious, he planned here as elsewhere, to meet the reasonable demand which should be made upon him. He was hospitable, open handed, benevolent, and yet his means must show a good account of his stewardship, as well as his mental acquirements and spiritual attainments. Thus he greatly assisted a brother in preparing for the ministry, educated two sons for the ministry; another son designing to enter the missionary work, who died in college, and two daughters he saw in preparation for high usefulness, and yet was a large contributor to the benevolent objects of the day. He won the reputation of a wise steward of Christ in his generation. For three long years he was a great sufferer, and yet such was his patience, trust, and cheerful resignation to the will of God, that it was a privilege to visit his sick room, and hear the gracious words he uttered. And it was pleasant when we knew his gracious Father had called him to his rest and reward. At the funeral, a discourse was preached by Rev. F. Williams of Chaplin, from I. John, iii. 2; remarks were also made by Rev. Messrs. Grosvenor, Barbour, and Williams of Westminster, who took part in the funeral services. Mr. Hazen was three times married. His first wife, Miss Mary Ann Wood, was the daughter of Rev. Luke Wood, for some years pastor of the Church in Westford; married July 26th, 1821, died at Agawam, Mass., Nov. 25th, 1830. Second wife, Miss Eunice King, daughter of Rev. Asa King of Killingworth, afterwards of Westminster; married Oct. 30th, 1831, died at Westminster, Oct. 15th, 1855. His third wife, who still survives him, Miss Sarah Burgess, was the daughter of Asa Burgess, Esq., of Westminster. They were married Sept. 9th, 1856. Thus the useful life of this good man is closed; and another laborer in the vineyard has gone to his rest.

Rev. JONATHAN SHELDON JUDD, pastor of the Congregational Church, Middlebury, Conn., died in West Hampton, Mass., May 11th, 1864, aged 48.

Mr. Judd was born in West Hampton, Feb. 4th, 1816, and was a son of Dea. Eleazer Judd, and a great-grandson of Rev. Jonathan Judd, who was minister, a hundred years ago, in Southampton. He graduated at Williams College in 1839, and at the East Windsor Theological Institute in 1842. He was ordained pastor of the 2d Church in Whately, Oct. 12th, 1843, and was dismissed in Oct., 1855. He was installed pastor of the Church in Middlebury, Ct., June 25th, 1856, and remained pastor there till his death.

When Mr. Judd entered college he was a fine looking man, but during his first vacation he fell in a fainting fit into the fire, and carried a scar on his face to the end of life, though his friends after a while ceased to notice it.

He was regarded in college as a very fine writer, and he had an originality of thought and a tasteful style which made his sermons marked; so that persons who never heard him but once often carried the remembrance of the sermon many years.

He was a very prudent man. In the stormy condition of things in which his first pastorate began, and continued, he was never heard to utter an injudicious word. He held the respect of the whole people of the town, and in after years they were all glad to see him and hear him.

He was a man of great simplicity of character. Never seeking to be known out of his sphere, he sought to discharge faithfully the duties of that sphere. He was unselfish and unworldly to a remarkable degree, gentle and confiding, without guile. Prayer, the study of truth, preaching and pastoral labor, and the joys of home and social life, filled his time and thought.

He had rare gifts in prayer. Few who heard his prayers ever forgot them. One aged minister said to the writer, "I never heard Mr. Judd pray without feeling that I knew little of communion with God." His people said that in his prayers, especially in the approach of the end, he seemed to carry them into the midst of eternal things.

His mind was active and occupied very much, in all his ministry, with the study of the Scriptures. He was sincerely attached to the Puritan doctrines, and believed in their unspeakable importance His convictions of truth were to him more precious than gold. In the latter part of his ministry he became interested in the study of prophecy, and embraced the Millennarian views of the personal coming of Christ. He preached these views to his people when he had opportunity. His interest in them became intense and all-absorbing. Perhaps the intense activity of his mind on these great themes preyed on his enfeebled frame.

His life was one of communion with the things which are not seen and which are eternal, and, in the approach to its termination, it reached out into those things and laid hold on them with the grasp of a soul conscious of soon entering into the possession of them all.

His disease was nameless. About two years ago he had the whooping-cough, and never fully recovered, though continuing his labors. About four weeks before his death he left home on a visit to his friends, with the hope of recovering his strength. His mind was intensely active, but as he journeyed he grew feebler, and on reaching his mother's house he took his bed from which he never rose. He desired to live, if it might please God, to care for his family, and to preach, as he thought he could, with new power if raised from the borders of the grave, and he hoped to see the personal coming of the Lord, but he had a cheerful trust and holy peace. In his last moments, being asked if a friend who was to pray with him should ask for an "abundant entrance" to be given him, he articulated slowly, "certainly." This was his last word. He found the coming of the Lord, and the servant was ready. His end was peace.

Mr. Judd was twice married; first to Miss Emily E. Wolcott of Agawam, who died in Feb., 1861, and left two sons; and the second time to Miss Emily C. Smith of Terryville, Conn., by whom he has left one son.

There were funeral services in the Church in West Hampton on the 12th of May, and at Middlebury on the following day. He sleeps amid the quiet scenes of his pastoral work by the side of his first partner, waiting for the first resurrection. In the hearts of his friends his memory is precious.

Dea. NEHEMIAH COLBY died at Henniker, N. H., June 15th, 1864, aged 62. His disease was congestion of the lungs.

He was born in Bradford, N. H., where he resided till within a little more than three years of his death. He was born again at the age of 28. This event occurred in the midst of the most interesting revival the Church at Bradford has ever enjoyed. It had just passed through a season of unusual darkness. During the winter of 1826–7, a meeting was commenced at the house of the pastor, Rev. Robert Page, the object of which was to pray for a revival of religion, and this meeting was never omitted, although at times only two were present. Notwithstanding they urged the promise for a full year, yet the blessing was delayed and meanwhile vice and opposition to Christian truth became in-

creasingly prevalent; and in this darkest hour the pastor yielded to the temptation to ask a dismission from the people of his charge. Before he left, however, the Holy Spirit came among them, the burdened sinner raised the great inquiry, a revival of religion commenced which continued nearly a year, during which time more than a *hundred* were hopefully converted. The pastor left in the early part of this work. The subject of this notice, living in a remote part of the town, was returning home one evening from a religious meeting, greatly oppressed with the burden of sin, and, midway, turned aside by a great rock, which was ever afterwards remembered as a Bethel, under whose shadow he entered into a solemn covenant with God; and the offering which he left upon the altar in that solitary place he never wished to withdraw. Thus, in the way, Jesus appeared to him as the one altogether lovely, and the chosen portion of his soul. He united with the Church, March 1st, 1829. Almost immediately he was elected to the office of deacon. Although he could not feel himself qualified for the position, and did not accept it for several years, yet he performed its duties, until Dec. 20th, 1838, when, on the same day that a new church edifice was dedicated. and a new pastor installed, together with another brother, he was formally consecrated to the office by prayer and the laying on of hands.

Aaron was never more constant at the elbow of Moses than this good deacon to stay up the hands of his pastor. His heart, hands and home were ever open to him; his presence and words of encouragement at the place of prayer ever tended to comfort and cheer him. When difficulties arose in the Church his counsels were invaluable. He found access to the heart of the wayward without giving offence, and won him back to duty. He stood ready to make up pecuniary deficiencies for the purpose of having the institutions of the gospel sustained. But a dark day was at hand for the little Church at Bradford. They found it difficult to raise a sufficient sum to secure the preaching of the gospel among them. It was at this trying hour that Deacon Colby came forward with a proposition that he would pay so much, a definite amount, beyond his proportionate part, if his brethren would make up the remainder. But his generous offer was not accepted. The reply was, "you cannot stand it to do so much." "Very well; I will stand it as long as I can." But the effort failed. It was a sad day for him when his beloved pastor preached his last discourse. He rode home in silence, though his companion was at his side, and tears ran down his cheeks when he remembered Zion. He wept more over the decline of that Church, where his fathers had worshipped, and where himself and many of his dear friends had been born again, than for everything else. He could no longer remain in the community where the sanctuary was closed on the Sabbath day, but felt called of God to locate his family where they could enjoy the means of grace which were so dear to himself. A little more than three years ago he removed to Henniker, where he entered at once into the active duties of the Christian. A prominent place was assigned him in the choir; the interests of the Sabbath School were entrusted to his superintendence; in the prayer meeting he was always ready with a word of encouragement and exhortation. He was also associated with others in sustaining a branch Sabbath School in the town of his nativity.

It was his great aim to act upon principle, intelligently deciding what duty was, and then endeavoring to do it. Sin did not go unrebuked by him. His sorrowing countenance and pitying eye were often effectual to make the vulgar and profane hang their head in confusion. He was eminently social, which made his family one of the happiest, and gave him a welcome everywhere. He had a smile and a kind word for everybody. In a word, all the elements of his character were such that a community is seldom called upon to chronicle the death of one so much needed, and so much missed. E.

Rev. JOSEPH BANCROFT HILL was born in Mason, N. H., November 25th, 1796. He was son of Rev. Ebenezer Hill, who was the pastor of the Congregational Church in that place during the long period of sixty-four years. As was the custom at that day, the pastor was also, in some sort, a farmer. And young Hill, with his twin brother (J. Boynton Hill, Esq., of Bangor, Me.,) spent his youth amid the invigorating influences of practical husbandry. At the age of nineteen the brothers entered upon a life of study.

They graduated at Harvard College in 1821.

By the subject of this notice one year was afterwards spent as principal of the academy in Milton, Mass., another in the study of law with B. M. Farley, Esq., in Hollis, N. H.; and a third as principal of Garrison Forest Academy, near Baltimore, Md. He then removed to Fayetteville, Tennessee, where his eldest brother, Ebenezer Hill, had been long established in business as a printer and publisher. Here he pursued his legal studies, and was admitted to the bar, September 19, 1828. He did not, however, open an office, but was occupied chiefly as publisher in partnership with his brother. He acquired some celebrity as publisher of "Hill's Almanac, by J. B. Hill," in 1825, which continued to be issued every year till the rebellion put a stop to it.

In 1830 Mr. Hill made a public profession of religion by uniting with the Cumberland Presbyterian Church. In a letter dated January 10th, 1831, he says, "I have, as you have heard, openly professed faith in Christ, and can bear testimony to the fact which thousands have asserted, not only that there is in religion a reality, but that every real convert, no matter how accurate his views, how correct his theory, or how extensive his knowledge may have been previous to his experiencing a change of heart, is at this time constrained to say, 'the half has not been told me.' There is in the religion of Jesus, 'a joy that is unspeakable and full of glory.' There is that which 'the world can neither give nor take away.' And in addition to this, the true believer has evidence of the reality of religion, that the unconverted are and must be totally ignorant of. It is said with truth, by an eminent writer, 'The Christian first believes the Bible to be true, and then he *knows* it. He has an evidence within him, that he can no more doubt than he does his own existence.'"

He was ordained an Elder of the Cumberland Presbyterian Church in 1831. Without a pastoral charge, he devoted himself to an itinerant ministry with great acceptance and success.

In 1840 he returned to his native place, and was at once invited to become colleague pastor with his father. This he declined, but accepted an invitation to supply the pulpit, which he did till October 20th, 1841, when he consented to be installed as colleague pastor His labors had been greatly blessed during these months of supply. There were added to the Church during the year 1841, eighty-three members by profession. By his own request he was dismissed April 22d, 1847.

His next field of labor was Colebrook, in Coos County, N. H., where he remained about ten years. He then removed to Stewartstown, in the immediate neighborhood. During these fifteen years in Coos County his labors were by no means confined to the towns in which he resided. Over a region of many miles around, including portions of New Hampshire, Vermont, and Canada, his influence was felt. He was frequently called to attend funerals at a distance of more than twenty miles.

Feeling that the time was approaching when he must withdraw from the active duties of life, and that he ought to provide a place where his family, in case of his decease, might have a home, he, in the spring of 1863, purchased a small farm in Temple, N. H., and removed his family to that place, where they now reside.

But his active spirit could not rest. In March last he entered the service of the Christian Commission, in the army of the Cumberland — a sphere for which he was preëminently fitted, and where he labored with very great acceptance and success.

On the 14th of June, at Chattanooga, he attempted to leap upon the cars when they were already in motion. He was thrown down, and the wheel of the rear car passed over his left arm, very near the shoulder, crushing it to powder. Amputation, by disjointing at the shoulder, became necessary. The shock to the system was more than he could survive. He died on the second day after the accident, June 16th, 1864, aged 58. His remains were sent to Temple and deposited in the cemetery there.

Mr. Hill was distinguished by very marked characteristics.

He enjoyed perfect health. He was small in stature, but of perfect organism, and no function was deranged. We never heard him complain of pain, or weakness, or incapacity, for the most arduous duties. This was doubtless one of the resultsof his early occupation on the farm.

Uniform cheerfulness. He was so by nature, but more so by grace. Who ever saw a shade of sadness, certainly of gloom, upon his face? His religion was joy and peace in believing.

Instant promptness — to do or to suffer the will of God. He was always *ready*. His mental decisions were quick and his will was instant.

Unmixed benevolence. He seemed, in a remarkable degree, unconscious of self or personal interest. To spend and be spent for the good of others was his "ruling passion."

Unbending Christian principle. He never parleyed with temptation. It was enough for him to know the right, and it was done. His constitutional promptitude "to will and to do" aided him in this particular. Temptation was allowed no time.

Ardent Christian affections. With the affectional largely developed constitutionally, the traits of character of which we have spoken would impart ardor and impulsiveness to his religious affections. His life was at the widest remove from mere volition guided by principle. His heart was in everything he did — for his God and Saviour, and for his fellow men.

Full assurance of hope. The extract from his letter written soon after his conversion shows us that this was his happy experience at first. It continued to be so to the end.

It is due to truth that I add marked eccentricity. He was a perfect *sui generis*. He never studied models or rules of deportment. In his efforts to do good, he never seemed to regard what others would consider philosophical and judicious methods of approach, and of influencing the conduct and character of men. He had his end; his heart gushed right out upon it, and his will went straight to his work. In conversation his utterances were instant, explosive, laconic. His manner as a preacher was not of the New England type; but such as he formed forty years ago by an itinerant ministry, and by attendance upon the camp meetings of the Cumberland Presbyterians of Tennessee. Hence he needed to be known to be appreciated. Those who were familiar with him did not observe his peculiarities. They saw in him the man of God, in solemn earnest about his Father's business.

He died as he lived. He was "Brother Hill," to the last. And the reader will find striking illustrations of the elements of character above enumerated in the following extracts from a letter of Rev. Edward P. Smith to Mrs. Hill:

"Brother Hill was eager to go on with the army when it moved in May, though his time as a delegate had expired. He had marched with the Second Division hospital train as far as Acworth, within thirty miles of Atlanta, surprising everybody with his endurance and labors for the Master. He was never too tired to hold a prayer meeting at the close of the day's advance. When the troops were engaged and the wounded were brought in to hospital, he was most useful in his help for the sufferers. He washed them, dressed their wounds, watched them, wrote letters for them, prayed and sung with them, and pointed them to the Saviour.

"Dr. Gray, of the Division Hospital, became much attached to him, and came up on the train with him from Acworth on Tuesday. The cars were loaded with our wounded, and he volunteered to come to Chattanooga to help take care of them on the way, and to get reading matter to take to the men in the field. The train came into Chattanooga late at night, and Brother Hill worked on till two or three o'clock in the morning helping the wounded off the train and getting them into the hospital. Then he slept till about five o'clock, when he hurried off to find two soldiers whom he had helped the night before, and in whose case he was peculiarly interested. He had seen them and ministered to their wants. The train was just starting for the town. He ran to get on after it had started. By some accident he fell before the last wheel of the rear car. The wheel passed over his left arm near the shoulder, crushing the bone to powder. He was carried back to the hospital. The surgeons — five or six were in attendance — agreed that amputation by disjointing the shoulder was inevitable. He received the announcement with composure. He asked me to repeat the twenty-third and one hundred and thirty-ninth Psalms. I did so; and kneeling by his cot asked God's blessing on his suffering servant and his distant family. He responded heartily at the close; and when the surgeon said he was ready, said, 'well, so am I.' We carried him on his bed to the operating table. Chloroform was administered and the operation was successfully performed.

* * * The next morning early I found him still inclined to sleep, but he roused up and greeted me with a pleasant smile. * * * I had two letters from home which he requested me to read to him. When I read of the invitation of a neighboring minister to supply his pulpit, he looked over at his shoulder without an arm and said with energy, 'I can preach with one hand.'

"After reading the letters, I said, 'Now Brother Hill, I am going away to-day and

may not see you again. Do you think you shall survive this.' 'Oh, yes,' he said, 'I think so.' 'But still,' I said, 'there is a possibility to the contrary. Have you any business to be finished up?' He looked me steadily in the eye for a moment and then said, 'I made my will before I left home.' 'And you have nothing now to add, or take from it?' 'Nothing.' 'Well, how about dying—are you all ready?' 'If it is the Lord's will for me to die here, I am ready.'

"I shall not soon forget the face and work of our departed brother. Whenever I came up with the advancing army, I saw him among the men, especially the hospital patients. At Kingston, the morning before I left, Tuesday last, he was going his rounds with his Bible and hymn-book before five o'clock."

Rev. EDMUND BURT died at Gorham, N. H., July 14th, 1864. He was born in Longmeadow, Mass., Nov. 11th, 1803, and was therefore sixty years of age at the time of his death. He was the oldest son of Horace and Patty Burt. He was a child of much promise, and when quite young his parents designed to give him a liberal education. But their purpose was broken off by the unexpected death of his father. He became experimentally interested in the Christian religion in early life, and his thoughts were directed strongly to the ministry. It was his cherished wish to devote himself to the service of his Redeemer. But for a season he was obliged to engage in another pursuit. The pressing care of his widowed mother demanded his special attention. After devoting a few years to her aid and comfort, as a dutiful son, he decided to enter upon the profession of his first choice.

He accordingly entered the Theological Seminary at Gilmanton, N. H., and completed his course of study there in the summer of 1839. In the autumn of the same year he commenced his labors in the ministry at Franconia, N. H.

On Jan. 13th, 1841, he was ordained over the churches of Franconia and Bethlehem. He was pastor of these churches six years, and he proved himself a good and faithful minister of Jesus Christ. His labors were blessed of God, to the reviving of his work. After closing his services in this field, he spent two years as a missionary at Deering, N. H. In the summer of 1849 he went to Newfield, Me. In the autumn of that year he was installed pastor over the church. On Aug 4th, 1853, he was dismissed. In the summer of 1852, the following notice was published of the religious state of the Church. "During the last three or four months we have had a good religious interest, as the fruits of which, we number eighteen hopeful converts. Several formerly indulging a hope, have been greatly revived." Brother Burt went from Newfield to Boothbay. His services were very acceptable to the people of that place, and they would have retained him longer in their midst. But as the sea air proved injurious to his health, he was obliged to leave and seek a field of labor in the interior of the State. In June, 1856, he was sent to Gilead by the Maine Missionary Society. Shortly after this date, Gorham, N. H., was added to his field of labor. He preached in this town one-fourth of the time for three years. He was the first missionary to this, then rural yet romantic place. He disseminated the pure leaven of gospel truth, which, through the blessing of God, was of much moral and religious good to the people. The health of our beloved brother became much impaired while located in Gilead. While there he passed through a protracted and painful sickness, and was brought very near the grave. It was our privilege to visit him frequently during his long confinement. To us his end at times seemed very near. We supposed his blessed Master was conducting him down the steps of his probationary life gently and safely to the banks of the Jordan. And in one of our visits to him while on the sick bed, he remarked, I can see the goodly Canaan on the other side of the stream Our visits with the good man of God were to us precious. But his work was not yet done. His divine master had assigned him still more service, which he must fulfil ere he was to be called home. He was yet to preach the gospel and win men to the Saviour. After having been laid aside from the work of the ministry nearly four years, he was again able to preach Christ and him crucified. Accordingly near the first of the present year he was called to labor as a missionary in Stewartstown, Vt., and vicinity. Through his instrumentality a precious work of grace was enjoyed. The Saviour was with him. And the Holy Spirit came down upon the people. There was a Pentecostal season. The people became

much attached to their minister as their religious teacher and spiritual guide. As his bodily strength was not equal to his labors, he went to Gorham, N. H., in June to visit his family and to regain his weakened strength. But his work was then done. He survived his departure from his little precious field visited by God only three weeks. He died with the harness on. And it was well burnished. His divine Master called him suddenly. And he summoned him while in the midst of marked usefulness. But he was evidently ready. His lamp was trimmed and burning. His end was peace. His conversation was in heaven. He died as the beloved in Christ often die. Blessed are the dead who die in the Lord. It might well be said of him, He fell asleep in Jesus.

Some months since our now departed brother and a few citizens of Gorham selected a tract of land for a village cemetery. In the providence of God he was the first person buried in the selected lot.

With propriety may it be said, some of the good people of Gorham, on July 16th, 1864, dedicated their new cemetery as the house of the dead by depositing therein the remains of their first minister. The event was to us both interesting and solemn. No hearse had ever entered the beautiful grounds. No funeral procession had followed thither the remains of a departed friend. Silently and reverently we carried the holy man of God to that consecrated spot to rest quietly and alone. There was seen no marble slab or tomb stone to remind us that another person was at rest near our dear brother.

As he had fallen asleep, not again to be aroused except by the commissioned angel, we laid him down in his bed gently, and carefully spread over him his earthly mantle, and in secret prayer we committed him to Christ, the great Head of the Church, to be watched over by him during his long repose, and to be awakened in the morning of the resurrection.

Our brother labored to fulfil his ministry as a good servant. His great aim in preaching was to please God. Like many good ministers of Christ he felt the want of early training in the classic schools and of timely discipline in the art of graceful elocution. But his lack of attractiveness in manner was often supplied by the subject matter of his discourses. Wherever he labored in the service of Christ, it was universally said of him, Mr. Burt preaches good sermons. He was a very instructive and logical preacher. He was ever a reliable, safe expounder of God's Word. Very few read it more or studied it more critically. He employed his keen intellect in searching into the doctrines of the Bible prayerfully and conscientiously with direct reference to the honor of Christ and to the interests of his kingdom.

A good servant of the Lord Jesus has finished his task—a faithful minister of his cross—one who aimed to declare the whole counsel of God, whether it were received or rejected by men.

Our brother was twice married. His first wife was Hephzibath Livermore, daughter of the late Braddyll Livermore, Esq., of Paxton, Mass. By this marriage he had three children; two of whom died before him; the other is now a prominent and honored officer in the army. His second wife was Lydia W. Burt, daughter of the late Levi Burt of Littleton, N. H. She survives him to lament the loss of an affectionate husband.

While the great Head of the Church is removing the bright lights, one after another in rapid succession, those who still tarry have cause to hasten their allotted work here and be ready to depart, as the Bridegroom may come suddenly, yea, very unexpectedly, even at midnight. COM.

Dr. DANIEL ADAMS died at Keene, N. H., —— —, 1864, aged 90 years. He was born in Townsend, Mass., Sept. 29th, 1773. He was of a family that for several generations had been highly respectable in that place.

The subject of this sketch pursued his academical course at New Ipswich, N. H., and entered Dartmouth College in 1793, and was graduated with honor at the Commencement in 1797. He received his degree of M. D., in 1799, after having gone through a course of instruction under the care of the celebrated Dr Nathan Smith, who founded the Medical Institute in Dartmouth College, and was afterwards a professor in the medical department in Yale College. Dr. Adams soon removed to Leominster, Mass., after taking his medical diploma, where he commenced the practice of medicine. A partnership was soon formed at that place with a

Mr. Wilder, (who was a printer,) under the name of Adams and Wilder; and in connection with his profession he edited a country newspaper, called "The Telescope," for two or three years.

In those days printed arithmetics were rare; and the children of the common schools were provided with blank books, in which teachers wrote arithmetical questions for their pupils to solve. But Dr. Adams, seeing the necessity of printed arithmetics, and wishing to give business to the press of their firm, wrote out examples to be printed for the use of schools. This was the commencement of "The Scholar's Arithmetic;" these questions were printed in books with much blank space to be filled out by the pupils.

As this work met with much favor, he soon put forth other books in different departments of knowledge; such as a grammar, called "The Thorough Scholar," and a reading book called "The Understanding Reader," or "Knowledge before Oratory."

After a residence of about five years in Leominster, Dr. Adams removed to Boston, where he opened a *select school* for boys, and where young men were fitted for college. This school was patronized by the wealthy and influential citizens of Boston and vicinity.

It was here that he began the publication of *a monthly periodical* called "The Medical and Agricultural Register." This continued through two years. In this journal we are happy to find some of the first judicious attacks upon the drinking habits of the community; and upon the pernicious influence of tobacco upon the human system.

He published a catechism commencing with "What is the chief end of rum?" and closing with an answer to the question, "Into what state will the love of rum bring mankind?" showing what are the evils which accompany or flow from indulgence in rum! viz., "Loss of appetite, a bloated visage, trembling hands and feeble knees; — the drunkard is beastly, sottish, debased in reason, and vile in manners. He sinks from the character of a man to the grade of a brute."

Upon tobacco he also gave the following phillipic; viz., "Tobacco is a poison whose character is understood by few. I contend that it is a *real poison*, and that its effects are uniformly narcotic and debilitating. And this plant, detestable as it is, has had its numerous votaries. The goddess Nicotiana can boast of more worshippers and devotees in Europe and America, than ever could Proserpina in Sicily, or the Egyptian Isis."

I account it a great honor to Dr. Adams that he was a *pioneer* in these temperance reforms; both with respect to rum and tobacco; while all the world was given to the terrible idolatry which was so debasing. And may we not affirm that in this course he himself found that strength of body and mind which made him so useful, and which gave him such a happy and green old age.

In 1808 he issued a "School Geography, with an Atlas," which was favorably received. And he continued his select school in Boston for about seven years, till his health began to fail from close application to study, and his sedentary pursuits. He therefore left Boston in 1813, and removed to Mount Vernon, N. H., where he purchased a farm and engaged in agriculture. It was not his intention to resume the practice of medicine. But as he was often called on for medical advice, he was induced by degrees to return to his profession; and he soon became celebrated as a medical practitioner throughout Hillsborough county and other places. At the same time he had an interest in mercantile affairs in the village store; and in his leisure moments he devoted himself to his favorite study of mathematics. He was systematic, industrious, and untiring in all his pursuits. He revised and enlarged his "Scholar's Arithmetic," under the title of "Adams' New Arithmetic," in 1827. It was revised again in 1848; and it was rewritten again in his 88th year; and published in 1861 under the title of "Adams' Improved Arithmetic." He published also the "Monitorial Reader," and other books that passed through many editions.

At the age of seventy-three, viz., in 1846, he retired from the practice of medicine, and removed to Keene; where he has endeared himself to us all by his humble, consistent, and exemplary life, and where he had enjoyed the kindest attentions of his children.

At what time he became deeply religious I cannot affirm. But he publicly professed religion in 1831; and it is well known that he deeply regretted, that he did not give the dew of his youth to his Maker and Redeemer; though his life was always reputable and ex-

emplary, while in his father's house, in the academy, in college, and in his whole subsequent life.

As he was never in the habit of speaking freely of his own feelings and purposes, it is the more difficult to tell when his deep experience of religious truths commenced.

But his religion, his humility, his benevolence, and his uniform devotedness to God, were the crowning excellencies of his life. It is believed that he never absented himself from the house of God when he was able to hear the gospel preached; that he never was asked to contribute to any religious or charitable object, but he gave freely and cheerfully of the avails of his labors and the profit from his books; that he took enlarged views of gospel doctrines, and desired that all the nations should be brought to the knowledge of the truth. He took a lively interest in the affairs of our country; in the deliverance of every captive; and in the weal of the world.

He was a man of great industry, and had the talent of turning his mind to what he wished whenever a few moments were allowed him.

He read with deeper attention than most men. And with pen or pencil he made comments upon what he read; sometimes by way of dissent, and at others with warm approbation. It is instructive to look over the books which he perused, interlined carefully, or filled the margins..

His benefactions were numerous and well directed. As was said of another, "He gave a portion to seven and also to eight; thus transporting his property to heaven, that he might go thither to enjoy it."

His promptness and punctuality were remarkable. While he sustained the office of President both of the New Hampshire Bible Society, and of the Cheshire County Bible Society he was never absent from the meetings, though it cost an effort for an old man to go a great distance for the purpose. And when he could no longer perform the duty, he promptly resigned his office.

In his last sickness he was calm, composed, and hopeful. And as his health and vigor began to fail, he *felt* that he was hasting away. He desired that his pastors might be found faithful; that his Church might be prosperous; that his children and grandchildren, who were very dear to his heart, might be the followers and disciples of Christ and the heirs of heaven. It was affecting to the writer to have him ask, after his attempting to offer prayer at his bed-side for him, and his children, and all his friends, to have him ask, did you remember *this and that grand-son*? and to hear him say such an one, speaking the name, is very dear to my heart?

Thus has the good man passed away!

B.

Rev. CAREY RUSSELL died at Norwich, Vt., August 17th, 1864, aged 62 years. He was born in Chester, N. H., October 5th, 1802. His parents being in moderate circumstances, his facilities for education were very limited.

At the age of seven years, his mind was awakened to serious impressions by reading an inscription upon a tombstone. Being but a child, though burdened with a sense of sin, he gave no one any intimation of his feelings. At length light broke in upon his mind. Yet he hardly cherished the hope that he was a Christian, until about the age of sixteen. At that time there was a religious awakening at Newport, N. H., where his parents then resided. He heard one after another of the converts relate their experience, and felt that he could say from the heart, "I know the same." He then made his feelings publicly known, and united with the Congregational Church.

From this time he had a great desire to enter the ministry. So great had been his thirst for knowledge that he had earnestly improved his limited opportunities for study and observation. Thus at nineteen, he was fitted for college. But from want of means, and because of very poor health, he decided to abandon his cherished hope of preaching the gospel, and settle down upon a small farm in Newport.

In May, 1827, he married Roxanna Howard, of Hillsboro, N. H. Though relinquishing his purpose, he could not change his tastes. Moments of leisure were sought and improved in the study of theology. His piety and talents attracted the notice of the Church. He was advised to give up his farm and enter the ministry. Aided by donations from the Church, and encouraged by her counsels and prayers, he began to pursue systematically his theological studies in the spring of 1834,

under the tuition of his pastor, the Rev. John Wood. In 1837 he received a call from the Church in Hartford, Vt., commonly known as the Dotham Church. This was the earliest organized of the churches in this region. It has a history of no little interest. The venerable Wheelock, first President of Dartmouth College, acted as its first pastor. It was then the College Church, though worshipping at a distance of three miles, and in another State.

"Mr Russell's labors here," says one who knew, "were with the most untiring zeal. He spared neither time nor strength, loving most that work which had long been the desire of his heart." His labors were abundantly blessed At one time only two or three females lived in the parish above ten years of age, who were not hopefully pious. These years he considered among the happiest of his life. According to the custom of olden times, the Church edifice was upon a hill. As elsewhere, the centres of population descended to the valleys. The Church disbanded in 1844, the members uniting with the Church at Norwich, and with the Hartford Church worshipping at White River Village.

Mr. Russell went to Worcester, Vt. The Church of which he became the acting pastor in Worcester, was doubled in membership during his stay of seven years. He preached one year in Wolcott. In the autumn of 1853 he removed to Bradford, N. H., where he labored four years with similar success.

His last year of regular ministerial labor was spent at Littleton, N. H. Though weighed down with infirmities of body, the records of the Church lead to the conclusion that his labors were not in vain in this place.

Through feebleness of health he felt obliged to suspend his work for a while. He purchased a quiet home in Norwich, Vt., where he passed the remainder of his days. In what manner may be best seen by quoting from the report of that Church to the County Conference. It says: "He was a man of great earnestness and fidelity. He made himself felt in the community by the uniform consistency of his life, by the lively interest he always manifested in the spiritual welfare of the people, and in whatever concerned the prosperity of the Church and the advancement of the kingdom of Christ. We miss him from the social meetings, which, as health and circumstances permitted, he always attended; and in which he was always ready to stand in his lot, and to make most of the opportunity to enforce upon the minds of his brethren, and upon the impenitent, the great principles of truth and duty, which were always dwelling with light and power in his own mind, and seemed always struggling for utterance."

Quiet failed to restore his health. For two years he had been gradually failing from disease of the heart and lungs. A sudden attack of neuralgic colic terminated his life in twenty-five hours, August 17th, 1864. As during most of these hours he lay unconscious, we have no dying testimony to record. His testimony is his life.

If one single word were to express his character, that word should be FIDELITY. His application to study was untiring. Even after his regular ministry closed, he pursued, with system, theological and mathematical studies. His diligence in business, his care and economy may be judged from the fact, that with a family of four children, he saved money from a salary of three hundred dollars. And it is the testimony of his people that he was *instant in season and out of season* for the salvation of souls.

Others have sparkled with greater brilliancy and won more applause, but it may be doubted whether many in the last day, will hear a more justly earned, "*Well done, good and faithful servant,*" than the REV. CAREY RUSSELL.

Books of Interest to Congregationalists.

LIFE, TIMES, AND CORRESPONDENCE OF JAS. MANNING, AND THE EARLY HISTORY OF BROWN UNIVERSITY. By Reuben Aldridge GUILD. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Co. Cincinnati, George S. Blanchard. $3.00.

We never open a book like this without gratitude to the author and publisher. When will the reading public so appreciate the rich histories of the past as to demand their reproduction, in form and style, worthy themselves? This is a specimen and a model. Has every college such a librarian? May it have such a historian! Mark this one of the many excellent features of this charming book; there are just 460 pages of text, "sandwiched" between 12 pages of contents, and 41 pages of index. No one but a librarian would give the reader such an ample synopsis of what was before him, and such varied and minute references, so helpful and convenient.

We read these full pages with mingled emotions; joy, that "soul-liberty" triumphed and became the ruling policy of the land; sorrow, if not chagrin, that any, much more that our own ancestry, those who had sacrificed so much to secure "LIBERTY to worship God," should have become the opposers of the more advanced friends of that very liberty, in a larger and better sense. Perhaps it was not best that any one class or sect should have every excellency. We however commend this ample, able, we trust impartial, history, to all who read.

HAWAIIAN ISLANDS (THE). Their Progress and Condition under Missionary Labors. By Rufus Anderson, D. D., For. Sec. of the A. B. C. F. M. With Maps, Illustrations, etc. Gould & Lincoln, 59 Washington St. Royal 12mo, cloth. $2.25.

"This work is written throughout," says the author, "with reference to a single object — THAT OF SHOWING WHAT GOD HAS BEEN PLEASED TO DO ON THE HAWAIIAN ISLANDS, THROUGH THE GOSPEL OF HIS SON, AND THE LABORS OF HIS MISSIONARY SERVANTS." His forty years correspondence with the missionaries, and then four months sojourn upon the Islands, "all the while in the most confidential intercourse with those best acquainted with their religious condition," gave him every facility for making this book one of thrilling interest, and of great commercial and religious value. The transition of a nation from barbarism to civilization and Christianity, covering a period of more than the life of one generation, would evolve many an incident, and test many a principle of great importance.

This book shows what Christianity can do in redeeming and elevating a most degraded race. These islands, from their geographical position, have an important relation to commerce. Both the merchant and the Christian have an interest in their condition and prospects. Dr. Anderson most graphically describes both. The book is admirably printed and bound; is illustrated with a fine steel engraving of Kamehameha III., the present king, with maps of the islands, and various wood cuts. On the whole, it is a book of rare excellence every way, and should find an extensive sale.

MODERN PHILOLOGY: Its Discoveries, History, and Influence. By Benjamin W. Dwight, author of "The Higher Christian Education." Second Series. New York: Charles Scribner. 1864. 8vo, pp. 554. For sale by Messrs. Gould & Lincoln.

Five years ago the world of scholars was put under great obligation to Mr. Dwight, by his issue of the first part of this work, under the title of "Modern Philology — its Discoveries, History, and Influence," in an octavo volume of some 350 pages; being the expansion of certain articles which had attracted favorable attention in the *Bibliotheca Sacra* and the *New Englander*. The special object of that volume was to present the historical, ethnographic, and bibliographical aspects of Comparative Philology, briefly in their elements.

His second volume — the germs of which have also been given to the public in the *Bibliotheca Sacra* — develops, first, Comparative Phonology, and, second, Comparative English Etymology; the latter under the triple head of: (1.) The Value of Etymology and the Power of Words; (2.) Leading Principles in the Study of Words; (3.) Specific Facts pertaining to English Etymology. This is followed by one hundred and thirty-three pages devoted to a synopsis of

illustrative examples, including four hundred and eighty-one instances of words and families of words traced to their true origin. Greek, Latin, and English Etymological Indexes, complete the usefulness of the volume as a book of reference.

A topic in itself abstruse is here presented in a style so charming, and with a method so judicious, that it seems to us that any moderately classical scholar — if such a term be allowable — and the more especially one of linguistic and philosophic tastes — will be led along through the book not with an ever-growing fascination merely, but with the deeper feeling of the great value of such studies and the high usefulness of their conclusions. And by a careful perusal of these two volumes, the young scholar will find himself placed in sympathy and communion with those advanced linguists who, in our day, by their Indo-European researches, are upsetting the old dictionaries and making even Worcester, and all but the last grand edition of Webster, effete and misleading, so far as the department of etymology is concerned.

Religion and Chemistry; or, Proofs of God's Plan in the Atmosphere and its Elements. Ten Lectures delivered at the Brooklyn Institute, Brooklyn, N. Y., on the Graham foundation, by Josiah P. Cooke, Jr., Erving Professor of Chemistry and Mineralogy in Harvard University. New York: C. Scribner. 1864. For sale by Messrs. Gould & Lincoln. 8vo., pp. 348.

The title well hints the scope of the argument here presented; a most interesting and valuable one, which is wrought out in a style of great clearness, modesty, force, and fervor. The volume will take its place securely with our few good treatises on Natural Theology; while as a contribution from Harvard College to the truth, it has a curious interest. We may add the expression of our sense of gratitude to the trustees of these Graham Lectures, for the service they are rendering the Church and the cause of Christian Science by such volumes as this and its two predecessors from the polished and evangelical minds of Drs. Huntington and Storrs.

Expository Lectures on the Heidelberg Catechism. By Geo. W. Bethune, D. D. In two volumes. New York: Sheldon & Co. 1864. For sale by Messrs. Gould & Lincoln. 16mo. pp. 401, 535.

These have a value not merely as a careful exposition of the doctrinal formulæ of an important branch of the Protestant Church; but as being the last legacy of a most practiced and a truly pious pen to the literature of the Church. Much as we disliked the ultra conservatism of Dr. Bethune, and little as we sympathized with some of his habits, his intellectual vigor, his admirable literary culture, and his warm and glowing heart, always won upon our regard. It is a pity that this series of discourses was never completed; but the work was left undone. A bibliography of works on this catechism adds value to the second volume. We dissent — we ought to say, in passing — from some of the language of the second volume as to the use of wine at the communion table, etc., and could wish it had been modified.

The American Tract Society, 28 Cornhill, Boston, have issued the following, viz:

The Life of Mrs. Sherwood. Written by herself. With Extracts from Mr. Sherwood's Journal, during his Imprisonment in France and Residence in India. Abridged from the London edition. pp. 441.

This book, embellished with a life-like engraving of the authoress, written in an agreeable style, embracing many striking incidents, and a great variety of experiences in a long and active life, spent in so many and so widely separated places, is one of deep interest and of real worth.

Progress; or, The Sequel to Jerry and His Friends. By Alice A. Dodge. pp. 346.

The Missing Boat. pp. 96.

Our Birds. By Mrs. Fanny I. Burge Smith.

The birds are well engraved, the descriptions are well given.

The Paths of the Lord. By Rev. Wm. Reid, Edinburgh, author of "The Blood of Jesus," etc." pp. 160. Contents — The Path of Peace, of Purity, of Strength, of Comfort, of Service, of Light, of Life, of Glory.

How to be a Hero. By E. L. E. pp. 109.

Stories for the Little Ones. Second Series.

Christian Home Life. A book of Examples and Principles. pp. 228.

The "examples" are well chosen and set forth; the "principles" are biblical, and hence valuable. The book is admirably printed and bound, and deserves a wide circulation.

The Freedman's Library. No. 1.

John Freeman and His Family. By Mrs. H. E. Brown. pp. 93.

A good beginning of an important series.

A SOLDIER OF THE CUMBERLAND: Memoir of Mead Holmes, Jr., Sergeant of Co. K, 21st Reg. Wisconsin Vols. By his Father. With an Introduction by John S. Hart, LL. D. pp. 210.

Few ministers have made a nobler offering or sacrifice for their country than this afflicted father, who gives us this interesting book. This war is brightening many a jewel for the Saviour's crown. It is proper that it be so fitly set in this little terrestial casket.

Editors' Table.

IT will not surprise our readers to be informed that our liabilities as publishers are nearly one hundred per cent greater than they were two years ago for the self same things. For example; our paper then,—and it was a somewhat better article, —was thirteen cents a pound; now it is THIRTY-FIVE cents a pound; binding was then fifteen cents a volume, now it is thirty-seven cents a volume, by the hundred; while printing and press-work have advanced just fifty per cent. The government tax on our present issue will be from one hundred and forty to one hundred and sixty dollars a year; besides ten dollars for a license to "work for nothing and find ourselves" in furnishing this *Quarterly* to those who take it; against no tax, and no license hitherto.

It will, of course, be obvious that we cannot meet these high rates, and government taxes, without increasing our subscription price. This we have been very reluctant to do. It has been our ambition to furnish the cheapest periodical in the land, considering its intrinsic value; and indeed that is still our purpose. If a dollar were a DOLLAR now as of old, we should still struggle on. But we never undertook to furnish four hundred pages of such matter as the *Quarterly* contains, for forty-three, or fifty cents. Nor do our readers expect it of us.

We have not, however, felt that Providence was calling us by these difficulties surrounding us to suspend our issue; nor do we think our subscribers desire such a result. Our six volumes already published invite progress. The interests of the denomination we serve demand it. Our own inclinations prompt us in the same direction Nor could we much diminish the size of the *Quarterly*, without seriously damaging its healthy appearance and circumscribing its usefulness. Were we to double its present very low price, we should but come up to the new state of things in their exactions of us. But it is seriously apprehended that two dollars a year instead of one, would seem so formidable an advance, that too many, of the now too few who take it, would cease to be its subscribers. Not being able or willing to part with ONE of these, we have determined to divide the extra cost between them and ourselves, and make the price ONE DOLLAR and FIFTY cents for the coming year, *always and strictly in advance.* We have already sacrificed much, quite too much, by sending the first and even the second numbers to those who have neither returned them, nor notified us of their wish to discontinue. Paper is too dear, and the statistical number is too valuable, for gratuitous distribution. The *hundreds* would pay promptly when the bill comes with the first number; the tens would not, and these are they who compel the change.

Let us be understood. Our prices are:—

Subscription for 1865, for the year,.....	$1.50
For January, or statistical number,.....	.75
For any other number of 1865,.....	.35
For back numbers, except January and July, 1859, and October, 1863,.....	.25
For exchanging bound for unbound volumes,	.50
Six back volumes, bound,.....	9.00
" " " unbound,.....	6.00

The first volume alone, and the three numbers above named, are not for sale except in sets.

We must still add, that the above prices will not sustain the *Quarterly* with a reduced subscription list. Should any person feel compelled to withhold his direct aid during the coming year, will he not endeavor to secure another subscriber in his place? Nay, will not some friend in every parish see to it that this only denominational Journal has a place in all those families where it will be of especial value. Will not every subscriber obtain for us, at least, one more?

We must repeat that the terms, $1,50 IN ADVANCE, are the only possible. Do not

expect your January number until we receive the little amount above named. And the earlier it is forwarded the better for us.

A few have already sent in $1,00 as their subscription for 1865. We are sure they will see the propriety, as they will feel the justness, of forwarding the remaining fifty cents.

About one hundred Home Missionaries have received the *Quarterly* as gifts from our subscribers. These self denying men will keenly feel the loss, if they must be denied this only periodical that smiles upon their households. It will be but a little for many to give. It will be much for any of them to lose. Their salaries have not increased with increasing expenses. Let these be remembered.

Our subscribers in Canada can now send one dollar of *their own* money, which, at present rates, will give us our "one-fifty" and the postage, twelve cents. They must not ask us to do less. And this will not long meet the cost, if gold and exchange continue to decline.

We are requested to say, in this connection, that any pastor or stated supply, who will pledge and take a collection for the church building funds of the American Congregational Union and forward the same during the year 1865, *without expense* to the treasury of the Union, will receive the *Quarterly* for the year from that treasury, without expense to him except for postage; provided the Corresponding Secretary receives notice to that effect on or before March 1st, 1865.

Will not the scribes, or publishing committees of all State organizations send three copies of their Minutes, *as soon as possible*, to Rev. A. H. Quint, New Bedford, Mass., so that the statistics may be seasonably compiled for our next January number?

We are grateful to our Western brethren for their almost uniformly warm appreciation of this *Quarterly*. And we thankfully here insert the following resolution, unanimously passed by the Southern Association of Illinois, in their session at Beardstown, in April last, kindly forwarded by W. Currier, Esq, of St. Louis.

"*Resolved*, That this Association recommends to the pastors, officers, and members of the churches in our limits the *Congregational Quarterly*, a periodical published in Boston under the sanction of the American Congregational Association, and the American Congregational Union, believing that its general circulation among our people would tend to promote harmony of views and unity of action, and to quicken our mutual sympathies by a better knowledge of sister churches in all parts of the land."

Our readers will miss the usually well filled page among our advertisements, of Messrs. Gould & Lincoln. Let it not be inferred that they have ceased to make, and to offer for sale the best of books, and at fair prices. That model work of Mr. Guild — "Manning and Brown University" — noticed on a preceding page, cannot fail of a place in every graduate's library; and few books of its kind will better repay a careful reading by any lover of history.

"Hawaiian Islands," by Dr. Anderson, also noticed above, is such a book as can be produced scarcely once in an age. Both the subject and the singular ability with which it is treated, make it a work of unusual interest and value. — "Christianity the Religion of Nature," by A. P. Peabody, D. D., LL. D. Royal 12mo. $1.50; — "Lectures on Moral Science," by Mark Hopkins, D. D. Royal 12mo. $1.50; — "Christian Memorials of the War," by Prof. H. B. Hackett, D. D. 12mo. $1.50; — "Ruth; a Song in the Desert." 16mo. 60 cents; — "Memoir of the Labors, etc., of Dr. Chalmers," by Rev. Francis Wayland, D. D. 16mo $1.00; — are among their recent and valuable works. We notice they have just published a large folio pamphlet of eight pages, giving the titles, short notices, and the prices, of their publications, which they will gladly send to any one's address, when desired to do so — and all books are sent, postage paid, to any part of the country on receipt of the price.

We regret that this number will be late in reaching our readers. Various unlooked

for circumstances have made this result unavoidable. It is our *purpose* always to be prompt.

We are conscious that we have not, in the volume now closing, come up to our ideal for the year. With one editor absent with the army, or so engaged since his return as to be unable to perform his share of labor, and with the other two overburdened with other duties, it has been difficult for us to make the *Quarterly* what we feel that it ought to be. We hope better things for the future; and if we are not mistaken, our arrangements are so made as to assure the verdict from our subscribers that our next volume is the best of the series so far.

Congregational Quarterly Record.

Churches Formed.

June, 23, 1864. In CINCINNATI, Ohio. Ch. of Epiphany.

" 30, In NEW RICHMOND, Wis. 15 members.

July 17, In BROOKLYN, N. Y. East Church, 28 members.

Aug. 7, In LANISBURGH, Mich. 16 members.

Aug. 7, In FULTON, Mich.

Sept. 11, In CLEVELAND, Ohio. 19 members. (Colored.)

Ministers Ordained, or Installed.

May 4, 1864. Rev. WM. M. BIRCHARD, over the Ch. in Voluntown and Sterling, Ct. Sermon by Rev. Sam'l G. Willard, of Willimantic. Installing Prayer by Rev. Bennet F. Northrop, of Griswold.

June 6. Rev. J. M. VAN WAGNER, over the Ch. in Kewanee, Ill. Sermon by Prof. Henry E. Peck, of Oberlin, Ohio. Installing Prayer by Rev. Sam'l G. Wright, of Dover.

" 8. Rev. SAM'L J. AUSTIN, over the Ch. in Oxford, Ms.

" 8. Rev. J. C. PAINE, over the Ch. in Sandwich, Ms. Sermon by Rev. Andrew L. Stone, D. D., of Boston. Installing Prayer by Rev. D. Brigham, of Waquoit.

" 8. Mr. FREDERICK A. PARMENTER, over the 1st Ch. of Elizabeth, N. J. Sermon by Rev. John M. Holmes, of Jersey City. Ordaining Prayer by Rev. Absalom Peters, D. D., of N. Y.

" 9. Mr. T. T. MERRY, to the Gospel Ministry, in Naples, Me. Sermon by Rev. Josiah T. Hawes, of Brighton.

" 9. Rev. H. T. STAATS, over the Ch. in Orange, Ct. Sermon by Rev. Wm. T. Eustis, Jr., of New Haven. Installing Prayer by Rev. J. S. C. Abbott, of New Haven.

" 9. Mr. JOHN OTIS BARROWS, over the Ch. in North Hampton, N. H. Sermon by Rev. Geo. M. Adams, of Portsmouth. Ordaining Prayer by Rev. E. D. Eldredge, of Kensington.

" 10. Mr. EDWIN S. WILLIAMS, to the Gospel Ministry, in Northfield, Minn. Sermon by Rev. Philo Canfield, of Faribault. Ordaining Prayer by Rev. Richard Hall, of St. Paul.

June 15. Rev. HENRY B. SMITH, over the Ch. in Burlington, Ct. Sermon by Rev. J. L. Jenkins, of Hartford. Installing Prayer by Rev. R. T. Searle, of Harrington.

" 16. Mr. GEO. L. ROBERTS, over the Ch. in Hillsboro', Ill. Sermon by Rev. Truman M. Post, D. D., of St. Louis, Mo. Ordaining Prayer by Rev. E. B. Tuthill.

" 22. Mr. ANDREW J. FOSDICK, over the Ch. in New Alstead, N. H. Sermon by Rev. Plin B. Day, of Hollis. Ordaining Prayer by Rev. Amos Foster, of Acworth.

" 22. Rev. DANIEL WIGHT, over the 2d Ch. in Ashburnham, Ms. Sermon by Rev. Seth Sweetser, D. D., of Worcester. Installing Prayer by Rev. Benj. F. Clarke, of Winchendon.

" 22. Mr. JOHN D. JONES, as Chaplain in the Army, in Brooklyn, N. Y. Sermon by Rev. J. P. Thompson, D. D., of New York. Ordaining Prayer by Rev. Wm. I. Budington, D. D., of B.

" 23. Mr. L. S. GRIGGS, to the Gospel Ministry, in Spring Valley, Minn. Sermon by Rev. David Burt, of Winona. Ordaining Prayer by Rev. Chas. Shedd, of Wasioja.

" 23. Rev. B. H. MALTBY, over the Ch. of Epiphany, Cincinnati, Ohio. Sermon by Rev. C. B. Boynton, D. D., of the Vine St. Ch. Installing Prayer by Rev. Wm. L. Ropes, of Cambridge, Ms.

" 28. Rev. D. M. BEAN, over the Ch. in South Malden, Ms. Sermon by Rev. E. N. Kirk, D. D., of Boston. Installing Prayer by Rev. D. T. Packard, of Somerville.

" 28. Rev. WM. O. BALDWIN, over the Ch. in St. Johnsbury, Vt. Sermon by Rev. E. C. Cummings, of the 2d Ch. Installing Prayer by Rev. M. B. Bradford, of Barnet.

" 29. Rev. SAMUEL W. BROWN, over the Ch. in Groton, Ct. Sermon by Rev. John P. Gulliver, of Norwich. Installing Prayer by Rev. Joseph Ayer, of East Lyme.

" Rev. QUINCY BLAKELY, over the Ch. in Campton, N. H. Sermon by Rev. Geo. B. Tolman, of Sheldon.

" 30. Rev. E. D. ELDREDGE, over the Ch. in Kensington, N. H. Sermon by Rev. Sam'l J. Spalding, D. D., of Newburyport, Ms. Installing Prayer by Rev. Franklin Tuxbury, of Exeter.

July 6. Rev. SWIFT BYINGTON, over the Ch. in Stoneham, Ms. Sermon by Rev. R. T. Robinson, of Winchester. Installing Prayer by Rev. G. W. Blagden, D. D., of Boston.

" 6. Mr. OLIVER S. DEAN, over the Ch. in Roxbury, Ct. Sermon by Rev. D. Murdock, of New Milford.

" 10. Rev. ISRAEL E. DWINELL, over the 1st Ch. in Sacramento, Cal. Sermon by Rev. J. A. Benton. Installing Prayer by Rev. S. H. Willey.

" 11. Mr. F. B. NORTON, over the Ch. in Kenosha, Wis. Sermon by Prof. F. W. Fiske, of Chicago, Ill.

" 11. Rev. F. BASCOM, over the Ch. in Princeton, Ill. Sermon by Prof. F. W. Fiske, of Chicago, Ill.

" 14. Rev. SAM'L G. WRIGHT, over the Ch. in Dover, Ill. Sermon by Prof. F. W. Fiske, of Chicago, Ill. Installing Prayer by Rev. A. Lyman.

" 21. Rev. A. H. QUINT, over the North Ch. in New Bedford, Ms. Sermon by Rev. A. L. Stone, D. D., of Boston, Ms. Installing Prayer by Rev. I. W. Putnam, D. D., of Middleboro'.

" 21. Mr. E. P. DADA, over the Ch. in Pecatonica, Ill. Sermon by Rev. J. E. Roy, of Chicago. Ordaining Prayer by Rev. J. Hodges.

" 27. Mr. HENRY L. CHASE, over the Ch. in North Carver, Ms. Sermon by Rev. Chas. S. Porter, of West Cambridge. Ordaining Prayer by Rev. Israel W. Putnam, D. D., of Middleboro'.

" 27. Mr. DANIEL A. MILES, as Chaplain in the Army, in Worcester, Ms. Address by Rev. A. H. Coolidge. Ordaining Prayer by Rev. Seth Sweetser, D. D., of W.

Aug. 9. Mr. MINOT J. SAVAGE, to the Gospel Ministry, at Norridgewock, Me. Sermon by Rev. Temple Cutter, of Skowhegan. Ordaining Prayer by Rev. Daniel Sewall, of St. Albans.

" 16. Rev. EDWIN S. BEARD, over the 2d Ch. in Warren, Me. Sermon by Prof. Geo. Shepard, of Bangor. Installing Prayer by Rev. F. V. Norcross, of Union.

" 25. Rev. ARCHIBALD GEIKEE, over the Ch. in East Granville, Ms. Sermon by Rev. W. H. Gilbert, of Granby, Ct. Installing Prayer by Rev. George Bowler, of Westfield.

" 26. Mr. WALTER HARRIS GILES, as Missionary of the A. B. C. F. M., in Rockport, Ms. Sermon by Rev. Edwin E. Bliss, of Constantinople, Turkey. Ordaining Prayer by Rev. Luther H. Angier, of Rockport.

" 31. Rev. T. D. P. STONE, over the 3d Ch in Marblehead, Ms. Sermon by Rev. J. T. Tucker, of Holliston. Installing Prayer by Rev. Sam'l M. Worcester, D. D., of Salem.

" 31. Mr. FRANCIS J. FAIRBANKS, over the Ch. in Westminster, Vt. Sermon by Rev. Dr. James, of Albany, N. Y. Ordaining Prayer by Rev. Geo. P. Tyler, D. D., of Brattleboro'.

Sept. 8. Mr. EBENEZER DAWES, to the Gospel Ministry, in Dighton, Ms. Sermon by Rev. Erastus Maltby, of Taunton. Ordaining Prayer by Rev. J. A. Roberts.

Sept. 14. Rev. EDWARD W. GILMAN, over the 2d Ch. in Stonington, Ct. Sermon by Rev. Joseph P. Thompson, D. D., of New York. Installing Prayer by Rev. Hiram P. Arms, D. D., of Norwich.

" 14. Rev. W. W. ADAMS, over the 1st Ch. in Fall River, Ms. Sermon by Rev. Leonard Swain, D. D., of Providence, R. I. Installing Prayer by Rev. Mortimer Blake, of Taunton.

" 14. Rev. SAM'L R. DIMOCK, over the Plymouth Ch. in Syracuse, N. Y. Sermon by Rev. John C. Holbrook, D. D., of Homer. Installing Prayer by Rev. L. Smith Hobart, of S.

" 21. Rev. FRANCIS B. PERKINS, over the Mather Ch. in Jamaica Plain, Ms. Sermon by Rev. A. C. Thompson, D. D., of Roxbury. Installing Prayer by Rev. J. H. Means, of Dorchester.

" 21. Rev. JAS. W. HUBBELL, over the Ch. in Milford, Ct. Sermon by Rev. H. L. Hubbell, (his brother,) of Amherst, Ms. Installing Prayer by Rev. E. L. Cleveland, D. D., of New Haven.

" 21. Rev. JOHN H. WOODWARD, over the Ch. in Irasburgh, Vt. Sermon by Rev. Pliny H. White, of Coventry. Installing Prayer by Rev. A. B. Gray, of C.

" 21. Rev. JOHN H. WINDSOR, over the Ch. in Saco, Me. Sermon by Prof. George Shepard, D. D., of Bangor. Installing Prayer by Rev. John W. Windsor, (his father,) of Iowa.

Pastors Dismissed.

June 14, 1864. Rev. FRANCIS B. PERKINS, from the Ch. in Montague, Ms.

" 21. Rev. JAMES M. BELL, from the Ch. in Ashby, Ms.

— — Rev. CHAS. W. CAMP, from the Ch. in Sheboygan, Wis.

June 29. Rev. J. LEWIS DIMAN, from the Harvard Ch. in Brookline, Ms.

July 6. Rev. SAM'L HUNT, from the Ch. in Franklin, Ms.

" 6. Rev. WALCOTT CALKINS, from 1st Ch. in Hartford, Ct.

" 7. Rev. JOSEPH KYTE, from the Ch. in Mechanic Falls, Ms.

" 21. Rev. EBER CARPENTER, from the Ch. in Southbridge, Ms.

" 27. Rev. RICHARD B. THURSTON, from the Ch. in Waltham, Ms.

Aug. 1. Rev. GEO. B. SPALDING, from the Ch. in Vergennes, Vt.

" 1. Rev. EDWARD C. MILES, from the Ch. in Stratham, N. H.

" 5. Rev. GEO. W. BARROWS, from the Ch. in Salisbury, Vt.

Sept. 7. Rev. JOHN S. BATCHELDER, from the 1st Ch. in Jaffrey, N. H.

" 13. Rev. WALES LEWIS, from the Ch. in Lyman, Me.

— — Rev. CHAS. W. CLAPP, from the Ch. in Rockville, Ct.

" 29. Rev. JOHN HARTWELL, from the Ch. in Leverett, Ms.

Ministers Married.

May 6, 1864. In So. Coventry, Ct., Rev. JOHN OTIS BARROWS, of North Hampton, N. H., to Miss CLARA S., daughter of Dea. F. Freeman, of S. C.

June 8. In Wyandotte, Kansas, Rev. LEWIS BODWELL, Agent of the A. H. M. Society, to Miss SARAH M. COOPER.

" 14. In Columbus, Wis., Rev. C. T. MELVIN, to Miss SARAH A. VANDERBERG, of C.

" 26. In Lincoln, Ms., Rev. H. J. RICHARDSON, to Mrs. HARRIET C. FRENCH, of St. Paul, Minn.

Ministers Deceased.

May 18. 1864. In Medina, O., Rev. WILLIAM DEMPSEY, aged 45 years.

June 10. In Grasshopper Falls, Kansas, Rev. ASAHEL M. HOOKER, aged 34 years.

" 14. In Gorham, N. H., Rev. EDWARD BURT, aged 60 years, 8 months.

Aug. 10. In Haverhill, Ms., Rev. BENJAMIN F. HOSFORD, aged 46 years.

" 17. In Norwich, Vt., Rev. CARY RUSSELL, aged 61 years, 9 months.

— — On board a transport on the Potomac, Rev. ABNER F. JONES, acting pastor of the Ch. in New Albany, Ohio.

Aug. 19. Near Beloit, Wis., Rev. D. S. DICKINSON, aged 50 years and 10 months.

" 19. In Chesapeake General Hospital, Fortress Monroe, Va., Rev. THOMAS L. AMBROSE, Chaplain of 12th N. H. Regt.

" 27. In Langdon, N. H., Rev. ANDREW JAQUITH, aged 48 years.

Sept. 11. In Alton, Minn., Rev. SIMON PUTNAM, Chaplain of the 3d Regt. Minn. Vols., aged 42 years.

American Congregational Union.

RECEIPTS FOR MAY, JUNE, JULY, AND AUGUST, 1864.

Vermont — Col. Cong. Ch. and Soc., Poultney,	$12 35
Col. Cong. Ch. and Soc., Pittsford,	17 25
	$29 60
Massachusetts — Col. Cong. Ch. and Soc., So. Abington,	$16 10
Col. 1st Orthodox Ch. and Soc., Somerville,	37 00
Col. No. Cong. Ch. and Soc., Winchendon,	68 00
" " " " Wilbraham,	12 15
" John Eliot, " " So. Natick,	10 00
" Cong. " " Shrewsbury, (in part,)	1 00
Col. Phillips Ch. and Soc., South Boston,	58 33
A Lady from Uxbridge,	2 00
Rev. Joseph Emerson, Andover,	25 00
E. A. Goodnow, Esq., Worcester,	10 00
Rev. J. M. Bacon, Essex,	10 00
	$249 58
Connecticut — Col. Cong. Ch. and Soc., Granby,	$7 50
Col. 2d Ch. and Soc., Greenwich,	48 00
" " " West Hartford,	32 13
" 1st " " West Meriden,	70 22
" " " " Norwich, (add'n'l)	10 00
" " " " Guilford, (add'n'l)	12 00
" " " " New London,	183 24
" 2d " " "	80 45
" 1st " " Waterbury,	100 50
" " " " So. Mansfield,	28 00
" 2d " " Rockville,	229 00
" " " Chaplin,	8 00
Rev. Joseph Ayer, East Lyme,	5 00
A Friend, New Haven,	10 00
Robert Coit, Esq., New London,	50 00
Estate of Emery Pease, Somers,	126 33
	$1000 37
New York — Col. Clinton avenue, Cong. Ch. and Soc., Brooklyn,	$424 22
Col. Ch. of Pilgrims — Joseph Ripley, Esq.,	250 00
" Cong. Ch. and Soc., Henrietta,	15 00
Col. Cong. Ch. and Soc., Mannsville,	7 75
	$696 97
New Jersey — Col. 1st Cong. Ch. and Soc., Newark,	$146 05
Ohio — Col. Cong. Ch. and Soc., Wakeman,	$10 00
Col. Cong. Ch. and Soc., Columbus,	56 15
	$66 15
Illinois — Col. Cong. Ch. and Soc., Payson,	$23 30
Col. Cong. Ch. and Soc., Newark,	20 00
" " " " Barry,	12 35
" 1st " " Rockford,	25 35
" Cong. " " Galva,	5 25
" " " " St. Charles,	10 00
" 1st " " Galesburg,	12 70
" Cong. " " Farmington,	15 00
Mr. Reuben Shipman, Beverly, $50 00 — Exchange, 25	49 75
	$173 70
Michigan — Col. Cong. Ch. and Soc., Candaigua,	$4 00
Col. Cong. Ch. and Soc., Allegan,	8 50
" Plymouth Ch. and Soc., Adrian,	11 62
Friend, Cooper,	1 00
	$25 12
Wisconsin — Col. Cong. Ch. and Soc., Evansville,	$5 35
Iowa — Col. Cong. Ch. and Soc., Newton,	$5 00
Kansas — Col. Plymouth Ch. and Soc., Lawrence,	$18 85
Charles S. Blake, Esq., Atchison,	3 00
	$21 85
Year Books,	$5 50
Interest on Deposits with U. S. Trust Co.,	53 64
	$59 14
Total receipts from May 1, to August 31, inclusive,	$2,478 88

The receipts, above acknowledged, are threateningly small; only a little more than one half as much as was received last year during the corresponding months. And yet our payments for the same period have been full twice as large as in the same four months last year. And besides this, the calls for aid have never been, in any four months of our Church-building

work, so many, so pressing, and for such large amounts. For such "large amounts," because of the great rise in the cost of labor, and of all building materials, and of the fact that the working forces of these little churches have been so much reduced by the demands of the war. One pastor asking for five hundred dollars says, "we ask for that sum because we cannot build with a less amount. We have sent already EIGHTEEN of our members to fight our country's battles, and they cannot help us; and besides, we, who remain, have to help their families." Others have sent one half their male members, others two thirds, and in one instance every male member but one. And this absence of the working force of these little churches greatly diminishes their little incomes, and endangers the loss of their missionary, and thus makes the necessity of building so much the greater. In fact the most of the applicants now urging their claims say, "we *must* now build, or our churches must die. We cannot gather and hold a congregation without fitting places in which to gather and hold them."

It is true also that our churches were never multiplying so rapidly as now, and that, too, at points of great importance, which, not to occupy, is disloyalty to Christ. It is not a question of "denominationalism," but one of allegiance to the great Head of the Church. He bids us "go up and possess the land." "Occupy till I come." "Go ye into all the world." Surely these waste places, now in the process of "possession," of "occupancy" are in the "world," and have none the *less* claims upon Congregational Churches because the "possessors," or "occupants" are Congregationalists, and because, as such, they can get help from no others. Nay, brethren, there is a wrong in this matter that ought not longer to exist. These feeble churches cannot live without houses of worship. They cannot build without help. They cannot look for help except to those with whom they are affiliated in Church fellowship. Will you not send a contribution, as below, *this year*, or between this and May 1st, 1865? It is a great work, a much needed work, "why should it cease?"

Since our last report in the *Quarterly*, we have paid bills as follows, viz.: to the Congregational Churches of Nevada City, Cal., $500.00; of Manchester, Iowa, $300.00; of Penataquit, N. Y., $500.00; of Sterling, Ill., (the gift of Joseph Ripley, Esq., of Brooklyn, N. Y.,) $250.00; of Hancock, Mich., $500.00; of Bradford, Iowa, $300.00; of Poplar Grove, Ill., $400.00; of Vernon, Mich., $300.00 = $3,050.00. All who would have this blessed work go on, please send your contributions to

ISAAC P. LANGWORTHY,
Chelsea, Mass.

American Congregational Association.

THE question is often asked, "How about that Congregational Home?" "How about that one hundred thousand dollar fund?" I am obliged to answer that the one is not yet built, the other not yet begun, much less complete. The directors have not yet found the man to send into the field, though earnestly desirous of doing so; and our friends have not volunteered their gifts to begin the work of accumulation. There are some who feel the importance of the object, and wish to aid it, who can NOW do us great good by sending their contributions at once, as the beginning of the fund proposed, every dollar of which shall be sacredly kept for this sole purpose, diverted to nothing else. Only let us have your thousands, your hundreds, your fifties, your twenties, your tens, your fives, your any amounts, and they shall be safely invested and kept until a sum large enough shall be gathered to make this association a power for good. We are now more than ready, we are *anxious* to receive, and thus to be able to acknowledge "Quarterly," many gifts from our many well-wishers for this good and great object, much too long neglected by the descendants of the Pilgrims.

A few books, and many pamphlets, have reached our shelves during the last three months. We have received some of great value. I am very desirous of completing the "Unitarian Controversy;" also, the Taylor, Tyler, and Woods Controversy; all that was ever published in pamphlet form. We already have enough of these sharp and earnest discussions to make

me very desirous of collecting all that has ever been printed. Some of our readers may be able to inform me, HOW MUCH IS ALL. This would be a decided help.

I have completed a number of serials from the gifts already received, and have a great number yet incomplete. I fear exceedingly that the "grinders" are getting the lion's share of much that would be of great value here. I still lack of that great national periodical,

The North American Review, Nos. 3, 4, 5, 6, 9, 13, 15, 20, 21, 22, 25, 121, 122, 136, 137, 139, 141, 142, 143, 145, 193, 197.

Of the American Journal of Science, (Silliman's), any numbers would be very helpful except Vol. 1, 1818; and 1839, '40, '41 and '42.

Of the African Repository, I still *very much* want Nos. 2, 3, 5, 6, 9, and 10 of Volume 1; No. 12 of Volume 2; Nos. 7, 9, 11, and 12 of Volume 10; Nos. 8 and 12, of Volume 11; Nos. 10 and 12 of Volume 13; Nos. 5 and 10 of Volume 14; April 15, November 15, and December 1 and 15 of Volume 15; April 15, May 1 and 15, June 1 and 15, July 1, August 1, September 1, October 1 and 15, November 1, and December 1, of Volume 16; January 15, February 15, April 15, May 1, September 1, and October 1, of Volume 17; June No. of Volume 32; January No. of Volume 39, and any Nos. of Volume 40.

Of Blackwood's Magazine, I especially want Volume 3, 1817, and almost any Nos. from 1819 to 1835, and from 1838 to 1843 inclusive, also of 1863 and '64.

Of the Congregational Record, (Kansas) I want April and October Nos. for 1859; January and April for 1860, all of 1861 except No. 3; June, July, and August, for 1862.

Of the Church Review, (New Haven, Ct.,) I want any numbers except January, 1849; April, July, and October, for 1850; January for 1851; April, July, and October, for 1852; October and January, for 1856; April and July for 1857.

Of the Christian Review, (Baptist) I very much want Nos. 89, 90, 91, 93, 94, 95, 97, 98, 99, 100, 104, 105, 106, 107, 108, 109, 110, 111, 113, 114.

Of the Connecticut Evangelical Magazine, I still very, *very* much want Volumes 6 and 7 of the second series for the years 1813 and '14.

Of the Danville Review, I want Volumes 1 (1861) and Volumes 3 and 4)1863 and '64.

Of Ely's Quarterly, Philadelphia, I want Volume 2, and all that succeeded it, if any.

Of the Eclectic Magazine, I want *any* numbers, *with the plates*, none without them.

Of the Hopkinsian Magazine, send me all the Nos. for 1824, '25; October, November, and December Nos. for 1827, and all the Nos. for 1831 and '32.

Of Harper's Monthly, any numbers will be useful here.

Of the Home, the School, and the Church, Philadelphia. I very much want the volumes for 1851, '52, '53, '55, '57, '61, '62, '63, and '64.

Of the Hierophant, (Rev. George Bush) I want Nos. 1, 2, 3, 4, 5, for 1843, and all after 1843. When did it cease?

Of the Jewish Expositor, (London) I want Volume 4, (1819) and all after Volume 6, (1821).

Of the Knickerbocker, send me any numbers, especially of its first twenty years.

Of Littell, send me any numbers, especially from 1846 to 1853, and after the first half of 1857.

Of the Massachusetts Missionary Magazine, please send me all you can spare. Do not let the "grinders" get even a cover. Nor

Of the Massachusetts Magazine and Monthly Museum. I want very, VERY much to complete a set of it, *with* the engravings. Send ANY NUMBERS.

Of the Methodist Quarterly, send any Volumes or Nos. So of the Mercersburg Review.

Of the New England Historical and Geneological Register, I cannot complete our library set unless I can get the January No. for 1862, and the Volumes for 1863 and '64.

Of the Oberlin Quarterly, will not somebody send me Volume 3 and all after it.

Of the Princeton Review, *any numbers* will help complete our library set.

Of the Panoplist and Piscataqua Magazine, anything is helpful.

Of the Panorama, (Littell), I want Nos. 1, 2, 5, 6, and any and all after No. 30, if there were any after it.

Of the Quarterly Journal, (Bela B. Edwards.) I want Nos. 1, 2, and 6.

Of the Sabbath School Visitor, of its 132 numbers, I lack only the September No. of Volume 9, 1841, of completing our set. Who will send it to me?

Of the Sailor's Magazine I want about all of the first five Volumes, also the July No. of Volume 6; October No. of Volume 11; May No. of Volume 13; and January No. of Volume 31.

Of the Theological and Literary Journal, (Lord's,) I want Nos. 20, 29, 30, 31, 32, and all after 36 except 48. I have duplicates of the first two volumes. I do very much wish to complete our set.

Let me have any numbers of the "United States Service Magazine," not wanted where they now are, or any numbers of the "Historical Magazine," by the same publisher, C. B. Richardson. Let me have any HISTORIES of States, cities, towns, and churches — any sermons, or lectures, or addresses; any reports or minutes. And of the minutes of our State organizations, I very much want the following, viz: —

New Hampshire, for 1812.

Vermont, 1811 and previous; also 1813, '14, '15, '16, '17, '18, '21, '30, '43, '56.

Massachusetts, 1809, '10, '11, '12, '17, '20.

Rhode Island, 1822, and all previous, also 1824, '25, '26, '27, '28, '29, '30. '31, '32, '35, '36, '39, '41, '42, '43, '44, '46, '47, '48, '49, '53, '58, '59. Were they published during these years?

Connecticut, 1804, '05, '06, '08, '15, '16, '35.

New York, 1838, and all previous; also 1840, '42, '45, '46, '47, '49, '50, '51, '54, '60.

Ohio, 1858, '59.

Indiana, 1858, and previous; also '60, '61, '62, '63.

Illinois, 1851, and previous; also 1856.

Michigan, 1842, and previous; also 1844, '46, '47, '48, '49, '50, '51, '58.

Wisconsin, 1844, and previous; also '45, '46, '47, '48, '49, '50, '51, '52, '54, '55.

Iowa, 1847, and previous; also, '49, '50.

California, 1859, '60, '61.

Oregon, 1856, and previous; also '59, '61, '62, '63, and '64, if published Who will tell me?

Of the Minutes of the Presbyterian Church, (Old School) I very much want 1801, and all previous; also 1804, '05, '07, '09, '10, '11, '13, '15, '34, '36, '38, '39, '40, '41, '42, '43, '44, '45, '50, '54, '57, '58, '60, '61, '62, '63, '64.

Of Reports I want the following very much to complete our incomplete sets:

Of the Massachusetts Missionary Society, from 1800 — 1821.

Of Boston Sabbath School Union, 6th Report.

Of American Seaman's Friend Society, 1, 6. 8, 9, 10, 14, 15, 16, 17, 18, 19, 24, 31.

Of the American Colonization Society, 1, 2, 8, 9, 17, 18, 20, 21, 22, 27, 33, 39, 41, 45.

Of the Massachusetts Bible Society, 1, 2, 3, 12, 13, 16, 17, 18, 19, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 32, 33, 35, 36.

Of the American Education Society, 2, 4, 5, 10.

Of election sermons, Massachusetts, I want any in the 17th century, and in the 18th, 1700, '01, '02, '03, '04, '05, '06, '07, '08, '09, '11, '12, '13, '14, '15, '16, '17, '18, '21, '22, '23, '24, '25, '26, '27, '31, '33, '37, '40, '43, '45, '50, '51, '58 And *any* election sermons of any other State.

Of sermons before the A. B. C. F. M., I still lack, and VERY much want those for the years 1815, '20, '21, '26, '28, '29, '37, '39.

Of sermons before the Massachusetts Missionary Society, I want those for the years 1813, '16, '17, '18, 19, '20, '21, '22, '23, '24, '25, '26.

I want of R. B. Thomas's Farmer's Almanac for the years 1797, '98, '99, 1800, '01, '02, '03, '04, '05, '06, '07, '09, '10, '11, '13, '17, '38, '58.

Send any or all these, and any and all books which would be useful anywhere, and they will be useful here. Send in bundle, box, or barrel, at my expense, and direct to

ISAAC P. LANGWORTHY, *Librarian,*

23 Chauncy St., Boston, Ms., Room No. 10.

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NOTE. — This Index does not include the names of ministers given in the general Statistics, pp. 61–102, which are indexed alphabetically on pp. 103–114; those in the articles on the history of the Essex North Association, pp. 161–175, and 245–267; those in the article on the History of Sacred Music in the Theological Seminary at Andover, pp. 268–275; nor those in the Reports of the American Congregational Union, and the American Congregational Association.

☞ Remember that the same name may occur twice or more on the same page, and be noticed here but once.

☞ For general topics, see the Table of Contents, pp. iii. and iv.

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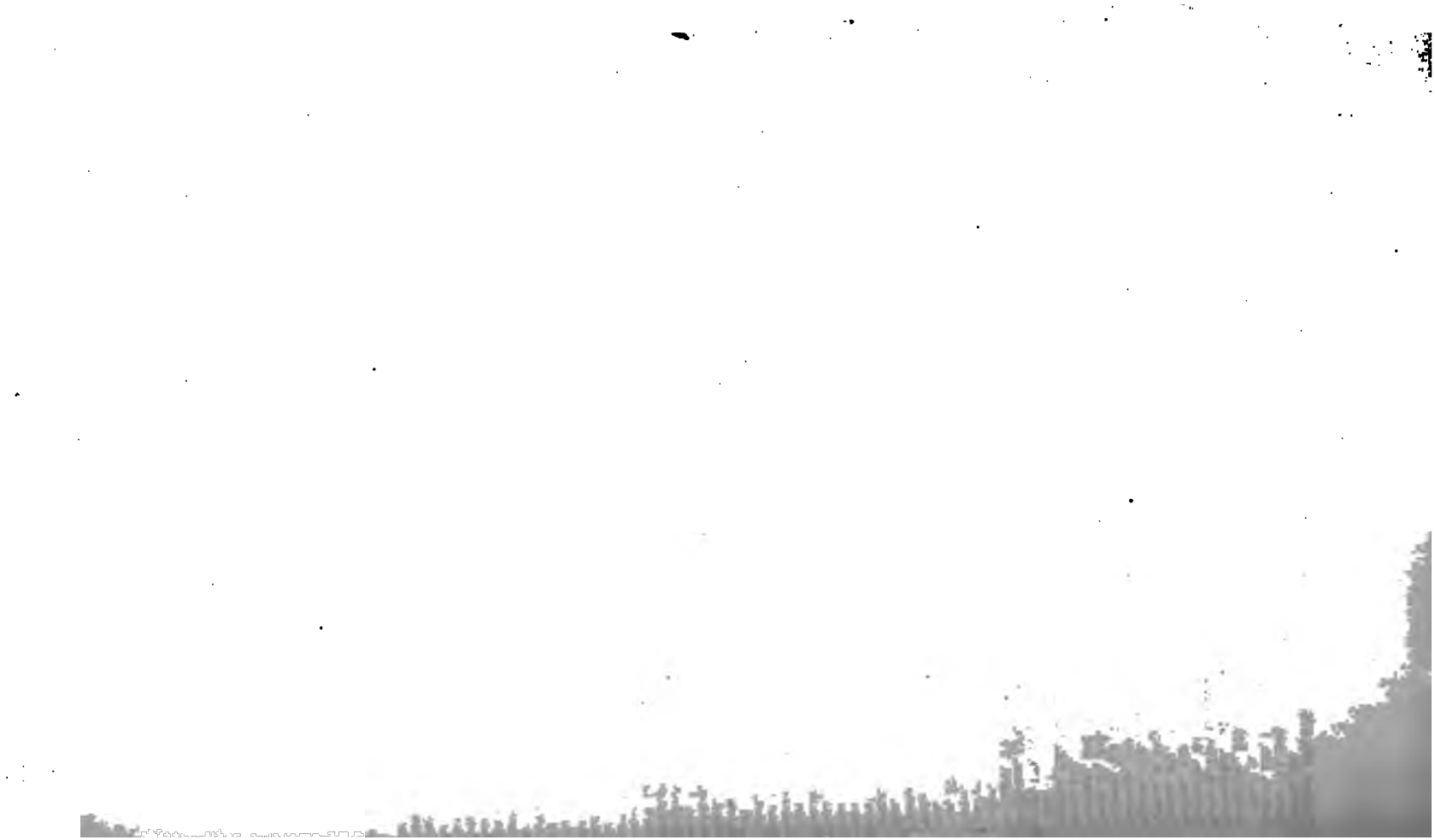

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